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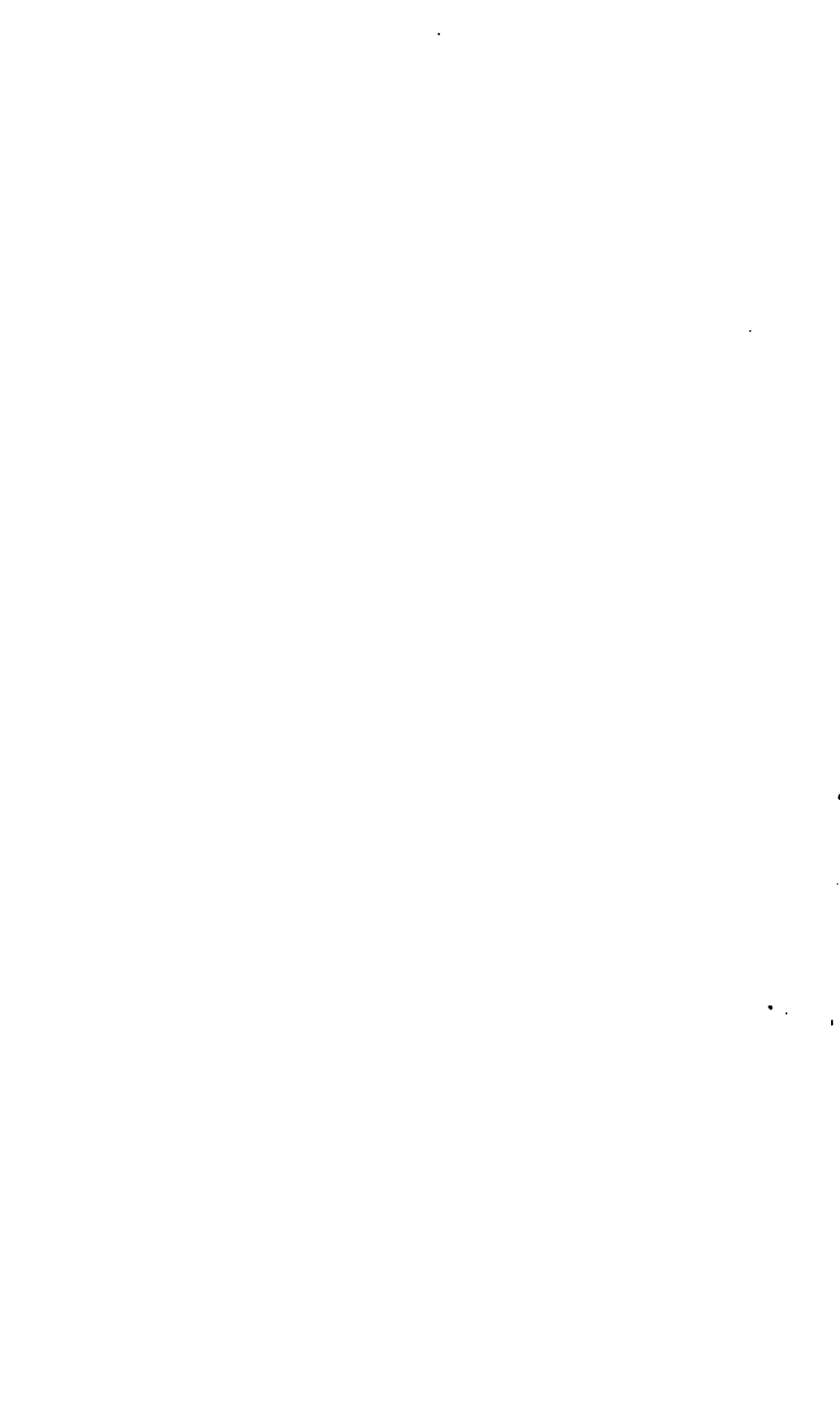
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THE
ANTI-JACOBIN
REVIEW AND MAGAZINE,

OR,

Monthly Political and Literary Censor

FROM

May - 1851
JUNE TO SEPTEMBER (INCLUSIVE,)

—1805—

WITH AN APPENDIX,

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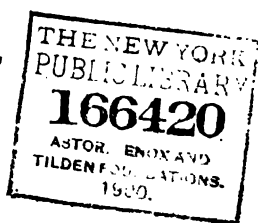
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1805.



THE
ANTI-JACOBIN
Review and Magazine,

&c. &c. &c.

For MAY, 1805.

*Accusatores esse in Re publicâ utile est, ita Criticos in Re literariâ, ut
recte contineretur audacia.*—ANON.

ORIGINAL CRITICISM.

The Prophetic or Anticipated History of the Church of Rome, written and published six Hundred Years before the rise of that Church. In which the prophetic Figures and Allegories are literally explained; and her Tricks, Frauds, Blasphemies, and dreadful Persecutions of the Church of Christ, are foretold and described. Prefaced by an Address dedicatory, expostulatory, and critical, to the Rev. MR. WHITAKER, Dean of Canterbury. To which are added, 1. A Pill for the Infidel and Atheist; in which the divine Authority of the Apocalypse is logically and philosophically proved. 2. A Word to the Editors of the Gospel Magazine and Theological Review. 3. The Errors and misrepresentations of Bishop Sherlock, in his Discourses on the Prophecies, detected and refuted. By Joseph Galloway Esq. Author of Brief Commentaries upon the Revelation &c. 8vo. Pp. 233. 5s. West, Jones, Higham, Jordan and Maxwell, Pearmain and Ridgway, London; and Blackburn, Knightsbridge. 1805.

IT has been observed, we forget by whom, that it is no mean proof of genius to write a good advertisement, or to manufacture a good title-page; and the observation, though apparently jocular, is really founded in truth. For both these species of composition, though generally short, and seemingly simple, require, in order to their perfect execution, the power of just and accurate thinking, together with a talent for discrimination, arrangement, and compression. On the enormous length of the present title-page we shall make no remarks; but it contains a blunder of a singular kind, which we cannot help noticing, and for which we find ourselves unable to account. Our readers will observe that it styles Mr. Whitaker, the learned author of "A general

and connected View of the Prophecies relating to the times of the Gospel" *Dean of Canterbury*. Mr. Whitaker, we believe, is as deserving as any man of being a Dean or even a Bishop. But the fact is that he is only a Rector; and accordingly, in the title of our author's address to him, he is rightly designed "rector of St. Mildred's Canterbury."

In our review of Mr. Galloway's "Commentaries" (Vol XVII. Pp. 225 &c. 394 &c.) though we could not rate his success as an interpreter of the difficult book of the Apocalypse very high, we gave him full and unlimited credit for excellent principles and laudable intentions. We felt, indeed, for him all the respect which we must ever entertain for a good man, who endeavours, with all his ability, to promote the cause of religion, of virtue, and of social order. But, from the publication now before us, we have reason to suspect that, had Mr. G. lived to read over our Review, we, instead of receiving thanks for our praise, should have smarted severely, under his lash, on account of our censures. For, before his death, our worthy old friend appears to have become extremely irritable. This volume displays, in various places, especially in the address to Mr. Whitaker, a spirit of bitterness towards those who differ from him which we cannot, by any means, approve, and a harshness of language which borders on rudeness.

"You will perhaps," he says to Mr. W. "think this a strange kind of dedication It is intended chiefly to expostulate with you upon the un-civil, and I must call it unchristian-like censure, [which] you have passed on a work, evidently designed, whatever may be the success, to promote the truths of the Gospel of Christ."

It appears from this address, that Mr. G.'s "Commentaries" were published in march, 1802, and that a second edition as we suppose of Mr. W.'s "View" (which we have not seen,) was published in the month of July following. From this circumstance Mr. G. concluded that Mr. W. had seen his Commentaries, and that they are particularly alluded to in a passage of Mr. W.'s preface, which passage it is proper that we should give as it is quoted by Mr. G.

"At the same time, the *conspicuity* with which it (the Church of Rome) is holden up as the great persecutor of God's witnesses even to the last, will convince him (the reader,) that the *notion* lately taken up of the appearance of Antichrist under different characters, is not only an *error*, but one *highly pernicious* in its consequences, in drawing the attention of Christians from a quarter (the Church of Rome) on which they should ever keep the strictest guard."

This unfortunate sentence excited in our author such high resentment that he writes as follows: "This long sentence is replete with so much equivocal and sophistical froth, that it is impossible to find out the substance. If there be nothing in it to wonder at, its absurdity will create a smile." (P. vii.) To us, we must confess, his sensibility appears to be excessive, and his resentment unreasonable. With Mr. Whitaker's opinions on the subject of Antichrist, though supported,

supported; as they are, (we speak of his first publication) with great learning and ingenuity, we are far from being prepared to coincide. But it was not, we apprehend, to be expected that, thinking as he did, he should speak of those who differed from him in any other terms; and if his language is strong, it must, at least be allowed to be that of a gentleman. Besides, the animosity of our author seems altogether unjustifiable, on another account. "It is," he says "a reasonable conclusion that I am one, if not the principal, of the culprits [whom] you have disingenuously, and without ceremony, condemned." Now we, for our part, can see not even the shadow of a reason for this conclusion, Mr. G. could not possibly have been ignorant (indeed, he afterwards clearly shews that he was not ignorant,) that he was far from being the only person who had maintained that the designation of Antichrist is, without sufficient warrant, appropriated to the Church of Rome. And he does not alledge that either his name or his book, in particular, is so much as hinted at by Mr. Whitaker.

He proceeds, however, to comment on the sentence quoted above with a severity which certainly favours of rancour, and, seemingly, we are sorry to add, of disingenuity. To what other principle can we impute the following and similar cavils? "this, Sir, is really the first time I have ever heard or read that *constancy* in maintaining a doctrine is the proper ground of mental conviction. Persons who have been acquainted with what has passed in the world, have known that the most mischievous doctrines, as well as evident truths, have been with great *constancy* and perseverance held up from age to age; and yet the former have been believed and the latter rejected." (P. viii.) We cannot take upon us precisely to say, and that for the reason already assigned, what Mr. W's. particular meaning is, when he talks of the "*constancy*" with which the doctrine that the Church of Rome is Antichrist is holden up. He probably, however, means *the constancy, with which, as he supposes, that doctrine is holden up in scripture*. But Mr. W. we are sure, was incapable of affirming as a general proposition, what Mr. G. in this place makes him affirm, *that, the constancy with which opinions are maintained is a certain evidence of their truth*. This perversion, therefore, of Mr. W's. sense arose, we are afraid, from a voluntary misconstruction.

Our author, however, has better success when he contends that Mr. Whitaker's opinion *has not* been the general belief of the Church. "All the ancient fathers," he says, "who have mentioned the subject, such as Irenæus, Cyril, Jerome, Austin, &c. &c. have from the evident meaning of the prophecies of Daniel and St. John, referred the era of the rise of Antichrist to 'the latter times,' 'and the last time' of the Gospel of Christ; and you will not, surely, insist that the Church of Rome, whose power and influence commenced in the beginning of the seventh, and has continued twelve centuries since, arose in the 'last time or latter times' of the Christian dispensation. (P. xi.) And, Sir, in respect to the opinions of the later divines, I suspect you will find it a difficult task to produce any of them, who ascribed to the

Church of Rome the character of Antichrist, before the latter end of the tenth, and the beginning of the eleventh century, 400 years after her rise." (P. x.) In the 12th. century indeed, the opinion gained ground. It was adopted by the Albigenses and Waldenses, as well as by Wickliffe and his followers. But, although it was supported by many of the first Reformers, yet, even in England the birth-place of Wickliffe, till we come to the times of the house of Stuart, it was, as Bishop Newton confesses, by no means fashionable. "It may," says this learned Prelate, "surprize any one that so little was said upon the subject in the long controversies concerning Popery in the reigns of Charles and James the second." Warburton afterwards, which has often surprised us, founded a lecture to promote its dissemination. But even this institution has not had the effect of rendering the notion popular among the English divines.

Our author having beaten, as he himself imagines, Mr. Whitaker from this ground, with much vehemence urges his own idea, that Antichrist is revolutionary France. He has not, he says, been sparing in exposing the unchristian practices of the Church of Rome. But "what then," he asks "do you mean to say? is it that no other enemy of the Church of Christ is, or shall, come to try the faith and obedience of the Christian world to the revealed word of God, during her militant state upon earth!" This it must be confessed is well put; and he then, with the usual rough boldness of his pencil, draws a picture of that "MONSTROUS SYSTEM OF ATHEISM" which was established, by the revolutionists, in France, and which, he insists, is much better entitled to the appellation of Antichrist than the Church of Rome.

But he will not treat Mr. W's. book as Mr. W. has treated his; that is, he will not condemn it without discussion and examination. Mr. W. indeed, he says, "has given us little new, except that jumble of wild and eccentric notions—that 'the Turkish empire is to fall to open the way according to the new doctrine of indemnities, for an exchange with the Pope for the City of Rome;' that 'the seat of the Papal Church is to be removed to Jerusalem;' that 'the Pope is to triumph for a time in Jerusalem;' and that the day of vengeance is to be locally in Judea." It must be acknowledged that some of these notions appear to us abundantly fanciful. But Mr. G. does not stop to comment on them. He proceeds to some of those which Mr. W. entertains of prophecies which all acknowledge to be already fulfilled.

The first is that relating to the *two witnesses*, by whom Mr. W. understands "all the true worshippers of God, and especially the preachers of his pure word." But Mr. G. placing much reliance on the word *two*, contends, as formerly, for these witnesses being *the old and new testaments*. His arguments, however, are most extraordinary. He quotes Jo. v. 34. "But I receive not testimony from man," which he thus explains: "I depend not solely nor principally upon the evidence of man, *not upon that of the prophets, nor of the apostles, nor of the preachers of the word of God; nor even upon John, in*

whom

whom for a time ye believed: *for there have been false prophets, and there will be false apostles and false preachers.*" (P. xviii.) But that there have been false prophets and apostles is plainly no reason why our Saviour should not appeal to the testimony of the true. The fact is that he did appeal to it, and accordingly our author immediately after urges that appeal in confirmation of his opinion. "The blessed Son of God enjoins them to search *the Scriptures*, as those superior and infallible witnesses. (Jo. v. 39.)" We must give our Saviour's words, as Mr. G. has given them, together with his comment. "Search the (two) Scriptures; for in them ye think ye have eternal life: and they are *THEY* which testify of me." The comment is incomparable. "Taking the words *they*, twice repeated, as they are clearly expressed, the sentence means nothing short of this—that the *two Scriptures* are *they*, or those *two* witnesses which testify of me." (P. xix.) Was our author ignorant that the plural number may be applied to more objects than two? or that there are *more Scriptures* than two in the old Testament.

He is, however, aware he says, of an objection which may be urged by the cavilling unbeliever, namely that Christ could not mean, in his life time, to refer to the *new Testament*, which did not then exist. "But such objection," he adds "could never enter into the mind of a Christian." We trust that we are Christians, and not cavilling unbelievers. Yet to us the objection appears insurmountable. How could Jesus, in order to convince the Jews, refer them to Scriptures which were not then written, and whose authority, if they had been written, the Jews would have rejected? But, says our author, "Christ had *two witnesses* at the time he made that Revelation" to St. John. And "hence," he argues, "it was not only natural, but indispensably necessary, when in his life time he was teaching all future generations the way to everlasting life through faith in him, *as well as at the time of the Revelation to St. John*, to refer to both parts of that evidence by which that faith was to be established." (P. xxi.)

This, certainly is, to say the least of it, a very "large and impotent conclusion." But, what will not fail to astonish the reader, Mr. G. himself, in a subsequent tract, the last in the volume, *expressly contradicts it*. He is treating again of our Saviour's words (Jo. v. 39.) "Search the Scriptures," "It may here," he says, "be asked what did Christ mean by the *Scriptures*? The answer is, *he could mean nothing but the prophecies of the old Testament. The doctrines of the new Testament were not in existence, or then composed*: and it is only the prophetic part of the old in which the Jews placed their hope of eternal life, and which foretells or treats of Christ and his offices." (P. 108.) The idea, however, that by the *two witnesses* are to be understood the old and new Testaments is supported by some general reasoning which we really think to be *suu generis*, and of which the following is an ample specimen.

"I imagine you will not deny that the spirit of prophecy must have represented future events, to the minds of the prophets, in a manner con-

formable to their ideas of things, and the terms fixed on by mankind to convey them. For otherwise neither the prophets themselves, nor mankind could understand them. Nor will you contend that John did not understand the Revelation when made to him. Now Christ, who made the Revelation, having occasion, in the course of it, to point out certain unerring and infallible testimonials of himself and his mission, refers, and expressly limits their number, unto *two*: 'And I will give power to my *two* witnesses.' The prophet understood the number in the same limited sense, and in that identical sense records them for the use of mankind. And mankind, by their universal agreement, have affixed to the word *two*, a certain definite meaning, *which is one added to or conjoined with one; as in English, two; Latin, duo; French, deux; &c.* But you, Sir, and the learned commentators whom you have followed, in the teeth of that agreement of the plain meaning of the prophet, and the infallible authority of Christ himself, have perverted and tortured the plain *definite* meaning of the word *two* into an *indefinite* one, into indefinite millions, and in that sense applied it to 'all the true worshippers of God and preachers of his pure word.' By what authority or licence you have taken this presumptuous liberty, of thus expounding the word of God according to your arbitrary notions, it is impossible to conceive. It would, however, be well in you to consider, that should you persist in affixing your own arbitrary ideas to terms, and should others follow the example, the terms composing human languages may be thrown into greater confusion of tongues than they were at the building of the tower of Babel; and the pure and holy word of God perverted into a blasphemous jargon." (Pp. xxi, xxii.)

Mr. G. next attacks Mr. W.'s ideas of the *man child* (Rev. xii. 5.) brought forth by the *woman*, and afterwards "caught up unto God and to his throne." Mr. W. follows the general train of the commentators, who suppose this *man child* to signify Constantine the great. Mr. G. repeats and presses, on this subject, all his former unintelligible reveries (See Anti-Jac. Rev. Vol. XVII. Pp. 235, 237.) "You contend," he says, "with your predecessors, that Constantine the great is the *man child* referred to in the text, brought forth by the *woman*, or Church; but you do not explain how the Church brought him forth, as a *woman brings forth a child out of her body*; nor how a '*man child*' applies to him at the time of his birth, more than to any other child or man ever yet born; nor how, nor when, nor where, he 'ruled over all nations with a rod of iron.'" (P. xxvii.) It is obvious that by *all nations* is meant the Roman empire, which was commonly enough called *the world*, and even *all the world* (St. Luke ii. 1.) The rest of this passage is so extravagant as to deserve no observation. But our author, who makes the *man child* mean the *word of God*, insists that Mr. W. degrades the subject by "reducing" (as he expresses it) "the word of God, and the MAJESTY of his power, to a level with those of a man" (P. xxvii.) He farther complains that Mr. W.'s scheme is unsatisfactory in another respect. "You have not," he says explained the similitude of a man's being 'caught up to God,' to his becoming the sole emperor of a temporal state; nor the resemblance of the throne of the most high God, which is in heaven,

heaven, and whence he eternally manifests his wisdom, power, and most excellent glory, to the temporal seat (for Rome, being a republic, had no throne) of the supreme power of a man." (P. xxviii.) This parenthesis of our author rather surprized us. What! was Rome a republic, and without a throne when the Apocalypse was written, or in the time of Constantine? If our readers should be at a loss to conceive how *the word of God was caught up to his throne*, we cannot, we freely acknowledge, assist them: for we have no conception of it ourselves. But we shall lay before them Mr. G.'s explanation. If they should not comprehend it the fault is not ours.

"Let us, however, inquire whether a little common sense, aided by Scripture, will not help us to the true interpretation of the figurative expression 'caught up unto God and to his throne.' In common language and common sense, by a man *taking up* a child or a thing, we understand that he takes it under his care, to his bosom, to his more especial protection. And, when we search the Scriptures, we find that God and his throne are in heaven; in his boundless, immense, and spiritual heaven. There Christ commands us to pray to 'our father which *art* [is] in heaven.' And God himself declares that 'the heaven is *my* [his] *throne* and the earth *my* [his] footstool.' And we read that 'the Lord took up Elijah to heaven in a whirlwind,' from the *threatened destruction of Jezebel* [destruction threatened by Jezebel]: meaning under his divine and spiritual protection: and that Jesus Christ, after his dreadful crucifixion and death, was taken up into heaven, 'to sit at the right hand of the throne of God': that is, under the especial and eternal protection of his Father. And in the text under our consideration, the man child was to be caught up *unto God and his throne, to his throne itself, because, we are told, 'the word was God.' It was his truth, IT WAS OF HIS DIVINE ESSENCE, IT WAS HIMSELF.* It emanated from him through his ever blessed Son, and therefore, he would not suffer it to be hurt or impaired, during the temporary wilderness state of the Church, that he might in his own appointed time return it to her." (Pp. xxix, xxx.)

Of this we think nothing at all is to be made. Mr. W. it seems, has quoted in justification of his notion, 1 Chron. xxix. 23. where it is said that "Solomon sat on *the throne of the Lord*, as king instead of David his father." But our author contends that this expression is not analogous to that in the Revelation. It means only, he says, "that Solomon sat upon the throne of his father David, *given of the Lord to him.*" Granted; but why may not the phrase in the Apocalypse, in like manner, mean that Constantine sat upon the throne of the Roman empire, *given of God to him*? Mr. G. however, endeavours to fix absurdity on Mr. W.'s exposition in as curious an attempt as we have ever seen. "In this sense," he says, meaning his own sense, "and in no other, I apprehend every judicious reader has ever understood the text" in Chronicles, "and none of them ever conceived that David ever sat upon *the throne of God in heaven*, which your construction strongly implies." (Pp. xxx, xxxi.)

Mr. Whitaker has said that "Solomon in the earlier part of his glory,

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the following sentence, which is *perfectly* in this author's style of writing. Historians "inform us that, besides her blasphemous idolatry, expressly forbidden by God, and her unrelenting and merciless persecutions of the Church of Christ during the long period of eight preceding centuries, she has practised and countenanced every kind of crime, and every filthy abomination, such as frauds, magic, simony, fornication, adultery, incest, sodomy, assassinations, poisoning and murders; and moreover that her Popes, her head and her great Exemplars, her Cardinals, her Priests, Monks, Nuns, Friars and Jesuits, have lived in, and up to these abominations." (P. 3.) This picture is greatly overcharged, and altogether unfair. If many bad men and women have lived in the Church of Rome, the same has been the case in other Churches. And it will not be denied that, in all the classes here mentioned of her members, she has produced many excellent and exemplary persons, who would have done honour to any Church.

The rising of the beast out of *the sea* is thus explained. "The sea is a body of water naturally calm and undisturbed, and therefore, an emblem of many nations in a state of peace." (P. 4.) The power foretold must, consequently, rise when the nations are "calm and at peace." Our author here takes a summary view of the state of mankind from the flood to the beginning of the 7th. century, in order to shew that, with the exception of two short intervals, 1. from the conversion of Constantine to the death of Theodosius the Great, and 2. from the expulsion of the Ostrogoths about the middle of the 5th. century to the year 630, the nations were never, during this long period, *in a state of peace*. To the latter interval he assigns the rise of the beast, when Phocas was emperor A. D. 606. It is needless to examine the truth of a conclusion which is founded in premises so evidently chimerical. But the "summary view" contains some notions which deserve to be mentioned. By the flood our author says, "a greater number of the human race was destroyed than now inhabits the earth." This we think is altogether improbable; and Mr. G. we are certain, cannot know it to be true. The Postdiluvians, he tells us, lived for a while under patriarchal dominion, which they afterwards changed for regal; "choosing their kings out of that class of men most eminent for their piety, virtue, and wisdom." This origin of kingly government is wholly fanciful and gratuitous. But the following account of the rise of idolatry is worse than fanciful. It is grossly contradictory: Men lost, in time, "all knowledge of the true God; and with it all fear of punishment for their evil deeds, either here or hereafter. Yet having," adds our author, "only some confused and blind traces of an unknown and invisible God, they thought they must have those that were visible, and therefore, they adopted, some the celestial bodies and made a variety of others with their hands, images of beasts, fish, serpents, &c. taking care that they should be such as were without the ability to punish or molest them." (Pp. 5, 6.) But if these men had no fear of punishment, what had they to do with gods at all? And, especially, how came they to be so careful to chuse such

as *should not be able* to punish them? This, we really think, approaches to nonsense as nearly as possible.

The beast's "seven heads and ten horns," are explained, as usually, to mean the "*seven different legislative authorities*" or seven forms of government of the Roman state, and the "ten executive powers" or states which arose in the western part of the empire. But *the beast*, we have seen, did not, according to our author, appear till 606. This supposition is necessary when the beast is to be interpreted the Church of Rome. But, now the beast is the *state* of Rome, which arose more than 2,500 years ago. On this subject the author's notions are involved in inextricable confusion. On verse 2d. of the chapter, he says that the "dragon," who "gave his power to the beast, and his seat and great authority," is "intended to designate Phocas, one of the most cruel tyrants and murderers that ever disgraced the imperial throne." (P. 15.) If so, and if *the beast* denote the Roman state from its commencement, it follows that Phocas "gave his power, and his seat and great authority" to Romulus. But even with regard to the "seven heads" or forms of legislative authority, our author is not consistent. They are here enumerated in the following order: "Kings, Consuls, Dictators, Decemvirs, Military Tribunes, Emperors, and Popes." (P. 10.) But in p. 16, where they are again enumerated, for *Decemvirs* we have *Triumvirs*. In this case our author could not have pleaded either an unintentional mistake, or an error of the press: for *the triumvirate* really constituted a distinct form of government in Rome. The "ten horns," according to Mr. G. are "England, France, Holland, Germany, Prussia, Switzerland, Spain, Portugal, Sardinia, and Naples." (P. 11.) It is observable that in fixing on the particular states prefigured by the "ten horns," hardly any two of the commentators agree. Our author here repeats the unaccountable whim (See Anti-Jac. Rev. Vol. XVII. p. 407.) that, before the time of Tarquinius Priscus, idolatry was not the religion of Rome. "For under all her different forms of government, *from the reign of Tarquinius Priscus*, down to the ecclesiastical dominion of the Popes inclusive, some kind of blasphemous idolatry has been propagated and prevailed as the ruling religion of the Roman nation."

We have likewise a philosophical account why *the beast* was "like a leopard (v. 2.). It is because "the ground of the leopard's skin is of a light yellow colour, a shade darker than pure white, mixed also with spots black as jet." Hence this animal is employed to represent "a power which had already faded or fallen from the pure truths of the gospel into errors; and was from that state to fall into the black blasphemy of heathen idolatry." (P. 12.) But why were the beast's feet "as the feet of a bear?" Nothing can be more plain. The bear "with his feet, gathers its food and seizes its prey, and when within the grasp of its paws, embraces it to his bosom, and crushes it to death." (P. 13.) This "beautiful figure properly represents the *four original clerical orders* of the church of Rome; the orders of Cardinals, Bishops, Priests, and Deacons; those faithful instruments

ever devoted to her will." (Ibid.) It is a little unfortunate for our author's *beautiful figure* that Cardinals *never were* A CLERICAL ORDER.

The prophet (v. 3.) saw one of the heads of the beast "as it were, wounded to death." Many commentators, and Mr. W. among the rest, refer this to the civil head. But our author refers it to the *Pontifex maximus*, or religious head, which was wounded to death by the conversion of Constantine and his successors to the gospel. The "deadly wound, however, was healed," when Pope Boniface, having been made universal Bishop, or High Priest, over all the Christian Churches, consecrated the Pantheon at Rome to the worship of the images of the dead martyrs, and saints. "Then 'all the world wondered after the beast.' Not satisfied with embracing Europe, he propagated his idolatry," says our author, "in Asia and Africa, the other two quarters of the world only then known; and since the discovery of America, even to its most distant regions." (P. 19.) From this last clause it appears that, since writing the "Commentaries," Mr. G.'s sentiments had undergone a very considerable alteration. (See Anti-Jac. Rev. Vol. XVII. p. 406.)

Our readers, we presume, will easily excuse us from following Mr. G. with particular exactness, through the rest of this Commentary. But the exposition of the words, "and all that dwell upon the earth shall worship him," (v. 8.) furnishes such a specimen of critical (or, to speak more properly, *nonsensical*) interpretation as will hardly, we think, be met with twice in a century. It is proper, therefore, that it should remain on record.

"The earth is a dark body in the natural world, which will not receive, but rejects the light of the sun, and therefore is an accurate symbol of that state of human darkness and degeneracy, that will not receive the light of the revealed love of God." [Mr. G.'s philosophical tenets, with regard to the earth, remained unaltered to the last. See our 17th Vol. Pp. 235, 395.] "St. John uses it in this sense: 'He that is of the earth is earthly;' so St. Paul, when speaking of 'the enemies of the cross of Christ, whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things.' And St. James, when speaking of earthly wisdom, tells us, 'this wisdom descendeth not from above, but is earthly, sensual, devilish;' and it is evident from the context, that the phrase 'them that dwell upon the earth,' alludes to those who lived in that state of schismatic degeneracy and darkness, which so generally prevailed among the professors of Christianity, before and in the beginning of the 7th century, when the church of Rome reared her idolatrous head. Here the prophet asserts that 'them [they] that dwell,' that REST OR RELY UPON THOSE FALSE AND MYSTERIOUS DOCTRINES, INCONSISTENT WITH THE DOCTRINES OF CHRIST, should worship the beast." And what he asserts is strictly come to pass: for it was those professors of Christianity, who had tortured and perverted the true and plain word of God into strange and unintelligible doctrines, to answer their *earthly* and sensual purposes; and who thus prepared, were ready to worship the Beast, by embracing his idolatry, yet more mysterious, earthly, and sensual." (Pp. 38, 39.)

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This reasoning puts us strongly in mind of that of the writer who, in jest, we suppose, and in ridicule of such baseless interpretations, finds BUONAPARTE in the number of the Beast. (See Vol. XIX. p. 205.) We must take leave of this treatise after pointing out one other glaring instance of our author's inconsistency. "There is," he says, "the strongest of all presumptive evidence that the Popes of Rome, during many centuries past, have been led into the horrid captivity of ATHEISM by Satan himself; and that, at least, the generality of them have believed neither in a future state of rewards and punishments, nor any GOD to bestow and inflict them." (P. 46.) And again: "Looking at their actions, do they not demonstrate that they have neither believed in a state of future rewards and punishments, nor in a God; but have been led into captivity by 'a strong delusion,' according to St. Paul, 'that they should believe a lie,' the lie of Atheism, THAT THERE IS NO GOD." (P. 48.) Supposing all this true, who could possibly expect what we are going to transcribe? "In the days of their authority and influence, they (the Popes) began their mysterious and iniquitous frauds, and have been constantly adding to them, age after age, ever since, until the apostasy itself, sickened with their blasphemous presumptions, have cast them up, but unfortunately to prepare the stomach for a more deadly draught, the poison of French atheism. (P. 49.) It is, surely, not unreasonable to ask why French atheism should be a more deadly draught than the atheism of the Popes.

We proceed to take some notice of the "Pill for the Atheist and Infidel." And, first of all we must observe that here the author, for what reason we know not, begins to number his pages anew, which enumeration is, however, regularly continued, through the three remaining treatises, to the end of the book. The "Pill" is ushered in by an Introduction, in the opening of which Mr. G. observes as follows: "that the Apocalypse was written in the end of the first century, and that, though its language was then *obsolete*, mysterious, and confessedly unintelligible, the Antient Fathers and Elders of the Church, the immediate successors of the Apostles, received it into their churches, as canonical, and of divine authority, are truths which have been often proved, and never denied." We know not what our author means by saying that the language of this book, at the time of its publication, was *obsolete*. But in the third century, he says, some persons arose who denied its inspiration, contending that it is "obscure, unintelligible, and inconsistent." This slander continued, in some degree, till it was overcome, "by the general prevalence of truth, in the 4th, 5th, and 6th centuries," which Mr. G. departing widely from the common opinion, calls "those brighter ages of Christianity." During the eight or nine next centuries, the Apocalypse, as well as the rest of the Scriptures, were, our author remarks, almost forgotten. And when, at the Reformation, the attention of men was excited to study the sacred records of truth, Mr. G. complains that this interesting portion of them was generally neglected. Neither Wickliffe, nor Luther, nor Calvin attempted to vindicate its authority.

authority. Scaliger praised Calvin for not commenting on it; and Whitby confesses that he knew not what to make of it. At last, Dr. South, "having" as Mr. G. alleges, but with great injustice we think, "more wit in his brain than pure religion in his heart, boldly denounced it as a *wicked and mischievous book*." We cannot conceive Mr. G. correct when he ascribes this language to Dr. South. This divine, however, he says, "has been followed by all the tribes of Deists, Infidels, and Atheists, ever since; those lordly renegades" [we do not perceive the propriety of the epithet] "that style themselves MONTHLY REVIEWERS included." "In many instances, these hypocrites have shewn the cloven foot." This, he says, has been lately proved by "the pious authors" of a publication of which we must confess that we never heard before, but which, it appears, is intitled "A Review of the Anti-Jacobin, Critical, and Monthly Reviews."

Our author mentions a sermon in which it is asserted that the Apocalypse is "*barbarous even to solacism in its style, of an involved construction, and loaded with dark apparently wild allegory,*" together with a Review (he does not tell us what Review) for Feb. 1798, in which this false and shameful slander is declared to be "founded in critical justice." He laments that the "shepherds of Israel, the shepherds of the Church of England, sit in silence, with half closed eyes and folded arms, without lisping out an accent to recal their flocks from wandering into the wilderness of this mischievous error." (P. x.) There is, however, one late exception, he owns, to this general charge. It is furnished by an anonymous pamphlet, printed for Hatchard, 1802, and intitled "The Evidence of the Authenticity and Divine Inspiration of the Apocalypse stated." But this pamphlet examines only the external evidence. It is the object of our author's "Pill for the Atheist and Infidel" to display the internal.

In this dissertation the divine authority of the Apocalypse is said to be "logically and philosophically proved." The *logical* part of the proof is contained in three formal syllogisms, of which the two first, we think, might have been omitted. They contribute nothing to the force of the argument, and serve only to demonstrate that Mr. G. was skilled in metaphysics. The first is thus expressed:

"A knowledge of events, whether past, present, or to come, is necessary to enable a man to describe and communicate right ideas of those events. But such is the limited nature of the intellectual faculties of man, that his knowledge of external objects is confined to things and events which have *previously existed*. Therefore it is impossible that man can describe and communicate right ideas of events, by the *natural* agency of his intellectual powers." (P. 19.)

The major proposition, Mr. G. says, "requires no demonstration." Yet a person, without being a caviller, might object that it is not self-evident. For a description of events, not yet in existence, may certainly, by divine inspiration be suggested to those who do not comprehend what they are made to describe. And, in fact, we have no reason

to believe that the prophets understood the meaning of every prophecy which they uttered. In proof of the minor, Mr. G. enters into an examination of the process by which the mind acquires its knowledge of objects. But this logic seems not very correct. "The human mind," he says, "perceives nothing of external things until their real archetypes are presented and impressed upon it through the organs of the body." (P. 20.) "But, as it is impossible for archetypes of future events, which never existed, to be impressed upon the human mind, it is evident that it can know nothing of them." (P. 21.) From this principle of our author it evidently follows that past events which we have not seen are as incapable of being the subject of knowledge as future. We know not, indeed, what he means by "the archetypes of events;" but such events are not now in existence any more than future events. And if, as our author seems to think, all knowledge of objects must be acquired by their being presented to the mind, and impressed upon it, through the organs of the body, it is undeniable that the mind can have no knowledge but of objects present. The second syllogism is conceived in the following terms.

"God, who is infinitely perfect, possesses the supernatural and spiritual quality of *prescience*, or a knowledge of all future events. But that being who possesses a knowledge of future events can communicate it to other *intellectual beings*, capable of receiving it. Therefore God can communicate a knowledge of [future] events to his intellectual creature *man*, who is capable of receiving it." (P. 21.)

In the major of this syllogism, the word *supernatural* is very improperly used. A supernatural quality is one not naturally inherent in the being possessed of it, but conferred by some superior power. But there is no power superior to God; and therefore all his attributes are natural to him. Of the *truth* of the proposition our author has attempted a proof, part of which is contained in this singular sentence.

"It is a problem impossible to be solved by the wit of man, how a God, who has created all things *that have existed from all eternity*, who has renovated, *re-created*, and sustained them ever since; and who can renovate, *re-create*, and sustain them to all eternity; or annihilate them at his pleasure; without having incessantly and eternally models or images as it were, or rather perfect ideas of them, at one intuitive view before his infinitely comprehensive mind: and this knowledge of all things, past, present, and to come; this omniscience, includes his *prescience*, and is one of his peculiar attributes." (P. 22.)

Here the author's argument is, clearly, good, but it is strangely expressed. For, 1. The sentence is grossly ungrammatical, there being no verb to the nominative God. 2. What Mr. G. means by *re-creating* things, and things, too, *that have existed from all eternity*, we are unable to conceive. But we shall now transcribe his last syllogism, which is of the hypothetical form.

"If man neither has nor can acquire *prescience*, or a knowledge of future events, by his own *natural powers*; if God alone possesses such knowledge,
and

and can communicate it to man; and if *St. John*, in the *Apocalypse*, has foretold many extraordinary events, which were impossible to be foreseen by man, and which have come to pass in after ages, with all the predicted circumstances; then it necessarily follows that *St. John* must have received his prescience and his ideas of future events *from God*; and written the *Apocalypse under divine inspiration*." (Pp. 23, 24.)

The two first positions our author considers as sufficiently proved in the first and second syllogisms. The remainder of the essay is, therefore, confined to the proof of the third position, which supposes 1. That the *Apocalypse* contains a prediction of many extraordinary events, which were to come to pass; and, 2. That many of those events have actually come to pass.

Our author first adverts to the kind of *language* in which this and the other prophecies are written. "It is ingeniously composed of hieroglyphics, symbols and allegories, taken from the natural, to represent to the mind the things and events of the moral world." It is, he thinks, the most correct of all languages. "Each figure has a literal and moral sense annexed to it, and to which it refers with the nicest accuracy, and indeed with absolute certainty." We are afraid that this is saying rather too much. At least, if what is here said be literally true, it would seem that the knowledge of this language is lost: for otherwise we should not observe such discordance among the interpreters of it. But that it was well understood by the ancients our author contends from the inscriptions yet remaining on the Egyptian monuments; from the traces to be found of it in the Oriental poets; and particularly from the history of the Patriarchs. And here he gives us a very curious paraphrase on Jacob's interpretation of Joseph's dream, as recorded in Gen. xxxvii. 9, 10. This paraphrase, we think, deserves to be inserted; for, though, at first, it may appear a little ludicrous, it is perfectly just.

"The sun is, as it were, the head, the enlightener and preserver of the natural world; and I bear this resemblance to it: I am the head, the instructor and preserver, under God, of my family, my little world: the sun is, therefore, an hieroglyphic devise of me, in my patriarchal and moral character. The moon is a body of the natural world, of less importance, and is, as it were, subordinate to the sun, receiving that light from him which she communicates to other bodies under her. My wife is the weaker vessel, with less fortitude, and subordinate to me, and from me receives instruction respecting the management of my household: the moon is, therefore, an emblem of her. The stars are bodies subordinate to the sun, and attached to him by the laws of attraction and gravitation, and receive their light from him" [Here our author has, certainly, not made the patriarch a very enlightened philosopher; but, perhaps, he was, in fact, not much more enlightened, in this respect, than he is here represented.] "So my children are subordinate and attached to me by consanguinity and the moral principle, and from me receive light and instruction: hence the eleven stars denote my eleven sons, exclusive of Joseph the dreamer." (P. 26.)

Before our author proceeds directly to prove "that many of the events

events foretold in the Apocalypse *have actually* come to pass," he thinks it necessary "previously to consider what *was* [were] the great design and use of prophecy; and why it consisted with infinite wisdom to introduce it into *his* two covenants made with man for his redemption." (P. 28.) On the subject of God's covenants with man, our author's ideas seem very confused; or, rather, he seems to have had no consistent conception of them at all. He calls the Apocalypse "a history of the future judgments of the Father, during the continuance of the *second* covenant, the period of his grace and spiritual dispensation." (P. 29.) From this it would appear that, according to him, there was no *covenant of grace*, or spiritual dispensation, till the coming of Christ. In p. 42, he talks of "the necessity of a *new* Revelation to revive the fear of God in the hardened hearts of sinful *man*, [men], *during the covenant of grace*; for otherwise *he* [they] would be in a more forlorn and wretched state than under *the covenant of works*." Hence it seems to follow that, in Mr. G.'s opinion, till the coming of Christ, mankind were under a *covenant of works*. Yet in p. xiii. of his introduction to this tract, he says that "the first and great prophecy (Gen. iii. 15.) is the stock out of which all the prophecies of both Testaments grow; and that the commencement of its completion may not improperly be dated from the time [when] God, in the abundance of his mercy and love for his fallen creatures, condescended to offer them *terms of salvation from mount Sinai*." But the Mosaic covenant can, with no propriety, be considered as containing the first offer of terms of salvation; nor was it, at all, a distinct covenant of Grace. The fact is, that ever since the fall of Adam, there has been but *ONE* covenant of Grace, established in the mediation of the universal Redeemer, and fully made known only in the gospel. And even this covenant is, in one sense of the words, a *covenant of works*, inasmuch as good works are indispensable conditions required to entitle mankind to the benefits of it.

After a long and desultory digression concerning the use and intent of prophecy, in which digression are found many most fanciful notions, our author comes directly to shew that events foretold in the Apocalypse have literally come to pass. For this purpose he fixes on the sixth chapter, of several verses of which he gives an explanation. His object is to translate the symbolical language of the prophet into the language of common life; and to shew how exactly the prophecy was fulfilled. Of his success in this attempt we shall produce some specimens; and a few, we are persuaded, will be thought sufficient.

The first verse explained by our author is the second of the chapter. This verse he says, under four distinct figures, gives us a brief view of the prophet's whole subject. The first figure is that of a *white horse*. Now this white horse means the *true Church of Christ*. For (reader attend) "as a horse is an animal, *powerful, persevering, useful, and easily managed*; so the true Church of Christ is so *powerful*, under the spirit of its divine ruler, that it is not only to overcome the heathen world, but even the second death." (P. 50.) Our author shews how the Church is equally entitled to the epithets of *persevering and useful*.

useful. Again, with regard to the colour of the horse, we are told that, as "white or light, comprehends all the orders of colours, so the word of God in the Church [for now the horse is not the Church itself but the word of God] comprehends the pure order of all truths." In confirmation of this exposition, our author observes that "Christ, at his transfiguration, on account of his quickening and purifying spirit, is said to have had 'raiment white as light.' And that "the Church of Christ, at his reign upon earth, are to follow him upon white horses [that is, if our author's former explanation of the term horses was right, upon white Churches] and clothed in fair linen: white and clean to shew the perfection of the word of God, in which they (his followers) are to be clothed." (P. 51.) How these examples, however, confirm our author's translation of this figure of a white horse, we do not well comprehend, any more than we comprehend how the followers of Christ are to be clothed with the word of God.

"In the next sentence of this verse," says Mr. G. "we read—FIG. 2. —'And he that sat upon him (the horse or Church) had a bow.'" (ibid.) Here the author gives very strange information. "The first figure of sitting upon a horse is taken from a king sitting upon his throne and presiding over a nation." This we, certainly, should never have been able to discover. But at all events, "as the mere sitting upon a throne, or ruling over a nation, is no complete and perfect figure of its great strength and power, inasmuch as there are many weak and petty princes who sit upon thrones, something more was necessary to convey the idea of the great influence and strength of the Church; and therefore, Christ is farther represented as having a 'Bow,' the proper emblem of great strength and power." (P. 52.)

On the word *stars*, in the 13th. verse of this chapter, Mr. G. observes that "a star in the singular, is used to denote a king, or a great leader of an army, because their power is derived from some higher authority." (P. 59.) From what higher authority, except that of God, is a king's power derived? We are sure that our loyal author did not think it derived from the people. But his explanation of the word *heaven*, in the same verse is inimitable. "The word *heaven*," he says, "is often put for the exalted state and glory of any system of religion; as for the Jewish and Christian Churches, and for the system of heathen theology." (P. 60.) Here it is used for the latter. "But it is used for the former by the prophet Haggai (i. 9, 10.): 'Because of mine house that is waste, and ye run every one to his own house, therefore is the heaven (the Church) over you stayed from dew (or no longer feeds you with instruction)'". It undoubtedly, required no common degree of perverse ingenuity thus to torture one of the plainest passages in the Bible into a mystical sense. For the prophet thought not of the Church or of instruction. His language is to be literally understood of the natural heaven, and of natural dew.

Of this perverse inclination in our worthy author for mystical interpretation we shall give, from this tract, but one example more. It is, however, such a one as we have never yet seen equalled; and we shall be somewhat mortified if any of our readers be acquainted with any thing

thing more extravagant and wild. It is part of Mr. G.'s exposition of the 15th. and 16th. verses of this chapter, where we are told that "the kings, of the earth, &c. hid themselves in the dens and rocks of the mountains, and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the lamb."

"A den or cave," says our ingenious commentator, "is a place in which men hide themselves from danger. Those dens and rocks were the dens and rocks of the mountains, evidently meaning the twelve apostles, and the primitive fathers who lived in the time of the revolution [from paganism], their successors." (P. 65.) This, we venture to believe, is such an interpretation as never occurred to the most sagacious of our readers. But our author's scheme, they will see, required it. For the hidden meaning of the exclamation, "fall on us and hide us," is thus developed.

"At so great and miraculous a revolution in the Roman empire, the greatest of all the empires upon earth, from a Pagan to a Christian power; and at a time when the Christian Church had been reduced to its last gasp, by the numbers and severity of its persecutions, the prophet represents that the heathen party should be convinced of the superiority of the gospel of Christ over their idolatry; and should intreat the elders of the Christian Church to fall on and hide their idolatrous sins and pollutions, by instructing and converting them to the true gospel of the Son of God." (P. 66.) "Was it not natural for them to implore the elders and rulers of the Church of God; and say, 'hide our idolatry and sins from the power of your God, and from the judgment of his blessed Son, whom [who] you have often told us was sent for our instruction and redemption; effectually hide us, by instructing us in his gospel, and filling our hearts with a just sense of his holy will, that we may utterly forsake our own chimerical gods, and our filthy pollutions, and obey and worship him in spirit and in truth. For in that case, you have often also told us, he would pardon our transgressions, and be reconciled to us. Thus hide us from the power of him that sitteth upon the throne, and from the dreadful, although righteous judgment of his eternal Son.'" (Pp. 68, 69.)

This is, surely, the most fanciful of all interpretations, and might easily be mistaken for burlesque. The language is evidently that of men in frantic despair, invoking even inanimate things to screen them from that vengeance which they dare not hope to escape. Our author converts it into the language of supplication founded in penitence and confidence of pardon. We are much afraid that Mr. G.'s efforts will not greatly contribute to remove from the Apocalypse, that obscurity in which it has been hitherto involved, or cure those prejudices, which former injudicious commentators have excited against it: But so highly is he satisfied with his own success, that of the paragraph immediately succeeding our last quotation the conclusion is conceived in the following terms "We have here, then, the figurative language in which this prophecy was originally written, and I have (perhaps as the Monthly Reviewers, who have long been grinning a ghastly smile

at the Revelation, will say, presumptuously and with full assurance; but, as I trust, the pious and honest critical reader will say, with that awful regard which is ever due to divine truth,) endeavoured to translate it into its literal English dress. And thus the candid reader has both the original and the translation before him." (P. 69.)

The fourth treatise in this volume consists of a most violent philippic against the editors of a publication called "the Gospel Magazine and Theological Review." Of the character of that publication we know nothing but what we learn from Mr. Galloway. And we must say that, from his own representation of the case, the punishment appears to us to be out of all proportion to the magnitude of the offence. These writers, in reviewing Mr. G's. commentaries had said that "they could not bring themselves to think with the author;" and that "the worthy writer of the above commentaries had evidently his prejudices." This we do conceive, was a way sufficiently mild and respectful of expressing their dissent. Yet it hurt the irritable feelings of our author to such a degree that he writes as follows.

"A censure more severe upon the author, and injurious to the sale of the work, the cunning of malice itself could not have invented except a wilful and wicked perversion of truth. Nor could it be more artfully and insidiously applied: for, while you confess that the author is both an '*ingenious* and *worthy* writer' and consequently has written with acuteness and merit; yet you say, he '*has evidently his prejudices*': that is to say, in plain English, that he is a capable and qualified writer, and yet he is incapable and unqualified. . . . For prejudices and truth, however they may be assimilated in the *wild and licentious ideas of modern reviewers*, are so different in their nature, that they can never proceed from the same stock, nor grow in the same soil nor flow from the same pen. Men do not read to be deceived; *nor are books (Reviews excepted) written to mislead*. And thus, from various sinister motives—1. artfully to conceal your own ignorance of the subject; 2. to avoid any candid examination of the truths [which] I had advanced; and 3. insidiously to steal upon and prepare the mind of the reader for more gross and direct abuse of the work; you, like the satyr in the fable, *blow hot and cold out of the same mouth*; you *applaud and condemn, condemn and applaud*, the author and his work in the same sentence." (Pp. 92, 93.)

On reading these passages we could not help shuddering at the thought of the castigation which we ourselves must have received if the worthy author had been spared to peruse our strictures. He seems to have contracted a mortal antipathy to Reviewers and Reviews. He thinks all such publications *written to mislead*. He points out, however, the duty of Reviewers in very perspicuous and unquestionable terms. "True criticism," he says, "*is an impartial examination of words and things, and an upright judgment formed upon that investigation.*" He adds that "a person fit for the sacred office of a critic must not only possess an *ingenious*, but an *ingenuous* understanding." (P. 88.)

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This is all very just and very fair. But our worthy author afterwards enlarges, we think, the qualifications which he requires in a critic, especially in a theological critic, to a most prodigiously unreasonable extent. He chastises the Reviewers in question as persons "who have assumed, *presumptuously assumed*, the supreme right of deciding upon all gospel and theological truths: an office," he adds, "the duty of which *none but those who possess supernatural and apostolic light and wisdom*, can be capable of discharging." (P. 91.) This is terrible information, we must confess, for the whole fraternity of Reviewers, in the present times a very numerous body. If the case be really as Mr. G. states it, we must certainly relinquish one branch of our employment, which we have always considered as of high importance; we mean the reviewing of theological works: for we have no pretences to *supernatural and apostolic light and wisdom*. We comfort ourselves, however, with the reflection that, if authors have the grace to shew as much modesty and humility as ourselves, there will be few theological works to review. The worthy commentator, surely, would not have maintained that it is easier to *write* a good book than to *review* it; and of course, no persons will hereafter, presume to publish works on theological subjects, "but those who possess supernatural and apostolic light and wisdom."

One part, however, of the flagellation which our author bestows on these critics seems well deserved. Mr. G. had expressed, like every virtuous man and loyal subject, his utter detestation of the principles and crimes of the French revolution. The critics on the other hand, employing the common artifice of democratical writers who want courage to speak out, launch forth, by way of contrast, into declamation against the kings of France, particularly Louis XIV. and XV; against the revocation of the Edict of Nantz, the *Lettres de Cachet*, "the bigoted conduct of Madame de Maintenon," and "the black mask," "all of them," says Mr. G. with truth, "matters altogether irrelevant and impertinent to the subject [which] I had treated of." They then ask "what man with a sense of real religion, or a grain of feeling for *the natural rights of mankind*, but must execrate such conduct, whether perpetrated by daring and shameless men in former times, or by the *more enlightened* philosophers at the end of the eighteenth century?"

These are, evidently, the words of a jacobinical writer who, by an artful *set off* endeavours to divert the mind of the public from the horrors and unexampled crimes of the French revolution. On this conduct of the reviewer our author is, as he ought to be, severe; and he makes the following declarations, which are so honourable to his principles both religious and political, that, although we have already protracted our observations beyond what we intended, we cannot, with justice to him, omit them.

"As you have censured my want of religion, I will prostrate myself before you, and confess my sins. Know then, that my religion has taught me 'to execrate or curse nothing; for all things come from God, and

are God's: and therefore, if you should think the *execration and cursing* [of] the 'house of Bourbon,' and all the kings upon earth, your gospel-duty, I cheerfully leave that pious office to you, to the pope, and the atheistical cabal of France, who have long since, in that respect, anticipated your wishes. I love *real* religion, that religion which arises from an awful fear of the righteousness and justice, and the unfeigned love of God; in that humility of spirit, and divine charity and brotherly love, which proceeds from a pure, uncorrupt, and unperverted faith in Christ; [This sentence is ill-constructed, and ungrammatical; but the author's meaning is plain.] "And, therefore, I hate all *fanaticism, schisms, and wanderings* from the plain and pure word of God; all hypocrisy and wilful perversions of truth. And further, in regard to my want of feeling for the natural rights of mankind, know this also that I love *TRUE LIBERTY*; that liberty, I mean, which is restrained by wholesome laws founded in order, subordination, and the eternal fitness of things: and therefore, I love that subordination and allegiance in the servant to the master, in the child to the parent, and in a subject to every administrator of the laws, through all the order of magistracy, from the constable up to the Supreme Power, whether consisting of one, a few, or many, whom God, in the course of his all-wise providence, has been pleased to sit over me.... I abhor and detest that liberty, that philosophy, and the conduct of its authors and all their admirers, whom you, applauding, style '*more enlightened philosophers*'; more enlightened than the ways of God in the course of his ruling in the kingdoms of men, or in permitting the house of Bourbon to rule over the French nation, I repeat it again, I hate that *enlightened philosophy*, which is only another softer name for that '*liberty and equality*,' that unbounded licentiousness, anarchy, and atheism, which are, with gigantic strides, carrying desolation and ruin over the whole earth."

"In your concluding paragraph," continues our author "you take a brief though confused view of the state of France under the *House of Bourbon* at the end of the sixteenth century, as well as of that under *Robespierre* and other revolutionary and atheistical philosophers at the end of the eighteenth. And here your prejudice in favour of, and predilection for, the latter [this is clumsy writing.] are evident from your own words. You labour hard to find expressions to describe your hatred to 'the enormous outrages' of the first, and you labour yet harder, for it was a more difficult task, to find words to *soften* and *mitigate* the unparalleled despotism, horrid injustice, lawless oppression, and the multiplied scenes of massacres, assassinations, and bloody murders of the latter philosophers, who surpassed, in the course of seven years, all the acts of despotism, injustice, and cruelty of the former, during the space of fourteen centuries: changing France, from a state of order and peace, into a field of blood, or as an author of the time asserts, into '*ONE VAST TOMB*.' The first in your opinion of them, were '*a swarm* (a laboured and inelegant expression to describe a number of successive kings,) 'of daring and shameless men.' The latter you describe as '*MORE ENLIGHTENED PHILOSOPHERS* at the end of the eighteenth century.'—Enlightened indeed! by their supreme god, Reason,! with errors, impiety, and blasphemy! So enlightened, that treason and murder were not criminal, but lawful; yea, social duties! So enlightened, that they denounced the blessed Son of God as a wretch to be crushed, *an impostor*! and taught that men owed [owe] obedience to

no God but human reason; for that there was [is] no other God!!" (Pp. 96—99.)

The object of the last tract contained in this volume is to shew that Bishop Sherlock has mistaken the meaning of 2 Pet. i. 19. which is the text of his discourses on the use and intent of prophecy. Our authors observations on this subject are, we think, partly right, and partly wrong. He is right in objecting that Sherlock has passed over, without a full explanation, the emphatic terms "*a more sure word, βεβαιωμενον τον λογον*." We conceive too that he is right in the exposition which he gives of these emphatic terms; namely that the evidence of prophecy for the truth of the gospel is superior even to the evidence of miracles, among which the apostle had just referred to that of the transfiguration in the mount. That the first kind of evidence is the more conclusive of the two seems sufficiently obvious. For though the proof from miracles may be irresistible to those who are witnesses of them, it is not of equal force to those who know them only from testimony; whereas the evidence of prophecy, as has been often observed, is A GROWING EVIDENCE, of which the weight accumulates in proportion as it descends. But this very consideration proves Mr. G. wrong in his interpretation of the phrase, "a light that shineth in a dark place." These words are explained by Sherlock, thus: "the time will come, when the thing [which] you hoped for shall be placed in a *clear light*, when you shall see your expectations fully justified in the accomplishment. In the mean while ye do well to attend to prophecy, though a small glimmering light, and shining at a distance in a dark place; yet the best [which] you have, or can have at present." But, "how does a light," our author asks, "shine in a *dark place*? Why, in its full lustre and brightness," he answers, "shewing clearly every object within the sphere of its radiance, and removing and dispersing the darkness, as it were, in a supernatural manner, with which the place was before filled." (P. iii.) This, we think, is a most unnatural interpretation, and altogether inconsistent with the scope of the apostle's argument, which was to direct the Church to the gradually increasing light of prophecy. This light he tells them, was then comparatively dark; but the time would come when its splendor would emulate that of the bright day.

But in support of his own opinion Mr. G. has an argument, which is evidently, however, of no solidity or strength. "Can it be supposed," he says, "without derogating from the wisdom, the honour, the justice, and love of God for his poor, fallen, miserable creatures, that he would offer terms of salvation, and threaten them with eternal punishment if they did not embrace and obey them; and yet, at the same time, give them only a glimmering light, a light shining in a dark place, at a distance from its centre!" (P. 118.) But if this reasoning be good, it clearly follows that the evidence of prophecy must have been as convincing at the beginning as it will be at the end of the world; before its accomplishment as after. When our author

therefore, asks," where did Bishop Sherlock get the idea of 'the time to come,' when the Church should have a better and plainer light of the things 'hoped for,' and when all "her expectations should be justified in the accomplishment?" the answer is obvious. He got it from the very nature of the thing, which necessarily implies that, in proportion to the number of prophecies fulfilled, is the evidence of these truths which prophecy was intended to establish. We shall conclude with copying the last paragraph of our authors book, which consists of a curious mixture of modesty with contemptuous and indiscriminating censure. Our author, surely knew that *all* Reviewers, whatever may be their other demerits, are not "faithful sons of the French Encyclopedists." The indelicacy of the image which closes the scene we pass without any animadversion.

"Upon the perusal of the preceeding observations, and of my brief commentaries upon the Revelation, &c. the well disposed and careful reader will perceive that I have differed, in many instances, from former commentators, and, among them from Dr. Newton, a former Lord Bishop of Bristol, and Dr. Sherlock, formerly Lord Bishop of Salisbury: two divines eminent for their piety as well as learning. On that account, I have only to entreat him to do me the justice to believe that I have not done this without a fear and distrust of my own inferior abilities, which cannot boast of a liberal and learned education; and that, as the truth, which leads to the peace and comfort of mankind in this world, and to eternal life hereafter, is my only aim, *that* [dele] I cannot receive a higher reward and gratification, than a candid refutation and detection (in the course of fair argument and honest discussion,) of any mistakes [which] I have undesignedly committed. But as to the cavils and sophistry of Reviewers, those faithful sons of the French Encyclopedists, I shall treat their dishonest criticisms and philosophisms with the contempt [which] they deserve, leaving them to wallow in their own *filth*, and to subsist upon their own *vomit*, the only proper food for such vitiated stomachs."

The Antient Cathedral of Cornwall, Historically Surveyed. By John Whitaker, B. D. Rector of Ruan-lanyhorne, Cornwall. 2. Vols. 4to. Pp. 782. Stockdale. 1804.

AMONG the many excellencies which distinguish the writings of Mr. Whitaker, is the happy combination of individual interest with general truth and important instruction. He whose sense of right and susceptibility, of the appropriate impressions from beautiful and exalted objects, without deviating from facts, exhibited the lovely Mary, a charming, defenceless, forlorn woman, receiving every mortification from savages, and yet great, elevated, and engaging in all the vicissitudes of her fortune; and exhibited a true case as strongly as if it had been the fiction of Desdemona and Belvidera, shewed his dramatic powers and hurried the reader into every view and sentiment which he entertained himself. Here shone a man of genius, taste, and feeling, a cavalier eagerly attentive to the dignities and diversities of

of life. While he thus interested mankind in the fortunes of Mary, a charming and distressed woman of rank, he rose to a different view of the subject, and traced rebellion and anarchy from the new levelling principles, which Calvin had disseminated on the Continent, and John Knox spread with such destructive rapidity through Scotland, as to depose the sovereign, and send her ultimately to what proved a scene of regicide.

From this view he rises to a third, the absurdity of all violent innovations, and draws a contrast between moderate reformers and boundless revolutionists. Of the former cast was Luther, who proposed to correct abuses without destroying essentials; of the latter Calvin, who proposed to overturn hierarchy and monarchy, and to level all ranks and distinctions. In the former of the above mentioned qualities Mr. Whitaker must always delight; and in the latter must always instruct.

The subject of Mary commanded and excited an interest; but Mr. Whitaker from the ardour of his sensibility, and the vigour of his imagination can bestow impressiveness on topics which in themselves appear little susceptible of interesting exhibition. Our author is the uniform, able, and ardent supporter of the crown and mitre, as the best conservators of beneficial polity and genuine religion. To monarchy and prelacy he never fails to ascribe the transcendent superiority of the British nation. There are and have been countries in which bishops have, and have had more power than in England; but in no country have prelates and other clergymen such an influence over all true votaries of Christianity and the Church, as in our own country. Mr. Whitaker, deeply impressed with the momentous importance of kings and bishops, is anxious to prove, historically, that their jurisdiction existed in certain parts of Britain at an earlier period than is embraced by authenticated records.

The purpose of this work is to shew, from a collation of passages and facts in authors preceeding the ninth or eighth centuries, that Cornwall was a bishoprick and a monarchy. This is naturally, and necessarily, a subject which involves a great mass of antiquarian conjecture; and of which the really historical materials being very scanty must be supplied by ingenuity and imagination. Of the Cornish our author admits we knew very little until the tenth century, when, being conquered by Athelstan, they became part of the kingdom of England.

Having brought them to this point, our author takes a retrospective view of what the Cornish may have been before; but his main object of enquiry is the situation of the Cornish cathedral. It is difficult, and indeed almost impossible, to analyze antiquarian conjectures. We shall therefore exhibit rather than analyze, and present the most essential parts in the author's own words. He enquires where was the seat of the Cornish bishoprick, whether at St. German's or Bodmin. The following is the passage:

“ The entire conquest of Cornwall being thus shewn to have been made by Athelstan in 936; and Athelstan being thus proved to have signalized the

the year of his conquest, by the wife measures which he took in that year for securing them, by conciliating his newly-acquired subjects, with acts of pious liberality to their country, and with deeds of devout reverence to their saints; I go on to point out what was the seat of the Cornish bishoprick, St. German's or Bodmin, before or under this new supremacy of England. Gross mistakes have been made upon the subject, but I hope to rectify them. The study of antiquarian literature is yet in its infancy only among us; and the manly deduction of inference from premises judiciously stated, has been little practised hitherto by our antiquaries."

"To St. German's, as Camden tells us, 'the bishop's see was translated,' from what place he does not express, but certainly means from Bodmin, 'for greater safety in the time of the Danish wars;' though, in the very line preceeding, he acknowledges St. German's to be merely a village' at that period. Where then could possibly exist 'the greater safety' of the see? 'The bishop's see', with more explicitness adds Norden, who wrote his work in 1594, 'was planted here (at St. German's) in the Danish troubles, *broughte hyther from Bodman*;' or, as Norden writes still more explicitly in another place, 'one Herstane, about a° 906, was consecrated bishop' of Cornwall, 'whose see was at Bodmyn and called St. Petrocks whiche church, with the cloyster, was consumed by the Danes, and then was the see removed to St. German's'. But Dr. Borlase subjoins to both, with an astonishing confusion of ideas, what tells us nothing besides the translation of the see from Bodmin to St. German's. 'King Athelstan,' he cries, 'is said to have appointed one Conan bishop here (A.D.936). King Edred, brother to Athelstan, who began his reign in 946, and died in 955 (Speed, Chron. p. 346), is also said to have ordained St. German's to be a bishop's see; but, as all histories agree, that the bishop of Cornwall did not remove from Bodman till the year 981, it is very unlikely that there should be a bishop here before that time, as bishop Tanner rightly observes; neither does it seem necessary that there should be two bishops in so narrow a slip of land as Cornwall, and but one at Crediton for all Devon, a country of so much larger extent. The following particulars may serve in some measure to discover the truth. I find Edred a benefactor to the see of Bodman; for Henry III. confirmed to the monks there the manor of Newton, in the same manner as king Edred had granted it. *Very likely* this was given in order to augment the revenues of the bishopric there; and, for the same reason, he *might* have appointed the the bishop of Bodman to be bishop of St. German's too. Again: Conan is said to be the name of the first bishop, placed here by king Athelstan. I find also that Conan was second bishop in the see of Bodman, in the time of king Athelstan; it is possible therefore that Athelstan might annex his new priory of St. German to the see of Bodman, for the better maintenance of the episcopal dignity, and [might have] ordered also that St. German's should partake of the episcopal title; by which disposition I imagine that Conan, at that time bishop of Bodman, became bishop of Bodman and St. German's too;—and this might give occasion to the mistakes of St. German's being one bishopric, and Bodman another; but these things I offer only as conjectures.' I shall not stop to expose this mass of conjectures, all pleading a false probability of reason against a positive assertion of history, all founded upon a false assumption, and all tending to a false conclusion. I shall only shew the reality, and leave these reveries to die away at its side.

"In the division of the West-Saxons bishopric,' as Malmsbury informs us,

us, 'this is observable, that he who had his see at Winchester possessed two counties, Hampshire and Surry; the other who had his see at Shireburn, possessed Wiltshire, Dorsetshire, Berkshire, Somersetshire, Devonshire, and Cornwall—On the death of Ethelward, bishop of Sherborn, 'the West-Saxon episcopate ceased for seven years, under the compelling violence of hostility. But at last Plegmund, archbishop of Canterbury, 'and king Edward the son of Alfred, obliged by the threats and edicts of the Pope—, appointed five bishops instead of two, Ethelm to the Church of Wells, Edulf to that of Crediton, Werstern to that of Shireburn, *Athelstan to that of Cornwall*, Fidestan to that of Winchester. Ethelm therefore had Somersetshire, Edulf Devonshire, *Athelstan Cornwall*.' That Cornwall then formed, or was then to form bishopric of itself, is evident from this appointment of Athelstan to it, and of Edulf to Devonshire. This was so early as 910, because Fidestan, we know, 'seng to di copdome on Wintrecestre,' or became bishop of Winchester in that year. But it must have been a part of one, many centuries before. As the Britons, on the Roman dereliction of the island, naturally lost the Roman divisions of provinces, and relapsed again into their only divisions by realms; so every realm becoming a bishopric, Damnonium formed at once a kingdom and a prelacy. Thus does the episcopate of Damnonium mount up for its origin, even to the middle of the fifth century! This had its seat undoubtedly at Exeter, equally the capital of the realm and the metropolis of the bishopric; continuing to have it as long as the kingdom of the Damnonii continued entire. But when Damnonium, *east of the Exe*, was reduced by the Saxons, and Exeter itself was possessed only in part by the Cornish, under the permission too of the English; a new capital and a new metropolis must have been appointed, by the Damnonii *west of the Exe*. At what time this event happened, and Exeter lost its civil with its spiritual supremacy over Cornwall, we may ascertain by these successive incidents of history.

Our author concludes that Lescard was the seat of monarchy and St. German's of hierarchy. We do not find his arguments upon the subject altogether conclusive, but they are as probable as any that are likely to be adduced upon subjects of so very remote a distance from the light of true history. St. German's was the original See of Cornwall founded about the year 614, when Lescard became the seat of Cornish royalty; but both the bishopric and kingdom were three centuries afterwards entirely annihilated and amalgamated with England. During this state of Cornwall there existed several men of high rank under the names of Earls and Dukes, but the power of these nobles became so dangerous to the kings, that they used every means in their power to suppress the orders. Our author next proceeds to an account of the Cornish monastery. In chapter second section first, he sums up the evidence on which he concludes that the original Cathedral of Cornwall was at St. German's, and then goes on to a very lively and picturesque description of the Cathedral itself; both which passages we think worthy of quotation.—

"I have now shewn from the certain reports of history, that the original cathedral of Cornwall was at St. Germans. I therefore proceed to a new kind of testimony, in favour of the same point. The very church of St.

St. German's concurs with all at this day ; there we see the cathedral existing with all the signatures of a cathedral to the present moment ; while the church of Bodmin exhibits no signs, and so preserves no traditions of any episcopal pre-eminence that it ever enjoyed by itself or with another ; the church of St. Germans presents various relics, and retains various traditions of that cathedral dignity which is long maintained without a partner, and even with a partner maintained in a high tone of superiority over all the churches of Cornwall. The church of Bodmin indeed as I have previously noted, was rebuilt about 1125 ; and all traces of its episcopacy *may* have then perished with its episcopal church : but as this church became episcopal after it was built, and merely as a cathedral subsidiary to St. German's, it could never have had any *original* emblems of, its episcopate, and most probably had never any *permanent* at all ; if it had ever possessed such, they would have been protected in the demolition, we may be sure, with a solicitude similar to what was shewn, concerning the chapel of St. Petrock : and the tradition, which has fled equally with the signatures themselves, would then have been cherished with peculiar liveliness, by appealing continually to those sensible vouchers for its veracity

“ The church of St. German's consists at present of a nave and two aisles, almost entirely built of a stone brought from a quarry about four miles off, that is called from its position Tarton Down. The nave is entered under a large portal from the west, flanked on the north and south with a tower. Both these rise square about two thirds of their height, even to the entablature of each ; both are asserted by tradition to have then formed an octangular turret for the remainder, and that on the north still forms one THE SOUTHERN TOWER AND SOUTHERN AISLE COMPOSED THE SMALL CATHEDRAL. These are apparently one whole in themselves. Close to this tower on the south, and with it forming the western termination of that aisle, is what was the primary portal of the cathedral ; a small porch of an oblong square, with one door to the west, one to the south, and a third on the east into the Church ; it was therefore the one only entrance into the church originally, but equally from the south and west. The ground on both sides has risen so very high since the construction of the church, that there is now a descent into it of one step by the western doorway, and of three by the southern ; though there still remains, as there must always have been a descent of four from it into the church. This strongly marks the antiquity of the building. The tower adjoining to the porch has a small arch facing the aisle, and had a large one looking north, but now closed up. The aisle itself is only the breadth of this tower and that porch, about six-and-twenty feet only. So narrow was the cathedral of Cornwall ! But the whole is apparently divided, as a complete church of itself, into two parts, the body and the chancel. The former runs on with the breadth above, about eight-and-forty feet ; but then contracts into a breadth of twenty-two and a half only for a length of thirty-seven.

“ At the upper end of this chancel, is what was apparently formed for and is popularly considered as THE BISHOP'S THRONE, being a rounded niche a foot deep in the very substance of the eastern wall, *evidently made with it*, and fixed in the middle between the two windows there. It is about six feet in height, with two and a half in breadth, having a stone seat at the bottom, and this raised six feet nine inches above the level of the floor. At the head of this niche is *within* are some small *fillets* of stone ; and a small dove of stone, as an emblem of the Holy Ghost, in the centre. On each side

side of the niche *without* are the remains of a staff carved on the wall carrying a cross-piece on the top, and presenting the appearance of a tall crutch; the true *CROZIER* of antiquity, as I shall hereafter shew. Directly over the niche is equally carved upon the wall, but remains more evident to the eye at present, a large and tall *MITRE*, surmounted by a cross.

"Near this but in the *southern* wall, is another niche, equally coeval with the wall itself, yet much lower in elevation, and very different in form: it is not rounded at the back and top, but flat behind and archlike above, having much ornamental carving on some small pillars that are tied by a *fascia* of stone into a neat kind of arch, or (to express myself for once in language more technical in itself, but more obscure to the generality) the arch, which appears to have been formerly scalloped, rests on three clustered columns upon each side while the pediment over the arch; and the finials of the buttresses at the sides, are richly purfled, as beneath the arch is an ornament of quarterfoils: and this niche carries, equally with that, a stone seat at the bottom. This then I consider, without any aid from tradition, and from the mere analogy of the whole, to be THE *STALL OF THE CHAPLAIN*; the only officer under the bishop, then attending continually upon him, but acting equally as a chaplain and a chancellor to him. Thus the kings of Wales retained only one clergyman in the train of their court, as late as the tenth century; who was generally called the *officiarius*, or the administrator of the Eucharist; who was to bless the meat at meals, *chant the Lord's Prayer*, and then sit down at the table opposite to the master of the king's hounds. He ranked in dignity next to the very prefect of the palace; was always to be about the person of the king, as one of his inseparable attendants; and with those two officers immediately below him, the steward and the judge of the household, was to keep up the dignity of the court in *determining such causes as the king did not attend himself*. He was also to reside in what was denominated the chaplain's house, together with his scholars, that were training up for orders under him; and for that reason assuredly was to present, just as our lord chancellor for a similar reason, but under greater restrictions, presents now to churches in the royal patronage. We find also our Saxon and Norman kings, attended each like the British with a single chaplain only. Thus Ingulphus speaks of 'the *priester* of the royal palace,' in the days of Edmund Ironside; the Saxon Chronicle notices one Giffard in the reign of Henry I. as 'the king's hire-clerc,' or family-clergyman; and the same Chronicle again notices, in the reign of the Conqueror, several bishops elect, as what the notice immediately preceding shews them to be *successively* the king's chaplain's, or 'the king's clerks.' Just so we find Canute, when sovereign of all England, represented by the same Chronicle, as giving a church of his own foundation to 'his *own priest*, whose name was Stigand." But, to come closer to the point, we see as early as 710 'Acca, *Wilfrid's priest*,' consecrated to the bishopric that Wilfrid had held before; and in 685, upon John's resignation of the bishopric of York, 'Wilfrid *his priest*,' consecrated to it. So accurately is a single seat formed, for the single clergyman then attendant on the bishop!"

Mr. Whitaker enters into an historical survey of the cathedral; and from its internal state, endeavours to confirm his favourite position of the supremacy of the St. German's cathedral, while Cornwall was independent. It would far exceed the boundaries of our Review,

to follow our author through every fact or conjecture, which he states in support of his favourite position. He enters into a dissertation concerning the quantities of gold, which in the time of the Saxons were employed, either in enriching or decorating churches. He details the churches which received the greatest amount of such gifts and ornaments; and this part of his account, though somewhat a digression from the cathedral of Cornwall, presents an agreeable and able view of the state of religious edifices throughout England before the Norman conquest. The Cornish cathedral was upon the Saxon model, as our author illustrates, by detailing the architecture of that building, and of the Saxon places of worship. The portal, however, is not Saxon; but an addition made to St. German's Church by the Normans. Mr. Whitaker enquires whether spires were brought from the East, according to the opinion of many from the crusades; but our author contends there existed spires in Normandy before the crusades commenced. He mentions several objections that have been made to the St. German's cathedral; and endeavours to prove that they are more imaginary than real. Our author in chapter third, proceeds to the religious edifices that were framed after the Norman conquest; and contains a great deal of architectural antiquity, that will be very pleasant to readers who relish such researches. Mr. Whitaker from our churches very naturally proceeds to our bells. These instruments had been much used among the Saxons, who exercised upon them no small portion of musical skill and dexterity. The impression made upon the Normans by those performances is very ably exhibited, and annexed to the account mention is made of the chief bells in England. The following are the author's words.

“The Normans of England heard the harmony of our bell-towers; were delighted with its soothing, mellow, melancholy tones, and so continued it to the present times. Of this we have a remarkable evidence, *at the very moment*. ‘He caused two great bells to be made,’ says Ingulphus, a Norman prior of Croyland, *just after the conquest*, concerning a Saxon prior, *about a century before*, ‘which he named Bartholomew and Betteline, and two middle bells, which he called Turketyl and Tatwin; and two lesser bells, which he entitled Pega and Bega: but lord Turketyl, the abbot, had previously caused one *very great* bell to be made, Guthlac by name; which being now united with the bells aforesaid,’ as this Norman exclaims, with the soul of a Saxon transfused into him, ALL FORMED A WONDERFUL PEAL OF HARMONY, nor was there THEN such a SET OF TUNEABLE BELLS IN ALL ENGLAND.’ And so thoroughly was the love of bell-harmony diffused through the whole kingdom, that John Major, the Scotch historian of the *sixteenth* century, describes it in terms seemingly raised beyond the truth by his astonishment at it. In St. Edmundsbury, he cries, ‘is reported to be the greatest bell of all England;’ though, ‘in England is a vast number of bells of the finest tone, because England abounds with the materials for bells; and, as they are reported to *excel all mankind in music*,’ a compliment to our national genius, very amazing in itself, and peculiarly amazing for the time; yet previously founded by our author, not on mere report, but upon *his own opinion*; ‘so likewise do they excel in the *soft*

soft and ingenious modulation of their bells. Not a village of forty houses you see, *without five bells of the sweetest tones*; and in every mansion-house of any size, you will always hear *the most agreeable chimes playing every third hour.* While I was studying at Cambridge, upon the great festivals *I spent very many nights without sleep, listening to the melody of the bells.* The university stands upon a river, and the sound is the sweeter from the undulation of the water. There are no bells in England thought superior to those of Osney abbey, near Oxford. 'When they want to form a fine tone, with the common materials they mix a quantity of silver. The Walloons and the Flanders are said to observe the same rule as the English, in their sweet-toned bells.' This account of our own fondness and that of our fathers, for

So musical a discord, such sweet thunder,

as are produced by the fine tones of our church-bells, is truly striking to my mind, yet little known to the public at large. This fondness now appears to have commenced before the conquest, to have gone on uninterrupted by it, and at last to have replenished almost all our church-towers from the cathedral and the conventual down to the parochial, with peals of bells.

"But let me add to this account of our bells in general, by noting the size of some of them in particular. At Westminster abbey, says an author of the *fourteenth* century, 'are two bells, which *over all the bells in the world* obtain the precedence in wonderful *size* and sound.' Yet we know much more distinctly from a writer of the *twelfth*, that at the cathedral of Canterbury the prior, Conrad, fixed in the clock-house five *exceedingly great bells*; of which one required *eight* men, two others *ten* each, the fourth *eleven*, and the fifth even *twenty-four*, to ring them. We thus seem to mount the *climax* of size in bells, and to stand at the very summit of it. Yet we do not, as we can mount still higher. A succeeding prior, in the very same century, set up a bell in the clock-house, which demanded no less than *two-and-thirty* men to ring it. In what exact degree of comparison to this stands that great bell at St. Paul's, which announces the death of the bishop or of any of the royal family; or that still greater, I believe, which by the hundred and one strokes of its clapper proclaims to the colleges at Oxford the hour of shutting the gates in the evening; I leave others to determine. Certainly all of a specified size above continue rising in a scale of grandeur till they have risen very high; and the last, I believe, stands at a height of magnificence, superior to either that at St. Paul's, or to this which has the repute of being the largest in England at present, the celebrated *Tom* of Oxford, traditionally known to be a derivative from the adjoining abbey of Osney, and therefore uniting once with others there, to form the peal so highly commended by Major above."

Returning to his text our author proceeds with his survey of the Cathedral. He now institutes an enquiry concerning the historical origin of the crozier and mitre. When the crozier was adopted he confesses himself uninformed. Of the origin of the mitre he presents the following very ingenious account.

"Yet still a question recurs to the inquisitive mind; when and from whence this peculiar kind of crown was selected, as an ornament to the heads of bishops. This question I wish to answer satisfactorily, because Montfaucon has erred egregiously concerning it, and his authority is likely to

to carry a sinister influence upon my readers. 'The episcopal mitre,' he avers, 'six or seven centuries ago was only a bonnet or cap with a sharp point,' and not "the mitre of these later ages." This averment, however, is very false. In contradiction to it, I need only appeal to the mitre on the walls of our own church. That refutes the assertion directly. That cannot be later than the throne, over which it is carved; and neither of them can be later than the episcopal dignity, once attached to the church: that therefore cannot be less than 'six or seven centuries' old; as I shall hereafter shew the dignity to have been taken away, more than seven centuries ago. But we can happily mount to a much earlier period, and Mount-faucon himself shall aid us in our ascent.

Gemmeus iste tibi miles et hostis erit.

"We come now," says this very extensively learned writer, 'to the most curious and singular representation of the Syrian goddess,' Cybele; this is the inscription, *Mater Deor. Mater Syriae*. The figure is very extraordinary and remarkable in all its parts. She is in a sitting posture, and hath upon her head AN EPISCOPAL MITRE, adorned on the lower part with towers and pinnacles—. The goddess wears a sort of surplice, exactly like the surplice of a priest or bishop; and upon the surplice a tunic, which falls down to the legs; and over all an episcopal cope, with the twelve signs of the zodiac wrought on the borders.—This figure, if it be indeed antique, represents Nature—. *What gives us room to suspect is, that we find this figure only in some drawings of Pirro Ligorio, an ancient Neapolitan painter,* who lived about two centuries ago; and who says 'he copied it from an antique of Virginio Ursini, count of Anguillara. This is that Pirro Ligorio, whom that skilful antiquary Raphael Febretti frequently blames, in his book of Trajan's pillar, but chiefly in his large collection of inscriptions.—But *what increases our suspicion the more is, we observe nothing of this kind in the habits of Cybele, or any other deity.* Nevertheless, Bellori, a very skilful antiquary, hath published it, and without intimating any manner of doubt concerning the truth of this monument.' Bellori, in my opinion, shewed the judiciousness of his mind by this manner of acting. The monument is assuredly genuine. Singularity can never prove spuriousness: if it should, there could not possibly exist in the world such a monument as an unique. Nor can any censure from Febretti upon Ligorio suffice to make us disbelieve the latter, when he says that 'he copied it from an antique;' and especially when he adds, that this very antique was in the possession 'of Virginio Ursini, count of Anguillara.' Even Montfaucon himself, however modest, however timid, who therefore pronounces the monument 'very doubtful' at the head of his chapter; yet comes at the close, we see, to rest upon the opinion of Bellori, to praise Bellori's skill in such monuments, and to refer without reprehension to Bellori, for his publication of it without one expression of doubt. The grand reasons in Montfaucon's mind for doubting at all, were his full conviction, that the mitre of a bishop only a few centuries ago was different from this, a conviction which I have shewn to be all erroneous; and a persuasion equally full, which I can equally prove to be erroneous, that we observe 'nothing of this kind,' no mitre particularly, 'in the habits of Cybele.' The very *appellation of mitre* is derived from the language, as the very use of a mitre is found in the practice, of the priests or priestesses of Cybele.

"She and they were all Phrygian together, and wore what they called the
mitra

mitra in Phrygian, as the appropriate, exclusive symbol of all; the *mitre* being originally a bonnet for females in Phrygia, *therefore* worn by herself, and so worn by her feminine priests after her. This appears from some lines in Virgil, which Montfaucon has astonishingly overlooked. There the rough African, Iarbas, thus sneers at Æneas and his Trojans as Phrygians, as the votaries and priests of the Phrygian Cybele:

Et nunc ille Paris, cum *semiviro* comitatu,
Mæoniâ mentum *mitrâ*, crinemque madentum;
 Submexus.

So expressly is the *mitre* denominated the *Mæonian*, as the instituted ensign of *Cybele*, the daughter of *Mæon*! So plainly did the enunch priests of *Cybele* in the days of Virgil at least, and for such a time before as could authorize even a poet to place the fact cotemporary with the Trojan war, move in their ministries to their goddess; with *mitres* placed upon their heads, but tied under their chins, exactly like the *mitres* of our bishops! Virgil has even applied the sarcasm a second time, and made Turnus like Iarbas to insult over the Trojans in a strain of allusion to the Phrygian priests of *Cybele*:

Vobis *pecta cruce* et *fulgenti murice* vestis;
 Desidiz cordi; *juvat indulgere choreis*,
 Et *tunicæ manicas* et habent redimicula *MITRÆ*:
 O verè Phrygiæ, neque enim Phryges, ite per alta
Dindyma, ubi assuetis *biforem* dat *tibia cantum*;
Tympana, vox, *luxusque* vocat *Berecynthia matris*
Idææ.

The Trojans thus appear a second time insulted as Phrygians, as therefore the worshippers of the Phrygian goddess, as consequently having priests emasculated, effeminate, clad in tunics half purple, half saffron in colour, with long sleeves to them, crowned with *MITRÆ*s that had long strings, and dancing on the mountains of Phrygia, *Dindymus*, *Berecynthus*, or *Ida*, to the united sounds of their own voices, of their double flutes, and of their drums."

He attempts to prove that the Saxon bishops had a throne as well as a *mitre*. Some of the latter sections of the first volume are taken up in giving an account of Germanus, who in the fifth century, appears to have come from the continent into Britain, to convert the people to Christianity. At this period our author diverges into an account of the heresies that were then prevalent; mentions the names, and tells anecdotes of various bishops. Chapter iv. section 7. is devoted to an account of the extinction of Druidism in Cornwall, and section 8. which closes Vol. I. details various customs that still remain, having their origin in druidical superstition.

Volume II. commences with an account of various holy men, who from different quarters came to instruct the Cornish in religion; and those who are fond of legendary tales about saints, and nuns, and friars, will be much gratified by this part of the narrative. There appears to be an accurate list of the various Cornish saints with their respective habitations and sphere of influence. Germanus was the complete subverter of Druidism, and to him our author appears to impute the

introduction of genuine Christianity into that district. In honour of him was the place at which the cathedral was built called St. German's. Our author speaks very highly of a king of Cornwall who flourished in the fourth century; embraced the Christian religion under the adopted appellation of Solomon; "revered (says our author) in Cornwall, revered in Wales, and worthy of all reverence throughout the Christian world." Mr. Whitaker attacks Dr. Borlase's legend concerning the calendar of Cornwall, and proves that that writer has greatly exaggerated the number of saints. Having said a few words more of Cornish churches and religion, our author proceeds to an account of distinguished spiritual edifices throughout the kingdom, such as Verulam. He now commences a dissertation upon church architecture in general, which lasts through the third section of the fifth chapter. The first section of the sixth seems to have for its object the coincidence of the Erse, Welsh, Irish, and Cornish languages as all dialects of the Celtic. On this subject the author's fertile genius throws as much novelty as can be bestowed on a topic which has of late been so often discussed. The second section of chapter VI. reverting to the cathedral, and mentioning one of the towers, confutes an account delivered by Mr. Bentham; and deduces bells and bell towers from the Roman conquests. The historical survey goes on accompanied by some account of Cornish prelates, who flourished during the independence of that district. The prelacy of Cornwall was very well endowed, nevertheless the bishops complained that the revenues were scanty. Mr. Whitaker proceeds to a description of various other churches and chapels, with anecdotes of different bishops, and other clergymen. It would be unnecessary for us to detail those buildings, which would be anticipating the pleasure that the reader must, if a man of taste and piety, derive from very glowing descriptions of objects which are so very conducive to devotion. In the course of the work our author lays before his readers a very accurate account of the internal œconomy of a priory; which, as he justly observes, few Protestants at present make a subject of study, however curious and amusing.

Having to his own satisfaction established his grand position, that Cornwall enjoyed monarchy and hierarchy before it was conquered by the Saxons; and that St. German's was the seat of the Cornish bishop, he concludes in the following words.

"In this manner was a prelacy and a royalty established formerly among the Cornish; Cornwall being modelled at once into a kingdom and a bishopric. In this manner too, was the metropolis of the latter settled at St. German's, and the capital of the former fixed at Lescard. Both went on in the same course of continuance, till the power of the Saxons, like an Alpine snowball, growing with its own progress, and swelling from its own accumulations, came rushing upon them both with an overwhelming sweep of violence. Then the secular monarchy was buried for ever, but the ecclesiastical still reared its head above the waste. The Cornish episcopate remained, under the sway of the Saxons; and even received a magnificent

magnificent addition to its cathedral, from the Christianity imbibed by the Saxons on their settlement among Christians. Nor did the Normans come to St. German's, with the Saxon heathenism renewed upon these seeming Saxons of Denmark. They came with the Christianity of the Saxons, communicated equally to the Normans by the Christians of France; and with the architecture of France, improved by its nearest neighbourhood to Italy. They came to lend more elegance and more grandeur to the British, to the Saxon church of the Cornish see. Even when this see migrated to Exeter, it merely reverted back to its original abode; and the current, after many wanderings to the right or left, only rejoined the ocean from which it had sprung before.

"In tracing this current, I have been enabled to lay before my reader many a fine object upon the banks, important in itself and in its consequences, important to Cornwall in particular, important to the island in general. I have displayed that period of the Cornish history, in the full light of historical radiance; which has hitherto been buried in the clouds and mists of ignorance, yet concerns the very saints, male or female, that almost every parish acknowledges in its name, that almost every town honours in its wake, and that form a necessary link in the chain of Cornish history. But I have not confined myself, like a liminary intelligencer, to this peculiar orb. I have ranged over the island, held up the origin of Gothic and of modern architecture within it, the origin of chess, the origin of free-masons, the origin of armorial bearings; pointed out the period at which all the grander parts of our large churches, the chancel, the nave, or the aisle, the bell-tower, the lantern, the spire, or the chapel, were added to them, or at which those peculiar decorations of our cathedrals, the mitre, the crozier, or the throne, appeared within them; and exhibiting several churches in Britain, as built by the very Romans themselves, yet existent still in part or in whole among us. I have shewn the abbey-church of St. Alban's, in direct contradiction to *its own* historian, to be one of the number. In doing all this, I flatter myself I have been usefully employed, have added something to the stock of antiquarian knowledge, have enlarged somewhat the bounds of historical certainty, and have broke open some new fountains of intelligence, historical or antiquarian, for the benefit of the public."

Most readers we think will agree with us in opinion that the question here canvassed is not of the highest interest. Nevertheless, the genius of the author bestows a lustre upon the topic which he treats; and makes what is naturally waste and dreary, pleasant and engaging. We did not think it possible that on an apparently dry subject of antiquarian research, there could be introduced such amusement and entertainment. We give high credit to the powerful genius of Mr. Whitaker, which can produce such an effect with so very unpromising materials. It is almost needless to remark, in mentioning a production of such an author, that he embraces and creates opportunities of doing justice to our church and king; and the constitution as connected with them. Would all clergymen were like Mr. Whitaker; then we should have no methodists, independents, or other disturbers of the public peace, at least in our pulpits.

*Callias's Travels in Istria and Dalmatia.**(Continued from p. 404.)*

AFTER pursuing his investigations for some time in the valley and burgh of Silella, the most barren, and disagreeable spot in this region, our author embarked at Sebenico, to proceed to Spalatro; and in his way through the channel, he made a variety of remarks on the different islets, which were formerly inhabited by the Romans. An inscription found in the 16th century in one of these islands, called Zlarin, excited a long controversy amongst the learned men of that period. It consisted of an epitaph on a queen named Panfania, who is nowhere mentioned in history, and the literati resorting to conjecture, concluded, that it related to a queen, who had been made prisoner by the Romans, and banished to that isle, after having appeared in the triumphant procession of a Consul. Our traveller starts some objections to the opinion of these gentlemen, by supposing that they may have been deceived by spurious copies of the inscription; or might have read some other name for Panfania, as the letters sculptured anterior to the reign of Augustus were in general badly formed; hence he infers, that they might have read Panfania instead of Pausania, which would have shewn the inscription to relate to the victories of Pausanias; while the title of queen, said to be found in this inscription, might have related to Juno, to whom the ancients gave it as an honorary term. These suppositions, although they do not in our opinion refute the conclusions of the learned men already mentioned, nevertheless place the talents of our author in a very favourable view, by shewing, that he did not travel merely as an artist to make drawings of such ruins as lay before him, but that his taste for investigation, and his knowledge of ancient history, often caused him to offer with modest deference a new hypothesis on many points, which are still involved in obscurity.

Speaking of the abundance of Roman antiquities in the isle of Zuri, our author makes the following remarks, in which, from a proper, though by no means immoderate attachment to antiquarian knowledge, we cordially join him.

“ It is to be hoped, that the century which has lately commenced, will be distinguished by this kind of study and research; that their promoters will repress the prejudices of ignorance and avarice, which cause the opposition on the part of the different hordes, to the making of excavations, the importance of which is well understood: and that, finally, this science, which may be considered as hitherto only superficially known, in consequence of the opposition and indifference of governments, and the ridicule of interested individuals, will cease to be conjectural. This hope is founded upon the direction, which the events at the close of the eighteenth century have given to mankind, relative to glory and the arts. Every age thinks itself called upon to adopt, and be proud of, the reigning taste; but taste is only a relative term:—it is a sentimental impression, received from the surrounding objects:

objects: and when it is refined, it does not prove that men are more learned, but that they are better."

Our traveller, after leaving the isle of Zuri on his right, proceeded in a direction to the eastward, with a view of examining the considerable canal of Braza, on which the town of Spalatro is situated. In his course thither, he passed between San Marco and Pianco, two small islets, left to the south the isle of Zivana, and doubled the western extremity of Trau, having the isle of Solta in a south easterly direction. Among other observations made by M. Cassas on the isle of Trau, he states, that according to some ancient authors, particularly Ptolemy and Strabo, the separation was formed by Nature, an opinion, which is, however, opposed by Spon, who argues, on the authority of a learned man, a native of that country, named John Lucius, that the canal is a work of art. Of this Lucius we learn, that he was born at Trau, and had acquired his education at Rome; and that so great and distinguished were his talents, that he not only enjoyed the universal esteem of all the literati in Italy in the seventeenth century; but that he also, at the instigation of the celebrated Ugheli, undertook to write the history of his country under the title of "*Dalmatia illustrata, seu Commentaria Rerum Dalmatiæ et Croatiae*;" this work made its appearance in the year 1666, and has since that time been reprinted at Vienna in the year 1758, forming a part of the "*Scriptores Rerum Hungaricarum*."

As Spon has so accurately reported the inscriptions discovered at Trau and Bua, we shall not repeat the remarks of M. Cassas on the same subject. Our classical readers will recollect, that this island, under the empire, bore the name of Boas, and was rendered important by the exile of a number of persons, celebrated for their theological contentions; but when we consider the admirable climate of this place, we can hardly think that their exile was a punishment: for, according to M. Cassas, it is so highly favoured by Nature, as to produce the fruits of Europe and Asia, as well as to admit of the naturalization of the palm-tree of Africa. It also affords abundance of the finest Asphaltes, which is said to have been employed by the Egyptians for embalming their kings. The isle of Trau is equally rich in soil, and agreeable in climate, so that both situations would form a perfect paradise were it not for the destructive plague of insects.

"The temperature and short duration of winter, which is in general very mild, and in all the low parts of this country is scarcely felt for two months in the year, preserves them from death, though their delicacy would prove their destruction, if they were subjected for two or three days even to a slight frost. All the grain is generally infested by a destructive worm, which is here called *Magnacox*. These little insects blast the hopes of the most abundant harvests; and perhaps the impossibility of opposing their ravages is partly the cause that the industrious agriculturist prefers the culture of the vine and olive to that of wheat, which would succeed so well on account of the general fertility of the soil. But the existence of man being here attacked, by the destruction of the articles necessary for his support, is only

only an inferior misfortune : his very life is every instant in danger, from the assaults of two species of venomous tarantula. These insects are known in the Illyrian dialect by the generic name of *Pauk*, which is applied to all species of spiders ; but one of them is the real tarantula, so well known, and justly dreaded, in Calabria. The other is the Corsican Tarantula, known in that island under the name of *Malmignata* ; and which differs from the first by having shorter legs : but they have both the common property with those of Naples, of being hairy and speckled ; while, if any variety be perceptible, it is only in the colours. These odious insects, whose very appearance is disgusting, do not possess the timidity of other kinds, who flee from the sight and approach of man ; but they are at once mischievous, impudent, and ferocious. They bite, not for the purpose of defending themselves, or of procuring food, but from an evident wish to do injury ; and it is only by continual vigilance, that those whose labours keep them in the fields the whole of the summer, can secure themselves from their attacks ; while their precautions are often unavailing. What they are particularly obliged to avoid, is sleeping in the open air, either in meadows, at the foot of trees, or on the stacks of grain which are got in.

“ Fortunately, these insects seldom penetrate into the houses ; so that the fields are the theatre of their animosity. Their bite produces here the same effect as in Calabria and Corsica ; and their poison is communicated to the blood with dreadful rapidity. The most effectual remedy is to cut off immediately the piece of flesh which has received the impression of their teeth, or to cauterize the wound with burning charcoal, or a hot iron : the least delay often proves fatal ; a heaviness is then speedily felt over the whole frame ; the circulation is checked ; the blood coagulates ; drowsiness succeeds, and is attended with convulsions and delirium, which terminate in death. A violent agitation is the only means of preserving the patient from the destruction which threatens him ; and it is the acknowledged necessity of this agitation which has given rise to the opinion, that the venom of the tarantula is to be expelled by music. It is however certain, that in the county of Trau they do not have recourse to music, but exercise the patient violently, and for a long time, in a kind of swing :—this produces abundant transpiration, and sometimes nausea, which saves the person's life, by diminishing the mass of venom absorbed, and restoring the blood to its proper circulation. But although life is thus preserved, it is, unfortunately, but very seldom that the fibres of the brain are unaffected ; so that the patient often loses his senses.”

Our traveller pursued his course in safety to the bay of Spalatro, the impressive appearance from which he describes in the following terms :

“ At the entrance of the bay you discover Spalatro, and nothing is more interesting than this perspective. The first range of buildings which strikes the eye, are the high and long walls which inclose the Lazaretto : at one end they reach to the great mole which encircles the port ; and at the other they join the fortifications of the town, and seem, of themselves, an immense and formidable rampart, with which an attempt had been made to cover this part of Spalatro. In front, and on the edge of the quay, which extends along the port, inclosed between the great and small mole, there appears, with such majesty as is undefinable, the august remains of the long and stupendous colonnade which decorated the maritime façade of the palace

palace of Diocletian: it immediately gives an idea of this Colossus of architecture, particularly to those who know that this colonnade occupies only one of the narrow faces of the parallelogram which formed the palace. Beyond this colonnade you perceive, with some difficulty, the roofs of the modern buildings, constructed within the walls of the palace; but the eye is delighted to behold, rising from the midst of this prodigious mass of ruins, a square tower, five stories high, and decorated with different orders of architecture. It is that of the Cathedral, or Duomo, which is likewise inclosed within the walls of this palace; while at one of the angles of these mural structures, rise the thick sides of another gloomy and embattled tower, the gothic aspect of which excites a melancholy recollection of those barbarous Vandals who effaced as it were from the earth the sovereign people of the world, as well as of those great monarchs, the Cæsars, who, even in the midst of disgrace, were able to lay the foundation of monuments which empires could scarcely raise in the midst of their splendour. To the left, the town is more exposed, and sinks beneath the view, while the appearance of the modest roofs of the simple citizens tends to console the mind for the melancholy impression it has received from viewing the ruins of the imperial palace, the lazaretto and the feudal towers, those mute evidences of the most fatal plagues of mankind, pestilence, war, and pride! But while through the trees with which the ramparts are shaded, you distinguish the walls which form the defence of Spalatro, and the two extremities of which terminate on the shore, the view which clears this warlike cincture extends agreeably across the irregularly united houses, which compose on one side the suburbs of Lucio, and on the other of Borgo-Grande. It is there, that in the trees which crown them, in the cheerful opulences of the orchards, and in the verdure of the gardens, we are charmed on beholding the beauty of Nature in a picture from which, in all ages, the arts appear to have been inclined to banish it, though in vain. Here Nature is still great, even by the side of all in which man has endeavoured to appear greater. What, in short, are the gigantic ruins of Spalatro, when compared to the Mount of Marigliana, the feet of which seem to repel the waves of the bay, while its summit defies the tempest? What is Spalatro itself at the base of this enormous mountain, on whose top the defiance and fury of man have built the bulwarks of war, and deposited the apparatus of battle! How does that pyramid appear which was erected by the art of man at a prodigious expence to decorate the temple of the gods, when it is seen from the prodigious range of steep rocks, of mountains heaped upon mountains, which bound the horizon, and form the frame-work of that incomensurate coliseum, in the centre of which Spalatro, notwithstanding its magnificence, may be said to disappear. Hence, on entering the bay, the high mountain of Marigliano, or Margliano, on one side, on the other the promontory and its escarpement; farther on, the rock which supports the fort of la Grippe; in the valley, Spalatro, its lazaretto, ruins, and steeples; at the horizon a chain of the mountains of Moriachia:—such are the motives which at once strike the eye, and remind the observer of the perishable state of his power, the indefatigable destruction of time, and the boldness of savage Nature."

From the liberal use which the author makes of the epithet Nature, and a knowledge in what sense that term was used by the philosophers and atheists of the revolution, an inference might be

drawn disadvantageous to his religious character. Such an inference would, however, be precipitate and partial; for we nowhere observe, notwithstanding the devotion of M. Cassas to Pagan history, that he treats the Christian religion with indifference.

The Catholic religion, we learn, was established at Spalatro in the sixth century, and received archiepiscopal honours, the archbishop of which took the title of "Primate of Dalmatia and Croatia." It was not till the twelfth century, that Spalatro fell under the dominion of Venice.

We think the detailed account of the palace of Diocletian, with which our author has furnished us, is more complete, and intelligible, than any we have hitherto perused of that celebrated remnant of antiquity; and it will be interesting to the antiquarian to compare his account with that given by Spon, who travelled about the year 1670, in order to ascertain the decay which it has undergone since that period. For in some subsequent passages of M. Cassas, we are assured that several places, which in the time of Spon contained ruins of a considerable extent, are now nothing but barren plains of sand, in which not a vestige is to be found, except by excavation.

The following is the account given by M. Cassas of the magnificent palace of Diocletian, considering it in the state it must have been, when inhabited by that monarch.

"We have already observed that its figure was a parallelogram; it was 630 feet long, by 510 in width. Its principal façade is supposed to be that which looked towards the sea. It was this which was decorated by the superb colonnade that still remains almost entire, and which consisted of fifty columns: at present only forty-two are standing. This colonnade formed a gallery twenty-five feet in width: while its length occupied the whole of the façade: and in the interior of this gallery were the apartments exclusively inhabited by the Emperor. The entrance to this amazing palace was, and still is, by three principal gates: The first is at the north front, and is called *Porta Aurea*, or the Golden Gate; the two others are at the east and west façades; their particular denomination, if they had any, has not been transmitted to posterity. Each of these gates had two octagonal towers, whose height did not exceed that of the edifice in general. There was also a square tower at each angle of the palace. Each of these towers was eighteen feet higher than the walls. Two of them contained four stories, while the others had only three; this difference arose from the elevation of the façade with the colonnade being seventy-four feet; while the three other fronts were only fifty-five; so that the two towers that corresponded with the two ends of the colonnade, were of necessity carried higher than those which were built at the opposite angles; lastly, in the interval between the octagonal towers of the gates and the towers of the angles, there was an additional square tower, but the height of which did not exceed that of the wall:---the total number of these various towers was sixteen, because the façade of the colonnade had no others than those which corresponded with its two extremities.

A large portico was erected on the inside, along the wall of the north, east, and west façade; and was only interrupted by the massy sides of the three gates, on the reverse of which were the stairs which communicated with the upper apartments. On entering by the Golden Gate, there appeared

peared in front a large street, formed by a vast portico, and which extended as far as the peristyle of what was properly called the Palace, or the part which was inhabited by Diocletian. This street was intersected at a right-angle, and nearly in the centre of the whole edifice, by another street of equal width, and likewise decorated with a portico, which extended from the eastern to the western gate. Hence on entering, for example, at the Golden Gate, you had on the right and left two large ranges of building, equal in proportion, but not so in point of interior arrangement: they were surrounded at two of their faces by the portico lately mentioned; while the two other faces, which looked towards the external walls of the edifice, were separated by large courts, which were formed between these buildings and the general portico. Of these two buildings, that on the right was appropriated to the women, while that on the left was occupied by the principal officers in the service of the Emperor.

"After passing these buildings and quitting the transverse street, you found yourself in a superb colonnade, which was terminated by the steps and façade of the peristyle. Between the columns there appeared on one side the Temple of Esculapius, and on the other the Temple of Jupiter;—as both of these are still entire, we shall speak of them hereafter. To enter the grand building, or the part of the palace inhabited by Diocletian, you ascended the peristyle just mentioned, by a flight of steps: the front of this peristyle was supported by four columns; and it led to a magnificent circular vestibule, admirably proportioned, which derived the light from its cupola: it was decorated with four niches, which contained statues. In front of the door, leading to this vestibule, was that through which you arrived at the principal hall of the palace. This apartment was ninety-five feet long, by seventy-five wide; to the right and left six columns, of a prodigious elevation, supported the vault or ceiling of this hall, leaving on each side, between them and the wall, a kind of side-way, or walk, not quite so long as the hall; and at the end of which were two flights of spiral stairs, which led to the subterraneous parts, and the back-door of the palace, which opened on the sea-shore. This grand hall had a large and majestic door, by which you entered the great gallery already mentioned: the hall was denominated *Atrium*.

"All the palaces of the Romans contained halls of this kind, and which bore a similar name. Writers differ in opinion as to the nature of those apartments; but they all agree, that the *Atrium* was situated at the entrance of the palaces and great houses.—Some, however, think that it was a kind of court which preceded the vestibule, while others consider it as the vestibule itself; and lastly, several assert it to be the hall which succeeded the vestibule, as for example: Martial, when speaking of the *Atrium* of the celebrated palace of Nero, seems to indicate, that it was placed in the same situation, as we have described that to be in the palace of Diocletian. 'It was in the *Atrium*,' says he, 'that you saw the colossus of Nero, and the machines which belonged to the theatre, *Pegmaræ*.' He denominates it *Atria regis*, while Suetonius seems to cast some obscurity on this definition, by calling *Vestibulum*, what Martial denominates *Atrium*. It cannot, however, be doubted, that they both mean the same place, since Suetonius says, '*Vestibulum ejus fuit in quo colossus*,' &c.

"It is nevertheless certain, that the *Atrium* differed from the courts, inasmuch as it was covered in, and was situated at the entrance of the mansions. When the virtues were, however, honoured in the Republic, the mothers

mothers of a family, the Roman ladies, frequently passed their time in this hall, where they employed themselves amidst their numerous domestics, and attended at once to their children and their household affairs. During winter the *Atrium* was heated by chafing dishes, and fires placed in tripods. In process of time, and when luxury had made that alarming progress which led Rome to slavery and destruction, the *Atrium* was abandoned to the vassals, and they attended in it to receive the orders of their masters. It was here that the crowd of clients, who served in the streets as a retinue to the consuls, senators, magistrates, and tribunes, assembled to await their egress. The emperors came into the *Atrium* to give audience to the ambassadors of foreign kings and princes; and the haughty patricians decorated it with the images of their ancestors; the generals, with the trophies of their victories; and the pro-consuls, with the spoils of provinces, and the fruit of their rapine. In general the ceilings were hung with purple, and the columns which sustained it, were of porphyry, granite, or other marble still more valuable. In short, the pomp or the simplicity of the *Atrium* was a sure token of the vices or the virtues of the master of the palace, and on entering this part of the building, one might preconceive a tolerably just idea of his pride, his simplicity, or his avarice. We may judge, for example, by the gigantic proportion of that of the palace we are describing, of the means which Diocletian took to preserve the remembrance of the colossal power he had enjoyed, as well as of the invincible propensity which accompanied him throughout his life for grand and majestic monuments, the last remains of which now form at Spalatro the subject of wonder and admiration.

"The two parts of the palace which were on the right and left of the *Atrium*, were exactly similar in their distribution; and from this circumstance it may be supposed that the emperor occupied each division alternately, perhaps according to some etiquette founded upon the change of seasons; from some prejudice which prevailed in those distant ages; or from a religious practice relative to the worship of the gods, with the ceremonies of which we are unacquainted. This last motive may reasonably be imagined, since one of the divisions contained the temple of Esculapius, and the other the temple of Jupiter, while the interior apartments led through each other immediately to those temples. May it not be asserted, as a reason for this extraordinary resemblance in the arrangement of the two parts, that Diocletian might have presumed, that Maximian Hercules his colleague in the empire, and whose abdication, which was solicited by Galerius, was of the same date as his own, might come to visit him in his retreat; that he might be anxious to give him the same accommodation in his palace as he enjoyed himself, without the most minute difference; or that his intention might be that there should always prevail between them in their private life that amicable equality which was never altered by the division of the sovereign power?

It will, however, be sufficient to give a description of one of these two parts, since the other was exactly similar in form, the only difference being in the names given to the apartments, which doubtlessly corresponded to the uses to which they were devoted. It would appear from the distribution of this palace, that the architects of the early ages did not attach the same merit as we do to those majestic communications between the large divisions of an edifice, and which at the present day we distinguish by the French appellation of *couloirs*. It is, however, certain, that if the entrance

were

were by means of handsome lateral doors, from the halls on each side, the magnificence of the view would be increased: on the contrary, in order to arrive at those halls or chambers, they passed from the *Atrium* into two very narrow corridors, which were besides so awkwardly placed, that, of the three doors in which they terminated, and which opened into three magnificent halls, whether to the right or to the left of the *Atrium*, two of the doors were situated in the angles of these halls.

"Of the two parts of the edifice, which on each side of the *Atrium* were parallel to the great gallery, the first was appropriated to concerts and theatrical representations, and the second to certain regular festivals: they were eighty-five feet long by fifty-eight wide, and their cielings were supported by eighteen columns. The distance between these columns and the walls was ten feet in every part, so that there was a sufficient space for walking round the hall, or for placing rows of seats for the accommodation of the spectators, while the middle remained entirely free for the amusements. That which was destined for the festivals was not, however, the only one appropriated to that purpose: in one half of the two first-mentioned halls there were also two other smaller ones, though these were of a very considerable size, and served only for repasts. They were distinguished by the epithets Corinthian and Cizician, and they derived these names from their decorations or from the nature of the festivities which took place within them. But even these were not sufficient, for there were on the sides of the latter two other tetrastyle halls, which were likewise appropriated to feasting; and as they were nearest to the two temples, they doubtless served for the repasts which followed the sacrifices.

"Beyond the halls or chambers just mentioned, were the hot-baths. They were large and commodious, and the descent to them was by steps constructed at the four angles. Three chambers were attached to these baths. The first was the *Apodyterion*, the use of which, as well as its name, was derived from the Greeks: it was either the place where the hot water was prepared, or that used for wrestling or gymnastic exercises. The Romans frequently called it by the generic name *Apodyterium*, but sometimes *Spoliarium*, *Tepidarium*, *Atrium*, &c. These names, however had other acceptations, or exceptions. Hence, for example, when they gave the name of *Tepidarium* to the *Apodyterium*, it was like taking a part for the whole; for *Tepidarium* signified the warm quality of the bath, or generally a warm bath: *Spoliarium* was likewise the generic name for all places in which the Romans undressed themselves for any purpose whatever. Thus for example, if *Spoliarium* was applicable to the baths, the same name was given to the place in which the Gladiators undressed themselves to fight, to that in which the citizens were stripped who had been killed by accident, at a distance from their houses, as well as to the spot on which an unfortunate person had been robbed or murdered by banditti.

"But with respect to the *Apodyterium*, in its first-mentioned acceptation, we must observe, by the way, that the finest *Apodyterium* known in ancient times, was erected by order of Diocletian. It belonged to the thermal baths which were constructed by his directions at Rome, and which still bear his name. It was an immense saloon of an oblong form, with eight sides or faces, each of which were of themselves semicircular; the arches which bound the roof of this saloon, were of a prodigious height, and the walls were covered with the finest marble, and the most elegant ornaments.

"But this was a public edifice, and the *Apodyterion* of Spalatro, which was

was intended only for the use of the emperor and his household, had not, nor did it require, any of the magnificence given to that of Rome. It was only a simple chamber, by the side of which was the *Sphæristerium* or place of exercise; in which, according to Pliny, was played the game of tennis or fives. It is not a subject of surprize, that this hall was contiguous to the baths, because it is well known that the Romans mostly amused themselves with active exercises before bathing. These baths were only used at the close of day; and for this reason, also, they were accompanied by the different chambers devoted to evening-repasts. These meals, after the manners of the Republic had become corrupted, were nothing else than the orgies of debauchery, for they were not what the Romans called the supper. Their supper was commonly taken at the ninth hour of their day, which corresponds with our three o'clock in the afternoon; while their dinner took place at the fifth hour, that is at eleven o'clock in the forenoon. This dinner was, however, properly speaking, nothing more than a light breakfast, and of such little consequence, that it was considered as a breach of politeness to invite their friends to partake of it.

"Instead of imagining as we do, that the bath immediately after a meal is dangerous to health, the Romans ran thither as soon as they quitted table, but particularly after they had abandoned themselves to intemperance; and for this custom they have been reproached by Juvenal. Hence, if it were with them, a means of promoting digestion, it is not astonishing that the necessity of the evening's repast was the result of the bath; and we will add to the disgrace of that enlightened people, that it was natural, when the passions had been excited by the indiscriminate mixture of the sexes, so long tolerated in the public baths, that these nocturnal repasts should in a little time have degenerated into the revelries of voluptuousness, though they were at first resorted to as a measure of necessity. The emperors Adrian, Marcus Aurelius, and Alexander Severus, wished the two sexes to have their baths apart, but the prevalence of licentiousness constantly induced the people to evade their decrees; and these disgraceful proceedings were not entirely abolished till after Constantine; and even then, perhaps, to give place to a corruption of another kind, and to satisfy the jealous, though not less libidinous passions of a few innovators.

"In the upper story of the warm baths at the palace of Spalatro, and in the contiguous chambers, there were two other kinds, namely, the cold and the vapour baths. The latter tended to promote perspiration, and on quitting them, the bathers entered a room which was always kept of an equal and moderate temperature, in order to prepare the body to pass without danger into the external air. On this floor also, was the chamber in which the emperor reposed. It was formed of three semi-circular parts, in one of which was his bed, and the entrance to which, was through a portico, consisting of two columns and three arcades; these were closed by curtains of purple, and separated the chamber from the gallery in which the soldiers attended; who were appointed to guard his person.

"Such was the magnificent palace of Spalatro, of which we have attempted to give an idea, though without being able to avoid the obscurity inseparable from this kind of description."

It must not, however, be supposed that this description is in any great degree applicable to the present state of those vast ruins, for most of the interior buildings of the palace are destroyed. The portion that remains,

remains, is nevertheless sufficient to prove the existence of the whole, in the full extent and magnificence described by our traveller. We learn from him, that on entering at the golden gate, the face of the different splendid structures with which it was graced in ancient times on the right, and amongst the rest the spot containing the *Gynæceum* or apartment allotted to the women, is now completely altered by a crowd of habitations built in a modern style. On turning to the left, where the grand officers of the household resided, one can at present only distinguish the walls, forming the support for modern dwellings. All that is left of the ancient structure, is, the vestibule of the palace, the colonade leading to it, and the temple of Jupiter; the remaining buildings are in a ruinous state; and those immense halls which formerly existed, are now occupied by houses, streets, and squares. A vestige, however, is left in a remote corner, pointing out the spot where the apartments were, which belonged to the baths. With respect to the magnificent temple of Esculapius, we learn that it is still in existence, but have to regret that the avenue leading to it is crowded with inns, shops, and magazines. In its present state, it displays merely a shell of that ancient splendour, which called forth even the admiration and respect of barbarism and ignorance itself, having sustained no other injury but what the corroding tooth of time has produced on it. Of the towers, only those remain which are situated on the angles; but all the rest are completely demolished, as well as those which belonged to the three gates. The havoc here, may probably have been in some measure occasioned in consequence of the wars, for it seems that there are evident proofs of the inhabitants having on various occasions employed the external walls of the palace as a means of defence. The tops of these walls have also undergone a complete metamorphosis, being now in many parts embattled, with loop-holes over the ancient arched windows. Numbers of these windows, we find, are blocked up, an alteration which most probably originated from motives of precaution. On the whole we must observe, that the present ruinous state of this venerable pile undoubtedly bears stronger marks of a rude and violent hand, than of a gradual decay.

M. Cassas after many scientific researches at Spalatro, proceeded to Salona, so celebrated in antiquity for its excellent trout, and great population. It is remarkable that this maritime town when visited by Spon in the year 1672, contained several stupendous ruins of temples, and an amphitheatre; but M. Cassas could with difficulty ascertain the spot on which this building was situated; from which he considers it evident that the encroachment of the soil since the time of Spon must have increased with ten times greater rapidity than in fourteen preceding centuries! The cause of this rapid increase is well worthy of the investigation of natural philosophers.

In July our traveller returned to Trieste, and on his way to Vienna, visited the castle of Luegg, whence he hired guides to conduct him

him to the wonderful falls of the Ruecca, of which he gives the following account :

" This river runs between rocks of a considerable height, whose ruggedness is insurmountable, even by the most adventurous herdsmen : above these rocks appear the antique and dismantled towers of the old castle of Novoscoglio, exhibiting the vestiges of savage feudality, in the bosom of more savage nature. Not far from this spot, is the village of San-Canciano, or Saint-Kofian, which is likewise situated on the summit of the rocks. At the foot of this village, the Ruecca affords to those who take delight in the phenomena of nature, a spectacle the like of which is seldom to be found in the world :—in this part the fissure in the rocks is so vertical, that they appear to have been cut by the hand of man, and this steepness is every where alike, however various may be the lines which they follow in their superposition ; but what adds still more to their singularity, is their summits, which are cut with a sort of symmetry, and appear like so many square towers, that command and seem to defend those gigantic walls ; or they might rather be taken for battlements. At the base, that is to say, in the almost unfathomable abyss formed by these natural ramparts, the Ruecca winds and runs with a sort of majestic slowness, seeming to disdain the opposition of the blocks with which its bed is every where interspersed, till it suddenly arrives at an immense cavity, the frightful and sombre peristyle of a subterraneous gallery, of which the terrified imagination can neither guess nor measure the depth. In fact this gulph may be described as an enormous and inconceivable precipice, in which the waters of the Ruecca fall with a tremendous noise, and are lost from the observance of man ; but whither they go, to what depth they fall, or how long they have disappeared in this receptacle, he has never been able to ascertain, during thousands of generations, and many ages will doubtless yet pass away before this mystery will be discovered. No one can conceive the dreadful and incessant roaring of the waves, in the deep cavities of this impenetrable abyss, nor the terror which seizes on the spectator, at his first view of the gulph. It is here, by his unexpected humiliation, that man is compelled to acknowledge the limited extent of his mind ; and though every where else he may be proud to think and act like a God, he here, perhaps for the first time, perceives his information to be only that of a subordinate creature. But this is not all, for the traveller, if he proceed no farther, will have but an incomplete idea of the singular destiny of the Ruecca ; he must, if possible, pass this mountain, or rather this gigantic wall, the fractured sides of which absorb the river. The other side affords a spectacle not less extraordinary, and perhaps still more wild ; the same ruggedness and nudity in the rocks, but more disorder and confusion : the masses, which are equally vertical here, obstruct, intersect, and pass each other in various directions, while the summits frequently come in contact, and at other times appear at a considerable distance from each other ; in short, the whole presents the most shapeless and terrific chaos. It is in the midst of these numerous blocks, that the Ruecca, after meandering through the bowels of the mountain, issues violently from a deep and narrow fissure, and discharges itself into a large basin, 600 feet below the level of San-Canciano, which is so shaded by the elevation of the rocks, that it is constantly inaccessible to the rays of the sun. It is even pretended, that all attempts to ascertain its depth by sounding have proved ineffectual. In fact, this may be considered

dered as the tomb of a river, highly remarkable for its adventures: the threads of water which trickle from the overflowing of the basin, after having run for some time across the rocks that lie dispersed below this kind of crater, diminish till they at length become imperceptible, and thus the Ruecca disappears for ever."

At this spot the object of M. Cassas's journey was at an end, and he returned to Rome.

We cannot close our account of the production before us without regretting the want of a general patronage in this country for works of art amongst persons of rank and fortune, a want which will probably prevent such books as the original before us from being naturalized, with all its beautiful accompaniments, a folio volume of engravings. With respect to the translation, (in the volume of *Contemporary Voyages and Travels*) it doubtless possesses every advantage which the general reader can desire; but we do not think it judicious to consult the taste of mere readers for amusement, at the expence of those who collect books for the advantage of study and reference. We are led to these remarks from observing the omission of a great part of the historical introduction given with the original of Cassas, though the particulars of the manners and customs of the people are judiciously abstracted from it. But any abridgment of such works militates against their general interest and utility; while an edition of voyages and travels like the one under our review, conducted, as it evidently is, by men of ability, might be made eminently interesting and useful. The ample quotations which we have given from the translation of Cassas, will not merely shew that the editor understands French, but that he must be a person of scientific attainments. The translation also possesses a rare advantage:—it is perfectly free from Gallicisms.

An Historical Memoir of the Political Life of John Milton. By Charles Edward Mortimer, Esq. 1 vol. 4to. Pp. 82. 7s. Verner and Hood. 1805.

THE object of this literary trifle, (for notwithstanding its pompous appearance in quarto, with all the embellishments of fine printing, paper, and engraving, we can call it nothing more) we should be at some loss to discover, were it not for a brief introduction, in which the author states, that he is actuated by the laudable ambition of familiarising the name of Milton as a patriot; and he adds,

"That he who refuses the meed of gratitude to the patriots of the seventeenth century, deserves not the enjoyment of those blessings which await him in the nineteenth. Such man in the present glorious struggle for existence, will arm himself from fear rather than virtue; he is one who will enjoy, but will never preserve a constitution; and were it not for the just indignation such conduct would excite, he would idly repose himself upon his

his couch, and behold the empire torn from its basis, and its admirable constitution crumble to ruins, without an effort or a sigh."

This, which to us appears philosophifical rant, may sound very pretty in some ears, but we regard it with the eye of suspicion. What are these mighty blessings *in embryo* with which we are to be surrounded, and what does this author mean by the present *glorious struggle for existence*? At the time this book was published (apparently the beginning of the present year), some leading rancorous and malevolent whigs were indeed making a precious struggle, so far to shackle the liberty of the press, as to render nugatory all that Milton or any other writer had done, to preserve its existence secure from arbitrary power. We are so dull as to know of no other *glorious struggle* which bears any analogy to that of the democratical madmen of the seventeenth century, or of the end of the eighteenth, than that which succeeded in destroying the character of an old, faithful, and independant veteran, whose whole life had been devoted to the public service, and who to the present moment seems to be pursued with a degree of inveterate rancour, worthy of the satellites of Roberspierre. We confess that we watch with some anxiety the progress of this *glorious struggle*, the effects of which have already been felt in no ordinary degree, by all who are capable of affixing a just value on the privilege of independent writing, and opposing it to Palace-yard harangues, and revolutionary cant about public delinquency, privileged robbery, and similar contemptible declamation, for which the British populace not many years since, would have dragged the declaimers to a horse-pond. As to the preservation of our Constitution, we can assure Mr. Mortimer that its security rests in very able hands; that however often a few factious demagogues may attempt to chip from it fragments, and circumscribe its vast extent, they will ultimately fail in their schemes, and that instead of seeing it torn from its basis, every *true* patriot will rush forward and protect the venerable pile, with an ardour that will involve in lasting shame and infamy those political sycophants who would glory, under the mask of reform, in reducing it to ruins.

"If any one continues the author, is capable of discovering one sentiment, in the following memoir, that indicates a mind not thoroughly British, I would thank him for his sagacity; but such, I expect will not be found. To be born an Englishman, as an illustrious personage said upon an illustrious occasion, is the constant boast of my heart: to be a good subject will, I hope, always be the continual aim of my ambition."

We do not mean to dispute that the author, who is evidently a young man, has not a British mind; but young minds are apt to be misled, and to mistake party malice for political integrity. The wretched people who dragged the royal family of France to the scaffold, being worked upon by those despots who had influence over them, declared that to wade up to the knees in blood for the good of their country, was the dearest wish of their heart, and many of them, doubtless, boasted of being born Frenchmen! As to the memoir, it

is nothing but a brief account of Milton's political career, which might be found at least as satisfactorily given in any other life of that celebrated character. Some scraps of poetry are interspersed, as are several quotations from Milton's political works, and the whole may be considered as an unequivocal eulogium upon that writer, abounding with very unjustifiable censure upon those by whom his writings were contested. Thus Bishop Hall is stigmatized as a scurrilous and ignominious writer, and some jargon is introduced about "the corrupt state of the existing clergy," "the intolerance of the Bishops," in the time of Charles I. &c.;—and he adds, that Milton was induced to forsake "the pleasant paths of poesy," in order to smother the forms of superstition, to free the enslaved opinions of the multitude, to blunt the fetters of prejudice, &c. He then observes, that Milton's "*Areopagitica*," or a speech upon the Liberty of the Press, dedicated to both Houses of Parliament, was the most valuable legacy the country ever received from his hands, and here we have no hesitation to agree with him, and we sincerely wish that the spirit of the writer were transfused into some upright politician of the present day.

"A little time previous to this period, (the publication of the *Areopagitica*) the parliament had issued an order, 'That no book, pamphlet, or paper should be printed, unless the same was first approved and licenced by such, or at least one of such as should thereto be appointed.' To counteract, or rather to endeavour to get this edict repealed, was worthy the talents of Milton, and he thenceforth dictated a speech to the parliament. 'We should be wary,' says he, with singular energy, 'what persecution we raise against the living labours of public men; how we spill that seasoned life of man preserved and stored up in books; since we see a kind of homicide may be committed, sometimes a martyrdom, and if it extend to the whole impression, a kind of massacre, whereof the execution ends not in the slaying of an elemental life, but strikes at that ethereal, and first essence, the breath of reason itself; and slays an immortality rather than a life.'—Having thus expressed his idea of the importance of his subject, he proceeds to give a chronological history of the *Imprimatur*, after drawing instances from the Athenians of their non-prohibition of any books, but those which tended to blasphemy, atheism, and libels. This is followed by numerous authorities tending to prove its inconvenience to individuals, and its fatal consequences to literature; 'for,' says he, 'if it is true that a wise man, like a good refiner, can gather gold out of the drossiest volume, and that a fool will be a fool with the best of books, there is no reason, that we should deprive a wise man of any advantage to his wisdom, while we seek to restrain from a fool, that which being restrained will be no hindrance to his folly.'

It is known that Milton in his travels had an interview with the famous Galileo, then a prisoner to the inquisition. His sentence, which will probably be new to many of our readers, is given in a note, and is as follows:

"Whereas you, Galileo, son of the late Vincent Galileo, being seventy
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years of age, had a charge brought against you in the year 1615, in this holy office, that you held as true, an erroneous opinion held by many, viz. that the sun is in the centre of the universal and immoveable, and that the earth moves even with a diurnal motion, &c. &c.

" This holy tribunal, desiring to provide against the inconvenience and mischiefs which have issued hence, and have increased to the danger of our holy faith, agreeably to the mandate of Lord N—— and the very eminent doctors, cardinals of this supreme and universal inquisition, two opinions respecting the immoveability of the sun, and the motion of the earth, were adopted and pronounced as under.

" That the sun is in the centre of the world, and immoveable in respect of local motion, is an absurd proposition, false in philosophy, and favourably heretical, seeing it is expressly contrary to Holy Scripture.

" That the earth is not in the centre of the world, nor immoveable, is false in philosophy, and considered theologically, is at least an error in faith, &c. &c. &c.

" But that your grievous and pernicious error and transgression may not remain altogether unpunished, and that you may hereafter be more cautious, serving as an example to others, that they may abstain from the like offence, we decree, that the book of the Dialogue be prohibited by public edict, and we condemn yourself to the prison of this office for a time to be limited to our discretion, and we enjoin, under the title of salutary penance, that, during three years to come, you recite, one a week, the seven penitentiary psalms, &c. &c.

It was probably with reference to this ridiculous sentence of the Jesuits, that Milton alludes in *Paradise Lost*, b. iii. l. 694.

The second part of this book attempts to prove, on the authority of Milton, that the *Eikon Basiliké* (or as the author pleases to call it, *Basiliken*) was not the production of Charles I.

" The *Eikon Basilike*, under the sanction of being written by the king, was ushered into the world at a time when the fury of the people begun to cool. The effect was naturally to be dreaded: it had the same tendency as the will of Cæsar, and passed through fifty editions in the course of one year, at home and abroad. The kingdom, by the publication of the *Eikon*, had, in some measure forgotten the crimes and the follies of the deceased king, and were railed to compassion for his misfortunes, by the reading what was considered as his dying apology. The confession of some errors, and the vindication of others, had wrought a temporary belief in the goodness of his intentions, and there were not wanting many, even of the popular party, who begun to consider him rather as an ill advised and unfortunate monarch, than as a prince acting up to the hereditary opinions of his family.

" To counteract these impressions, Milton was employed by the government to write something by way of reply; in consequence of which he published his *Iconoclastes*, or the *Image Breaker*. The candour with which he begins this celebrated answer, and the solemnity of the period, have been frequent subjects of applause."

Very likely, but it is just that kind of affected candour, which under the mask of sympathy, exhibits the exultation of the writer
over

over fallen greatness, and is equally discreditab!e to his talents and his heart. We despise that sycophancy, which pretends that the public conduct only of a great man should be attacked, and at the same time employs every artifice of language, to bring his private reputation into contempt.

Some trite remarks on Milton's Iconoclastes, and an unqualified encomium on his answers to Salmasius's *Defensio Regia pro Carolo primo*, form the whole of this singular volume. Salmasius is represented as closing his learned existence abashed, torn, and smarting with wounds. In short, the venerable Peter du Moulin, and every other writer who opposed the republican virulence of Milton, are stigmatized as vulgar, abusive, and contemptible scribblers: and on the other hand, Milton is extolled for aiming at the destruction of tithes, which in the opinion of our *enlightened* author "have to this day, more impeded the true interests of religion than any other measure ever adopted!"—The efforts which Milton made to overturn the Protestant establishment, or as our author chooses to say, to *supercede* it in an *equitable* manner are pretty generally understood. The equity he alludes to, we conceive to be on a par with that liberal system of the Catholics, so admirably defined by the present Archbishop of Canterbury, in his speech on the 13th inst. direct *equality* for the present, and unqualified *superiority* in future!

The observation in page 81 of this publication, that the reason of Milton for refusing an appointment under government, was his "determination to live and die an honest man," seems to be brought in for no other purpose than to elicit the contemptible inference, that none but bad men would accept any civil employment, by which they could promote the advantage of their country. In short we can discover no definite object in this book.—That it can do no harm is self-evident.

"One knows not where to have it,
'Tis neither fish nor flesh."

An Address to Lord Teignmouth, President of the British and Foreign Bible Society, occasioned by his Address to the Clergy of the Church of England.—By a Country Clergyman. 8vo. Pp. 36. Rivingtons. 1805.

A Letter to a Country Clergyman, occasioned by his Address to Lord Teignmouth, President of the British and Foreign Bible Society.—By a Sub-urban Clergyman, 8vo. Pp. 61. 1s. 6d. 1805.

THIS new Society was established under the auspices of Mr. Granville Sharp, a gentleman well known in the learned world, a Dissenter, we believe, and moreover distinguished for his marked opposition to, and abuse of, the Slave Trade. The Address to the Clergy, adverted to in the title pages of the Tracts before us, is pre-

fixed to a plan of the Society, with a list of the Subscribers, which was circulated pretty widely, and was sent, among others, to the writer of this Article, who is not ashamed to confess that, in perusing it, he felt considerable surprize, and experienced many of those sensations which it appears to have produced on the mind of the *Country Clergyman*.—But it may, perhaps, be satisfactory to our readers, to suffer Lord Teignmouth to speak for himself, before we offer the few sentiments and comments which have suggested themselves to us on the subject.

SIR,

“ The Society which now takes the liberty to address you, founds its claim to your notice, upon the nature of its object :” (which is) “ To promote the circulation of the Scriptures at home and abroad ; an object in which every one ; who professes the religion of Christ, must feel a deep interest.

“ The *liberal basis* of its establishment, also, which unites to a degree perhaps unexampled, the zeal and exertions of Christians, of the several denominations, to which the constitution of this happy country affords equal protection, will doubtless give additional force to the claims arising from the simplicity, purity, and importance of its design.

“ It cannot be doubted, that in every part of the United Kingdom, there are many, who are actuated with the true spirit of Christian benevolence, and who only want proper opportunities of manifesting it.—The British and Foreign Bible Society now presents such an opportunity to them, and solicits your assistance in making it known, as well as your influence and co-operation in promoting the object of its association.

“ The Society is fully sensible of the happy results to be expected from the combined exertions of the Christian community, and is required by a sense of duty to call them forth in the advancement of a work, which it can with confidence recommend to the blessing of God, and the support of every good man.”

This Address is signed *Teignmouth*, President ; and dated September 1804.

In every plan, institution, or measure, there are two points for consideration : The *object* proposed to be accomplished, and the *means* by which it is to be accomplished. Now that the circulation of the Scriptures is an *object* eminently laudable is a fact that can be disputed only by those who deny that they are the works of Inspiration, or that they contain the word of God ; or who disbelieve the doctrine which they promulgate. But that *every means* for the accomplishment of such an object are justifiable, the most furious zealot, we suspect, will scarcely venture to maintain. The *means*, therefore, become a fair object of discussion ; about which men, actuated by motives equally pure, may conscientiously, and with propriety, differ, as in any other point which calls for the exercise of opinion and of judgment. To us, we acknowledge, the association of men of different religious persuasions, for the attainment of an object, which might as well, if not better, be attained by the separate exertions of each description,

appears

appears liable to many serious and weighty objections.—It would be foreign from our purpose to press all those objections upon our readers, indeed, any adequate discussion of them would occupy a much greater portion of our Review, than we can possibly allot to such a subject. One objection, however, which strikes us most forcibly, we shall merely suggest for the consideration of others: If the heads of our Church, and its members, publicly associate and act with Dissenters and Sectarists of every denomination, on a subject of religion, will not numbers of their weaker and more ignorant followers be naturally led to view such Sectarists with a more favourable eye, to lend to their tenets a more favourable ear, and, by degrees, to consider it as a matter of indifference whether they frequent *their* conventicles and meeting-houses, or *their own* parish churches!—Unless our experience and knowledge of the human mind be woefully defective, or most strangely mislead us, this will be one of the natural consequences of such an association, and, if so, it is truly a sufficient reason for dissolving it; provided the same object can be attained by different means. Most certainly the same object *can* be attained by other means; for every member of the Church of England may become a member of *The Society for promoting Christian Knowledge*, and have the same opportunity as this new Society affords, for circulating the Scriptures at a very easy price. Indeed, if the Prelates and other respectable personages whose names appear in the list before us, and who are already members of the Society for promoting Christian Knowledge, were to add to their present subscriptions in *that* Society, what they contribute to this new Society, they would, we are persuaded, acquire much greater means for extending the circulation of the Scriptures, and in a much better, because wholly unobjectionable, manner. The Sectarists, with whom they are now associated, might be left to pursue their object in their own way, either by associating as at present, or by joining some other Societies of the same persuasion with themselves. After this brief, and very partial, statement of our own notions on the subject, we shall proceed to the consideration of the pamphlets themselves.—The *Country Clergyman*, begins by reminding Lord Teignmouth, that he must not take it for granted, that, because a Society professes to have only one object, and that of a laudable nature, it may not have others, and of a very different description, in view; and he adduces, in proof of this position, the example of various political Sectaries, whose professions were particular, but whose views were treasonable. He then expresses his astonishment, after professing his respect for the nobleman whom he addresses, that his Lordship should recommend such an Institution to a Clergyman of the Church of England.

“—In this list, I must acknowledge, I see many respectable names, with which I should be happy to place mine. But I likewise see a very large portion of others, with which, as an honest man, I can have nothing to do; I see many names of persons, whose objects and pursuits have been diametrically the opposite of mine: what I build, they pull down: what I

teach they mock, and endeavour to render ineffectual. The sacred cause, which as a Clergyman of the Church of England, I have sworn to serve and support, (and which, with the best talents I have, I will support, as long as I have my life,) they hold up to scorn and abuse with hard names and jeers. They vilify my character, as a servant of the Most High, and set me forth to the world, as a dishonest man. Now, were I, my Lord, allured by your Lordship's invitation, and tempted by the sound of what you call the "liberal basis of your establishment;" (the sense of which I have not yet apprehended :) should I be induced, I say, to venture myself into the company of men, of whom I have hitherto always been horribly afraid, being frightened at the idea of having the National Establishment blown up, as one of them said, clergy and all: can your Lordship afford me protection and safety? Can your Lordship shew me, that our days are so evangelical, that the lamb may now dwell with the wolf in safety? I see your Lordship is ready kindly to allay my fears; and to demand, if persons associating for the *simple* and *pure* purpose of disseminating the Scriptures, ought to be suspected of such views and projects? My Lord, since I have been a shepherd, I have seen so many wolves, and have undergone such terrors for my poor sheep, that you must have the charity to pity my weakness, and excuse my unconquerable fears. Those who are old in the business, have a right to be attended to, in matters which concern their experience. Wolves, my Lord, our great Master has warned us, sometimes put on sheep's clothing; and we find, I assure you, much harder work with these crafty beasts, than with those, which, without disguise, prowl about in their proper character. But have I not too good reason to be afraid of those who openly, and fairly *avow*, that their object is to eat us up, both sheep and shepherd too? In plain terms, if your Lordship can demonstrate to us, that those persons with whom you invite me to associate, under pretence of doing God service, have at any time really revoked their hostility to the church and ministry, which they have so frequently, and so fully avowed; shew us the time when, and the place where, they have deliberately recanted their well-known threats and projects, repented of their numerous slanders and calumnies, and have as solemnly sworn peace with the church and clergy, as before they have sworn and pursued their enmity. Nay, my Lord, I ask no unreasonable thing; if you can only shew, that upon this present occasion alone, they have explicitly and solemnly put off their old man of hostility and hatred, and have put on the new man of peace, and love, and concord—I am silent. I request your secretary will please to insert my name, and accept my donation. But, my good Lord, if the enmity of these men has never been revoked; if their hostility, and destructive resolutions have never been cancelled; if no proof to the contrary can be adduced, but we are still left in possession of the thousand well-known proofs; nay, in many places, of the open confusion of their intentions of undermining and destroying both church establishment and clergy too: I then will leave it to any person of sane intellect to determine, whether it be prudent, whether it be upright, whether it be safe, to accept your Lordship's proposal."

For our part, we are simple enough to descry much solidity in these objections, and to partake of these apprehensions. But not, for our *Sub-urban* Clergyman, whom, from the appellation which has been assumed, we, at first, mistook for the Rev. Rowland Hill, for the round

round-house in Black Friar's Road is, properly, in the suburbs of the metropolis, while the church of Fulham, cannot, by any slight of imagination, be placed in such a state of approximation to London, as to justify the denomination of Sub-urban. *He*, clad, no doubt, in the strong armour of faith, and fortified, as it were, with the confidence of an *experienced elect*, considers such objections as the mere chimeras of a visionary brain, and such apprehensions as the distorted offspring of a childish imagination. *Ridicule* is the very *appropriate* weapon which he has selected for the purpose of attack upon his reverend adversary, and, it cannot be admitted that he has displayed as much skill in the use of it, as judgment in the choice. The Country Clergyman having observed that Lord Teignmouth, by accepting the presidency of this motley Society, had "bestowed his patronage and protection upon every description of the Church's Enemies," his opponent takes advantage of this broad accusation, and, after some pert and slip-pant remarks, by way of proemium, thus begins his attack.

"Now here I doubt the accuracy of your representation: I am strongly inclined to think that you do not mean to affirm quite so much as you say. The church's enemies are so numerous, and some of them so little known, that I think it very probable many descriptions could be mentioned, which have never obtained a place in your enumeration. I have *your* authority for setting down all the individuals who dissent from the church's communion as her decided enemies, for they wish a man to blow up the national establishment, 'clergy and all:' you know they do—'one of them said' so. Such evidence as this, to be sure, must not for a moment be questioned; though I should have thought better of it, if your informer had shewn his instructions for saying so much in the name of the rest. But if I concede to you that *these* are the church's enemies, I cannot admit, what I suspect you wish to imply, that these are the *only* enemies with which she has to contend. What think you of 'those men of influence and consideration, who continue to revile the church, and still think proper to remain nominal members of her community?' Into what class do you throw those 'men of the world, who in their sober moments, think it more creditable to be accounted members of our venerable church, than a subscriber to the meeting-house?' And lastly, where do you place those partisans, whether priests or laymen, who, while they contend for the church as the 'chaste spouse of Christ,' confound most unwittingly both her pretensions and her character, with those by which that spiritual harlot is known, who has committed fornication with the kings of the earth? For my part, I recognise among such *false friends* as the two first descriptions, and such *injudicious advocates* as the last, some of those enemies, from which the church has most to fear. But I think I do you no injustice when I say, that it does not seem to have been your intention to include such characters as these within those 'descriptions of the church's enemies,' upon which his Lordship is blameable for having bestowed his patronage and protection."

There certainly is an appearance of *dishonesty* at the beginning of this passage, when the author says, in allusion to the general charge, comprehending *every description* of the Church's enemies, "I am strongly inclined to think that you do not mean to affirm quite so much

as you say;" because he must have *positively known* that the Country Clergyman did not mean to go so far; since, in the 11th page of his pamphlet, he expressly says, "Your Society is composed of not only many secret foes, and treacherous familiar friends, but of a *very large proportion* of sworn enemies of the Church;" thus modifying and limiting his previous remark, which modification and limitation, an honest adversary was bound to adopt, as his true meaning.—Our readers will decide, with both passages before them, what authority this Sub-urban gentleman has for his subsequent remarks. The Country Clergyman has no where said that all the dissenters to a man wish to blow up the national establishment "Clergy and all" because "*one of them said so.*" But he had very good reason for suspecting that *some* of the members of this new Society entertained such a wish, particularly when the brother of the man who publicly proclaimed it to the world is one of them. On what the Sub-urban Clergyman founds his suspicion that his adversary means to imply that the professed dissenters are the *only* enemies of the Church, when he expressly states the contrary, when he speaks of her "many secret foes, and treacherous familiar friends," we are at a loss to conceive. Certainly on nothing which his address contains. And, if it were not an invidious task to mention names, we could, in answer to his pert interrogatories, answer, that such enemies as those whom he describes are to be found in the Society's list.

The Rhapsody of the Sub-urban Clergyman, continued from p. 7, to p. 12, is almost undeserving of notice. He garbles the quotations from his adversary's book, and, in a most unwarrantable manner, ascribes to him sentiments which he does not entertain. Of this a notable instance occurs in p. 11, where he makes the Country Clergyman say, that the present intentions of all the members of the Society are good; that he does not even *suspect* them of being wilfully nefarious and that if his Lordship can give him the security which he requires, for the maintenance of its original intentions, he thinks the Society will be what it proposes, and that he shall be proud to rank his name, and make exertions under his Lordship's protection. This is a most gross and scandalous misrepresentation of his adversary's sentiments, as will be seen from the passage from which he draws his inference, and which, being short, we shall lay before our readers.

"My Lord, give me leave to say, you cannot answer for the *real* object of any association, but by being able to answer for the *real* principles and pursuits of its individual members; you may heartily wish, and sincerely endeavour to promote the *avowed* object of this society; (and I know no man more likely to do both than your Lordship.) Secure those principles, be able to controul those pursuits, and no man who knows your Lordship's high character, would hesitate a moment to believe that your society will be what it proposes." If Lord T. will pledge himself that the six hundred members of his society are, like himself, honourable and upright men, who speak what they mean, and practise what they profess; who abhor duplicity and deceit, and know no discordance between the object they

profess,

profess, and the object they *pursue*;—if Lord T. can assure me this, I shall be proud to rank my name and make exertions under his protection. If this he cannot do, at least let him tell me where is my security that my contribution to the institution, will not be turned to support some object, which I never intend to support; and to promote not the object proposed to me in the letter, but another, and perhaps a detested one? Your presidency, my Lord, is not exactly of the sort to which you have been accustomed, and which you have so much adorned. But far be it from me to say, that you preside over an association of men, combined for designs altogether bad; that you patronize, and protect a society, whose objects and principles are wilfully nefarious: All that I here assert, is this; that your Lordship, for whose head and heart I have the highest respect, appears to have undertaken the patronage of you know not whom or what; and, confident in your own good intentions, you have recommended me to do the same."

The next objection of the Country Clergyman appears to us less solid than most of his other objections. It goes to establish this point, that as Bibles distributed by Papists and by Sectarists, will be employed to sanction the peculiar tenets of the respective donors, they ought not therefore to be so circulated at all. Though we admit the premises, we cannot adopt the conclusion; we cannot wish to restrain the circulation of Bibles, because their sense may be perverted or their doctrine misapplied. It is like an argument *ex abusu ad usum*. Let Papists, Socinians, Baptists, and Quakers, circulate the Scriptures as they will among their respective followers, but let not the Prelates, Divines, and sound Members of the Church of England, associate with men of such discordant principles, for the attainment of an object, which can be better attained by other means, without giving encouragement to the Enemies, or offence to the Friends of the Church. On this point, we think the Sub-urban Clergyman has the advantage of his opponent. But in every other point, notwithstanding his self-sufficient tone of triumph and exultation, he completely fails.

The Country Clergyman proceeds to consider the rules and internal construction of the New Society, which he proves to be highly favourable to the adversaries of the Church, who can scarcely fail to have a constant preponderance, and to ensure a majority on every question submitted to the discussion of the members. He then makes the following remarks on this motley association, which, to be sure, exhibits as complete a piece of patch-work as Harlequin's jacket.

"Nor is the Church more likely to gain any thing to her dignity by her new associates, than to her interest. It is prophesied in Scripture, as a comfort to the Church, that one day she should have 'Kings for her nursing Fathers, and Queens for her nursing Mothers.' Your Lordship holds out nothing of this sort in your Society. It cannot be denied that a few nobility are found in your list, and some other folk of high rank, but of such a description as we should not have expected to find there. But, my Lord, as it is not the mere presence of a nobleman that can make the company which he honours with his presence, either creditable or polite, so I presume at once, that I am not required to consider your Association as a creditable one, merely because I find at its head your Lordship, and a few

few other respectable names. For when I cast my eye downwards to the motley list of Subscribers, I find such names as can certainly reflect no credit upon the Church. There I recognize the dissenting teacher, the methodist preacher, the preaching blacksmith, &c, who can make but awkward nurses of the Church. But one thing is plain, that although our credit will be no gainer by the company you propose, it is not so with *them*. If we may take their account of themselves, their doctrines and communications have hitherto been confined chiefly to the inferior ranks. If your Society succeeds, it will be a Society for 'bettering their condition;' a thing to them, it may be presumed, by no means unpleasant or ineligible. The Scriptures promise to none called Christians but in the Church; and history proves that none but the Church have enjoyed the splendor and favour of Princes. If, therefore, these several denominations have not, and cannot procure the nursing of Kings and Queens, is it to be wondered at that they should be glad to share the partiality of a Nobleman or two? the benign influence of some wandering star?"

The Author of the Address having declared his inability to comprehend the meaning of 'a liberal basis;' his Sub-urban opponent affects to be witty and pleasant, (and his wit and pleasantry, be it remembered, is *truly sub-urban*), and favours us with the following exposition and illustration of the epithet objected to:

"I am really sorry, Sir, you were so much at a loss to interpret the meaning of that 'liberal basis,' upon which his Lordship recommended the Society to your notice. The terms 'broad bottom,' which you substitute in their place, would have expressed well enough his Lordship's intention; but as he was writing to a *Country Clergyman*, and not to 'a preaching blacksmith,' he would not 'fail in the respect' that is due to 'a gentleman and a Christian.'—'Those who are used to good company (you say) know how to behave.' What then is his Lordship to think of *you*, when you tell him, that you have 'not been educated on liberal-basis'd or broad-bottomed principles,' but that either you have not put on your prettiest behaviour, or that you would 'feel' less 'uneasy,' than you pretend, in that class of company to which, as a member of the Bible Society, you would expect to be introduced?"

"But were there no other authorities to which you could have recourse, when the lexicographer failed you, than the mouths of the '*vulgar*?' I have an authority before me, which throws so much more light upon his Lordship's 'liberal basis,' than either the synonyms of the 'lexicographer,' the slang of the '*vulgar*,' or the etymological quirks of the '*Country Clergyman*,' that I shall make no apology for producing it:

"Give us all grace, to put away from us all rancour of religious dissension, that they who agree in the essentials of our most holy faith, and look for pardon through the merits and intercession of the Saviour, may, notwithstanding the differences upon points of doubtful opinion, and in the forms of external worship, still be united in the bonds of Christian charity, and fulfil thy blessed Son's commandment, of loving one another as he hath loved them."—*Form of Prayer for the Fast, October, 19, 1803.*

"Now here, Sir, I found that 'liberal basis' upon which the Society is erected, and I am surprized you did not think of looking for it in the same place. But perhaps the liberal basis of the Prayer, like that of the Society, 'has

“ has no charms for *you*. I will not presume such a fact: but if you were to affirm that it is so, I should have very little difficulty in believing you.”

Now, with all due deference to this dogmatical Censor, notwithstanding the *meaning* which he has been pleased to ascribe to the word *liberal*, and on which we shall have a word or two to say to him, that adjective applied to the substantive *basis*, is neither more nor less than downright *nonsense*; he might, with equal propriety, be told of a *sober* basis and a *drunken* basis, a *salt* basis and a *fresh* basis, as of a *liberal* basis. It is a curious mode of justifying the use of an improper word, by ascribing to it an arbitrary meaning, which was never assigned to it before, and which it cannot possibly bear! Indeed we have long been disgusted with the indiscriminate application of this same word, which has become a kind of *fashionable slang*, used like fashionable oaths, in different and even opposite senses, but, most frequently employed to signify a perfect indifference to all established forms and fixed principles. But this slipshod gentleman, in the eagerness of his wit, and the ebullition of his pleasantry, has here overshot his mark, in endeavouring to justify an unjustifiable expression, has—will he pardon us for using a vulgarism, to a Gentleman and Christian?—let the Cat out of the bag. He has not only shewn the origin of the Society, by the passage which he has quoted from the Fast Prayer, but has explained the meaning which *he* at least attaches to such passage itself.

Our readers will recollect, that, on the appearance of the Fast Prayer in question, we singled out this very passage as highly objectionable; and we stated our objections to it, with that deference which we shall ever pay to our spiritual superiors; but at the same time, with that earnestness which we conceived became us as sound and zealous members of the established Church. For this we were violently censured by some *liberal* Churchmen, but we had the satisfaction to see that our observations were not thrown away, for the passage was wholly omitted, in the next Fast Prayer! We shall not here repeat those observations, which our readers cannot have forgotten; but we may be allowed to express our surprize, that this same passage should have been selected as the *basis* of a new Bible Society; and that a man should be found possessed of sufficient assurance to censure a Clergyman for finding *no charms* in such a passage. If we understand the Gentleman, the new Society was founded on the principle of receiving all persons as Members “ who agree in the essentials of our most holy faith,” and indeed this must be his meaning, or he has no meaning at all. Now it is admitted on both sides, that among the Members are *Socinians* and *Quakers*; either, then, our Sub-urban critic must acknowledge that the principles and tenets of these Sectarists are not at variance with “ the essentials of our most holy faith,” or he must allow, that the Society has essentially deviated from the acknowledged principle of its establishment. He is not to be told that Socinus and his followers expressly deny the doctrine of the Trinity; and
that

that Fox and his followers positively reject the Sacraments which Christ instituted, and are more than suspected of denying his Divinity also. He must then admit, either that the doctrine of the Trinity, and the Divinity of our Saviour, are not among the essentials of our faith; or that the Bible Society is not founded, as he has asserted, upon that Prayer which requires an agreement in essentials as the condition of the bond union. Indeed this appears to us to be the grossest libel upon that Prayer that was ever uttered by man! With what propriety *Scinians* and *Quakers*, who certainly do not "look for pardon through the merits and intercession of our SAVIOUR," can be classed among the different denominations of *Christians*, we are unable to say, though no doubt the superlative sagacity and acuteness of the Sub-urban Clergyman would enable him to explain very satisfactorily, at least, to himself!—Of such Sectarists we shall observe, at the risk of being termed *illiberal*, "as they often call themselves Christians, without believing the Doctrines of Him by whose name they are distinguished; so is it too customary to believe without examination and conviction, and to be convinced without practising!"*

The Sub-urban Clergyman, triumphantly answers the question put by his adversary, who, having observed that the Dissenters of various kinds had often united *against* the Church, asks when they were known to unite *with* the Church, by gravely stating that they have so united in arming against the common enemy during the present war. Did we conceive this writer to be so incorrigibly stupid as really to believe that this is an answer to his opponent's question, we should consider him a fit object only of contempt. But he must know, that an union for the defence of the lives and property of all its members, cannot be the kind of union to which his adversary refers. We learn from history, that dissenters have united to overthrow the altar and the throne; but when did they unite for the specific purpose of preserving either, from the attacks of its destructive enemies? The object of the enemy against whom they have now united is not to overthrow the established constitution of this realm, in Church and State, but to annihilate the country, to seize all public and private property, and to extirpate, without distinction of sects, the very population itself. Certainly the Crown and the Altar will be preserved by a successful resistance to such an enemy, but surely it cannot be contended that these are the specific, or even the main objects, for which the dissenters take up arms; self-preservation is the first law of nature, and to that the most vindictive opponents will readily sacrifice their private animosities and feuds, however inveterate they may be. We have not stated this with a view to impeach the motives of any description of men, who have taken up arms, during the present war, but solely for the purpose of shewing the gross fallacy of

* Squire's "Indifference for Religion inexcusable." P. 2,

this writer's argument, to which he has devoted three or four pages of the most sustian declamation which we ever read.

We have already proceeded so far with our analysis, that we are constrained to stop, without noticing many other objectionable passages in the letter;—the writer of which expresses a hope that the evils apprehended by his opponent from the existence of a majority of dissenters in the Society, will be averted by a considerable accession of members of the established Church. In this hope, we cannot concur, nor in the wish which it implies. And we feel tolerably certain that it will not be fulfilled. Indeed, we understand, that, in consequence of the Country Clergyman's address, contemptible as it appears to his arrogant adversary, a most respectable nobleman, whose name had, without his permission, been inscribed on the list of Vice-presidents of the Society, has written a letter, expressive of his disapprobation, to the President, and desired that his name might be withdrawn, not only from the list of Vice-presidents, but from the list of Subscribers also. And we have little doubt that his lordship's example will be followed in this instance, as it would be happy for society if it were followed in all others; for a more staunch friend to religion and morals exists not in the world.

In conclusion we shall observe that the style of the Country Clergyman, is plain, simple, and unaffected; while that of his opponent is marked by a petulance, perverseness, and slippancy, not very compatible with the grave character of a clergyman, and certainly most unsuitable to the subject; which is one of importance to all serious Christians, and which ought, therefore, to be discussed with soberness and dignity.

A Sermon occasioned by the Death of the late Rev. Dr. Joseph Priestley, delivered in the dissenting Chapel in Monkwell-street, on Sunday Evening, April 15, 1804. By John Edwards. 8vo. Pp. 48. Johnson. 1804.

IF Dr. Priestly's ashes had been suffered, by his friends, to lie undisturbed; if, contented with the same, such as it was, which he enjoyed during his life, they had allowed oblivion to produce its natural effects on his memory; if they had not most officiously, impertinently, and injudiciously, placed him again on the public stage, as the best of men, as a martyr, and, indeed, as little less than a pattern of perfection, and lastly, if they had not most falsely represented him as the herald of truth, and as a model for the imitation of mankind; we should have felt but little disposition to render either him or his writings once more the subject of animadversion or attack. But if the blind zeal of his partisans will bring him forward to public view, and give the friends of Church and State a public challenge to discuss his merits, it would be cowardice, it would be a gross dereliction of duty not to accept it. Mr. John Edwards is the hero who has so valiantly thrown down the gauntlet on the present occasion.

son. Who he is, we have no means of ascertaining from this Sermon, except that he is, at least an occasional preacher at a Dissenting Chapel. Whether or no he be the Mr. Edwards an *Unitarian* who keeps a large school in the vicinity of London, at which he liberally provides an usher of the established Church for the accommodation of such youths as are not yet initiated into the mysteries of Unitarianism, we know not;—but it matters little who the preacher is; our present business is with his Sermon. The first ten pages of this discourse are filled with a metaphysical rhapsody, about matter and inanimate nature which is beneath criticism, though it leads to the following notable and *novel* discovery.

“But all the intellect in this world (at least all that we are acquainted with) is connected with matter. That portion of organized matter which contains the greatest portion of mind, of intellect, must by us be considered as of the greatest intrinsic value. Now it is agreed on all hands that the greatest portion of intellect in any race of living beings that we know of in the world, is possessed by the human race. The human race, therefore, is of the greatest importance, of the highest intrinsic value, of any created existences that we can properly be said to know of, or have commerce with.”

“That’s vary new,” Sir Archibald Macfarcaism would say. But this is not the only novelty with which Mr. Edwards has presented us. He assures us that vice “is the only object of censure and blame.” Now, in the estimation of our preacher, a man may deny his Redeemer, and renounce his doctrine, and yet be a perfectly good and virtuous man, and therefore no proper object of censure or blame! And such a man was the object of his panegyric whom he pronounces to be “*a truly religious and virtuous man*”!!! Our readers will not forget, that this truly religious and virtuous man reckoned the *Atonement*, the *Incarnation*, and the *Trinity* as some of those leading *corruptions of Christianity*, which, in his answer to Paine’s *Age of Reason*, he told the world, should he “omit no fair opportunity of reprobating in the strongest terms.”

It is not till the twenty-fifth page that the hero of the piece makes his appearance on the stage. From the faint sketch, or rather outline of his life, which Mr. Edwards has portrayed, we learn that Dr. Priestley was born on the 24th of March 1733, at Bristall fields head, near Leeds in Yorkshire; his parents, we suppose, were Calvinists, for his panegyrist, in his usual bombastic and circumlocutory manner, observes that they were “of that persuasion in point of religious sentiment which is termed Calvinistic.” He was educated at a dissenting college, at Daventry, which he left at the age of twenty-two, when he became preacher at a meeting-house at Needham-market, in Suffolk, from which, as his biographer assures us, he was obliged “by the unenlightened zeal of his *orthodox* friends” to remove on account of his detection of certain mistakes in the creed of Calvin, or, as we should say, on account of his rejection of some
of

of the fundamental doctrines of Christianity, for, we conclude he alludes (his delicacy, no doubt, forbade him to be explicit) to his impious renunciation of the Christian doctrines of the *Atonement*, the *Incarnation*, and the *Trinity*. He then went to Nantwich, in Cheshire, where he officiated some time, as pastor; and afterwards became tutor to the famous dissenting seminary at Warrington, in Lancashire. He was thence removed to Mill-hill in Yorkshire, where he again acted in the capacity of a dissenting minister, and remained till he accepted an invitation from that "skilful and enlightened statesman," the Marquis of Lansdown, with whom he resided seven years.

In 1780, he went to settle at Birmingham, with the view of pursuing his philosophical studies, but, he soon became minister of the new meeting in that town.

"In this situation he continued till July one thousand seven hundred and ninety-one, when he was driven thence, by the most disgraceful riot, that ever happened in this, or, perhaps, all the circumstances being duly considered, in any other country.

"Yes, the broad blot of this infamy must remain to tarnish the annals of the English nation; for history, impartial history must relate, that toward the close of the eighteenth century, many of the most virtuous and useful members of the community of Great Britain were oppressed, and persecuted without sympathy from the multitude and majority of their countrymen. Truth and fact will compel the reluctant historian to place it upon conspicuous record, that a most distinguished individual, no less illustrious for virtue than for science, had his house and laboratory burnt to ashes, his learned labours destroyed, his family dispersed, his name execrated, his very blood thirsted for, in the heart of a country, which he had endeavoured through life to serve in every way that benevolence, science, and uprightness could point out, or a most clear and profound understanding, most various and extensive knowledge, and a most enlightened, active, and penetrating genius could devise.

"If I were to enter into a minute recital of his sufferings on this occasion, I should take up too much of your time. Never, said a gentleman to me, speaking of the moment in which separated from his wife and children, this illustrious fugitive, though seeking personal shelter from the rage of his enemies, expressed neither grief nor anxiety, excepting only on their account—
"Never did I see greatness so distressed!"

Mr. Edwards must bear to be told that he here either displays the most consummate ignorance, or, promulgates the most deliberate falsehood. We leave him to settle the matter between his head and heart, that is not our province;—but it is our province to tell him, that he has said the thing which *is not*. It would have been more honest, if he had informed us, *who* these virtuous and useful members of the community were, and *what* was the persecution and oppression which they experienced at the close of the eighteenth century. But we think we can save him the trouble, and believe that we can supply his deficiencies. Dr. Priestley himself, in the preface to his farewell Sermon, preached, we believe, at Hackney, thus vents his doleful complaints

complaints—"I am not unaffected by the unexampled punishments of Mr. Muir, and my friend Mr. Palmer, for offences, which, if in the eye of reason they be any at all, are slight, and *very insufficiently proved*. But the sentence of Mr. Winterbotham, for delivering from the pulpit *what I am persuaded he never did deliver*, and which, similar evidence might have drawn down on myself has something in it still more alarming." Whether a consciousness of deserving the same fate led this irreverend calumniator, thus to libel our laws, and charge judges, juries, and evidence, with wilful perjury; as well as to undertake the defence of these seditious convicts, and the laudable task of *softening* their crimes so as to give them the semblance of virtues, we are not qualified to say; but there can be very little doubt that these convicts are the same worthies, whom the doctor's modest panegyrist most modestly represents to us, "the most virtuous and useful members of the community of Great Britain;" and that their *trial* and *conviction* constitute the *oppression* and *persecution* which he so pathetically laments. As Mr. Edwards represents these men as the *most virtuous* of men, and as Dr. Priestley (whom he echoes) appears to have entertained much the same opinion, we have here a pretty tolerable standard of *Unitarian virtue*.

In respect of the riots at Birmingham, no man can reprobate these and all other outrageous proceedings, no man can execrate a mob in all its constituent parts, character, and efforts, more strongly than we do. But here again Mr. Edwards perverts the truth, in echoing the falsehoods of his hero, falsehoods which have been confuted again and again. But for the licentious proceedings of Dr. Priestley's friends, there had been no mob and no riot. They would meet to celebrate the murderous orgies of revolutionary France, and to insult every honest and loyal man in the town, though repeatedly warned of the consequences, and therefore they were the cause of the violence which ensued, and were, to a certain extent, morally responsible for the consequences. The assertion that "his very blood was thirsted for," is a flower of rhetoric that might have been consistently used by the patriots of Chalk Farm and Copenhagen House, but was not very becoming in the mouth of a grave preacher, in a place of worship. In short, without circumlocution, the assertion is at variance with the fact. The doctor's blood was *not* thirsted for. No attempt was made either on his life or on the life of any other person. And it would have been but just if Mr. Edwards had explained the sequel; if he had told his audience of the exertions of the magistrates and the clergy to quell the riot; of the apprehension and trial of eleven of the rioters, seven of whom were acquitted; four found guilty, and two of them actually executed; and of the action brought by Dr. Priestley against the hundred, by which he recovered 250*l.* 18*s.* And is *this*, "the broad blot of infamy that must remain to tarnish the annals of the English nation?"—Matchless impudence! Let us now enquire a little into the truth of another assertion advanced by this Unitarian panegyrist, who tells us that his *illustrious sufferer* "had endeavoured to *serve his country* through life in every way that benevolence,

benevolence, science, and uprightness could point out." Indeed it has been frequently insisted, by himself and his friends, and with as much gravity as if it were true, that he was attached to the King and Constitution of Great Britain. Was it his *benevolence* or his *integrity* that led him, in early life, to write a letter in favour of *Wilkes and Liberty*? Was it his *benevolence* or his *uprightness* that induced him to write, at the request of the rebel Franklin, an address to the Dissenters, on the approaching war with America, which, according to his own account of it, was distributed in great numbers by his friends, and not without effect? Which of these amiable qualities dictated the following confession, in his letter to the people of Birmingham;—"believe me, the Church of England, which you think you are supporting, has received a greater blow, by this conduct of yours, than I and all MY FRIENDS have ever aimed at it"—or this passage in his letter to the students of Hackney, "a hierarchy, equally the *bane of Christianity and rational liberty*; now confesses its weakness; and be assured, that you will see its complete reformation, or its fall."* This, Mr. Edwards calls, *servicing his country*, and thus affords us a tolerable specimen of *Unitarian patriotism*!

But this attempt to revile the English nation for the purpose of repairing the broken character of Dr. Priestley;—this unwarrantable endeavour, at the expence of decency and truth, to make him pass for a loyal and good subject, a friend to the Constitution in Church and State, and to impose upon the credulity of the public, in the hope, probably, that no one will take the trouble to examine his writings, or to refer to his past conduct, is so impudent in its nature, and so mischievous in its intended effect, that, with a view to expose it, we shall enter upon a short retrospective view of the political disposition of Mr. Edwards's "illustrious sufferer," or, as Peter Porcupine more truly, and more emphatically, calls him, "*Apostle of Sedition*."

Our readers, by referring to the 197th page of our first volume will find some remarks upon the intercepted letters from the traitor J. H. Stone, at Paris, to Dr. Priestley, and his friend and pupil, Mr. Benjamin Vaughan, Mr. Jekyll's predecessor, as representative of the independent borough of *Calne*, and fellow-traitor with Mr. Stone, in America. Among other things, we observed, on one of Dr. P.'s dissenting brethren who wrote in the Analytical review; "he labours very hard to convince the public, that whatever may be the contents

* "And yet he has the assurance to tell the people of Birmingham, that their superiors have deceived them in representing him and his sect as the enemies of Church and State." See Mr. Cobbet's Observations on Priestley's Emigration, which contains much excellent matter, illustrative of the Doctor's character, which we strenuously recommend to the attentive perusal of Mr. Edwards, who will find the tract in the first volume of Porcupine's works.

of the letters to Dr. Priestley, there is no reason to suppose that the sentiments which they display are conformable with those of the Doctor. The public; however, we apprehend, will judge otherwise, and will conclude with us, that when two persons congratulate a third, who is their friend and correspondent, on any particular event, they have good reason for knowing that such congratulations will be agreeable to the person to whom they are addressed."

When the intercepted letters were republished in America, in *Portcupine's Gazette*, the Doctor wrote to the proprietor of it on the subject, but took special care not to go so far as his critical partisans in England;—he did not dare to deny that the sentiments of those were conformable with his own; but confined himself to this cautious and qualified remark "*I am not answerable for what he, or any other person, may think proper to write to me.*" This jesuitical evasion extorted some spirited animadversions from Peter Portcupine; which are to be found in the ninth volume of his works. Two or three of them we shall extract, as conducive to our purpose of placing the loyalty of this Birmingham martyr, in a true point of view.

"The preface to his farewell Sermon at Hackney, which was evidently intended as an appeal from the people of England to the people of America (or rather from the impartial judgment of the former to the prejudices of the latter), and which he took good care to publish, and to distribute in great profusion, immediately upon his arrival at Philadelphia, is a most malignant libel on the whole British nation. The King is represented as a despot; their legislators as corrupt, their clergy as idolatrous, bigoted, and persecuting; their judges as unmerciful and partial; their juries as perjured; and the people at large, as ignorant, profligate, base and cruel.

"His letter to a friend in England, which was published there in all the manufacturing towns, and which was evidently intended to be so published, in order to induce people to emigrate; that letter, of which every sentence, and every member of a sentence, is an abominable falshood; that letter which says 'here we have no poor,' and which was written at the very time that the writer was preaching '*Charity Sermons*' for the relief of poor Emigrants, many of whom he, in his Sermon, says, if not so relieved, '*must perish*;' that letter I shall pass over at present, because I look upon it as a duty I owe to my countrymen, to give it a separate and ample reply.

"Neither shall I stop to remark on his echo to the calumnies contained in the New York addresses; because, though abundantly wicked, it was in some measure drawn from him by the only persons from whom he ever received a cordial reception on this side of the Atlantic. But the same excuse (if, indeed, it ought to be admitted as one) cannot be offered in defence of his malicious '*charity sermon for the defence of poor emigrants*.' In this sermon, as it is called, which is at once the most nonsensical and nefarious production that was ever shuffled forth from the tub of a conventicle, he calls on the Americans to remember that their forefathers, if not they themselves, were PERSECUTED BY GREAT BRITAIN; he reminds them of their victorious endeavours in their late hard struggle against that nation: he tells them the poor emigrants, though at a distance, PRAYED for their success, and CONTRIBUTED TOWARDS IT IN VARIOUS OTHER WAYS; and finally he tells them,

that these poor emigrants ARE NOW PERSECUTED AND DRIVEN FROM GREAT BRITAIN AND IRELAND FOR HAVING BEEN FRIENDS TO THE AMERICAN CAUSE, and that even wishing well to the liberty and independence of America is a crime that Great Britain will never forgive.—Atrociously false as this statement is, its fallhood is lost in its poisonous malignity.

There we have a notable instance of *Unitarian truth*! But for the farther investigation of this subject we must refer our readers to Porcupine's works; and return to our own remarks on the *conformity of sentiment* between the doctor and his correspondent Stone. The intercepted letters were published after the Doctor's emigration to America, when his mind was, no doubt, soured by disappointment; but we have, fortunately, the means of shewing that the doctor had, for many years, been in the habit of corresponding with this same traitor Stone, who, he informs us himself (in his letter to Peter Porcupine) was "a member of his congregation at Hackney, and a zealous friend of the American and French revolutions,"* that is, of *rebels and regicides*. We are in possession of a letter from this man to Doctor Priestley, written from Hackney in the year 1790, which breathes precisely the same jacobinical spirit, as that which he wrote to him in America eight years afterwards, and affords the strongest proof not only of the long continuance and nature of their correspondence, but of that perfect conformity of sentiment, without which it could neither have lasted so long, nor even have subsisted at all. We shall proceed to lay an extract from this letter before our readers.

"I cannot close my letter without congratulating you on the accomplishment of those great events which have taken place in Europe, since I had last the pleasure of seeing you; and as the same causes, under similar circumstances, produce the same events, I congratulate you still more on what must necessarily come to pass. Short-sighted as we are, it requires no uncommon degree of sagacity to foresee, that an idiot king, a slavish hierarchy, a corrupt administration, and the delusion of the people, will melt, like snow, before the sun of truth, whose influence has hitherto been concealed by the mists of prejudice and error. All this has been done in France. You seem to have viewed the revolution with a prophetic eye, many years since; and, if I well remember, for I gave the book containing the remark to Monsi. Rabaud St. Etienne, you hold out what conduct the friends of religious freedom, under such circumstances as have actually happened, would be compelled to observe. They would indeed be justified were the case desperate here, but this is so far from being true, that we have cause for exultation and triumph. To endeavour to give mental and personal liberty to others, while ourselves are enslaved, is more noble and satisfactory than the mere enjoyment of liberty itself. A good mind will never enlist

* To leave no doubt on the subject of such conformity of sentiment, Doctor Priestley in this very letter states this admiration of rebels and regicides as "sufficiently accounting for his (Stone) corresponding with me!! This is a direct confession that Stone knew the Doctor's sentiments to be perfectly conformable with his own.

in the number of the persecuted; and as the great end of our existence is to diffuse truth and happiness, we shall not answer the end of our existence, if we quit the field, and leave error unpunished and injustice unopposed.— You have done much good; such as seldom falls to the lot, and such as rarely coincides with the desires, of any man. Much yet remains to be done; but if the world should go on to improve in the same ratio as it has these ten years past, (as a body in descending acquires force) and I see no reason to the contrary, you will live to see the accomplishment of your labours, the summit of your wishes, the empire of falsehood, religious and political, overthrown, and the world free and happy.

I have the honour to be,

With the highest esteem,

Your very faithful and obedient servant,

Flackney, March 11th, 1790.

J. H. STONE."

This letter was found among the Doctor's *valuable manuscripts* at Birmingham, at the time of the riots. It has been in our possession some time, and would never have seen the light but for the officious zeal of his injudicious friend Mr. John Edwards. The friend, by whom it was transmitted to us, remarked "as this subject is now pretty much at rest, and the Doctor seems hastening to oblivion, this letter is not likely to come into any use; I send it you as a literary curiosity." So that the public may thank Mr. Edwards for bringing it to light.

We have, we trust, exhibited sufficient proofs to convict Mr. John Edwards of the most imprudent falsehood ever uttered by man, in the following passage. "Referring to his (Priestley's) admiration of the English Constitution," (of which, be it observed, the *hierarchy* is an essential part) "of King, Lords and Commons, it was *truly*" (most falsely and blasphemously, *we insist*) "said of him, that, though he was an Unitarian in religion, he was a Trinitarian in politics. This at least was the case during his continuance in this country !!!"

Mr. Edwards is not more correct in his account of his hero's reception in America. "At length he thought it advisable to cross the Atlantic to North America, where he received the welcome of the late illustrious vindicator and establisher of American freedom, General Washington." To this false statement, we shall oppose the true statement of Peter Porcupine, who was an eye witness, almost, of the Doctor's reception in America. "Soon after Doctor Priestley landed at New York, he proceeded on to Philadelphia, where the first mortification he met with was *General Washington's refusal to see him as a visitor!* The united Irishmen had foretold, that the general would "take him by the hand," but the general wanted to scrape close acquaintance with no renegade from England, in regard to which country he was, at that time, very anxious to avoid all ground of offence." *Porcupine's works*, Vol. I. p. 139. In fact, he experienced from the Americans a totally different reception from that which he had flattered himself he should experience. When he offered himself as candidate for the office of chaplain to Congress, he

had

had, we believe, but a single vote, and only one minister would allow him the use of his pulpit.

We have now enabled our readers to judge what grounds Mr. Edwards has for expecting that "his country, repentant and grateful, will inscribe his memory along with that of her noble army of sages, heroes, and martyrs; and bid the genius of the sculptor place his monumental honours next to those of Verulam or Newton." Here we have a specimen of *Unitarian modesty*. But we will no longer trespass on the patience of our readers; but conclude with observing that, considered as a literary composition, this discourse is greatly defective; the style is inflated and the manner affected; as a sermon, it is detestable; for, in the temple of truth, it promulgates falsehood. We think it necessary, however, to admonish these sectarian preachers, that it ill becomes them thus to abuse the toleration which they enjoy in this country; and, that, although the objects of their panegyric may be allowed to impugn, with impunity, the essential articles of our faith, even while the law provides a specific punishment for such conduct, they shall never publicly clothe sedition in the garb of loyalty, and call upon us to admire what we ought to abhor, with equal impunity. We will tear the mask from their faces, and expose them and their arts to the public, whom they seek to mislead, pervert, and delude.

THE DRAMA.

The Honey Moon; a Comedy in Five Acts. By the late John Tobin, Esq. 2s. 6d. Longman and Co.

THE fable of this comedy is improbable in the extreme, though some of the situations are novel, and capable of much dramatic effect. There is a barrenness of incident which will render it a *ludicrous* piece, where it cannot be supported by the most impressive acting, and when the powerful auxiliaries of correct scenery and decoration do not contribute their aid towards the *continuation*, as well as the consistency, of the fiction. There is a vein of poetry runs through the dialogue which renders it a pleasant comedy to read. The language is generally chaste and correct, interspersed with the brilliancy of figure and coruscations of wit.

The School for Reform, or How to Rule a Husband. A Comedy in Five Acts. By T. Morton, Esq. Longman.

THIS comedy derives its name from a weak and imbecile attempt at novelty in a character of little or no consideration in the piece. The fable, in many situations, bears a strong similarity to the author's other productions, &c. and alternately reminds us of "*Speed the Plough*," "*Cure for the Heart Ache*," "*Lovers Vows*," "*Pizarro*," &c. &c. It is a kind of made-up-medley of sentiment and singularity, introducing into the same scene, the extremes of vice, virtue, and vulgarity. The character of *Yolande* is the principal relief, though we do not conceive it as conducive to the dignity of the stage, or the improvement of the national morals. "A

congrat. from Botany Bay, practising the same villainies which sent him thither, and rendering himself amusing to the audience by his wit and affected idiotism, is a most melancholy proof of the looseness of that morality which tolerates him, and the poverty of those dramatists who are driven to the necessity of introducing such characters into their productions. Of the plot we can give no analysis from our first reading, and the piece will not bear a second.

The Lady of the Rock, a Drama in Two Acts. By Thomas Holcroft.

THIS story was dramatized at the suggestion of Aikin and Co. in their Annual Review. It consists of a lady being conveyed on a rock to perish for the heavy sin of *barrenness*, but, in conformity to the taste of an English audience, *jealousy* is substituted, and the lady, after being carefully taken thither, is as carefully brought back, and the piece concludes to the no small joy of the audience. When *barrenness* becomes a punishable crime in this country, was to a great portion of our present dramatists and Messrs. Aikin and Co. into the bargain! The piece affords several good situations for scenery, but is altogether unworthy the talents of such a writer as Mr. Holcroft.

The many Cooks. A Farce in two Acts.

WRETCHED catering for the public;—but we have *too many cooks!*

POLITICS.

A concise Statement of Facts relative to the Treatment experienced by Sir Home Popham, since his return from the Red Sea. 4to. Pp. 144. 2s. 6d. Stockdale. 1805.

IN reviewing a pamphlet, in our last number, remarkable for the strength of its language, and its professions of independence, we were readily inclined to believe that the officer, who appeared as the prominent subject of the controversy, had received a treatment very different from that to which he seemed intitled; and our opinion gained additional weight from a knowledge of the extreme enmity which certain members of the late cabinet still bear to such individuals as have ventured to examine their conduct while in power. An idea that oppression or injustice has been exercised by one set of men towards another, who may happen to be without the immediate means of vindication, is so disgusting to the feelings of an Englishman, that he espouses the cause of the injured party as if it were his own; and thus not unfrequently draws upon himself a share of the persecution levelled at those in whose defence he comes forward.—A reviewer should divest himself of such ardour, which is peculiar to young minds, and adhering to the maxim of "*Fiat Justitia*" should examine both sides of a controversy with the most perfect calmness and impartiality. Of that which has given rise to the pamphlet before us we still know but little. It indeed appears to us, more evident, that Sir Home Popham has been most unjustly treated; but even in his own pamphlet he leaves the public to guess at the cause of the conduct of the late Admiralty towards him.—All the information we gain is, that he sailed in December, 1800, in the *Romney*, with a body of troops for the Red Sea, to join the Indian army on the expedition

expedition to Egypt; it is therefore evident that he received his appointment at the time Earl Spencer was at the head of our naval affairs. When he returned, he found a new administration, who ordered his ship to be detained in the Downs, and the hands, many of whom had been eight years in the ship, and had nine years pay due to them, to be employed in fitting out other vessels, then preparing for service, in consequence of the termination of the "hollow armed truce" with the usurper of France. The men entered upon this service with alacrity, and their recompense was, that the Admiralty refused to grant them leave of absence to visit their relatives, even for a single day. A commission was also sent down to Chatham, to inspect the repairs done to the *Romney*, in India, and to make a report of the expenses, the waste of stores, &c. while the order from the Admiralty directed that the *depositions of the warrant officers only* should be taken; by which the testimony of the lieutenants and master of the ship was precluded. The result was a long correspondence between Sir Home Popham and the Secretary to the Admiralty, in which he explains the improvements he had made in the ship, the instructions he had imparted to his officers, &c. and requests that a contract should be made between the expenses of the ships under his command and others repaired at Calcutta; asserting that the latter would be found to *exceed* from one fourth to one half those of the *Romney*. But all his remonstrances and solicitations were, it seems, of no avail. The Board of Inquiry were ordered to proceed *according to their instructions*; and they made their report. As this subject is about to be discussed in Parliament we shall offer no comments upon it. The report alluded to appears to have given rise to the comments of *Æschines*, which we reviewed in our last number. The Concise Statement of Facts is filled with documents from Marquis Wellesley, General Baird, Admiral Raimier, and other distinguished characters, all affording the most unqualified testimony of the ardour and abilities of the Commander of the *Romney*. There are also several interesting letters in this publication relative to the present state of Arabia, which are certainly well worth the notice of those whose commercial views are directed to that quarter of the world.

We should feel much inclined to offer many remarks on the correspondence we have already alluded to, were it not that we do not wish to prejudice that investigation which is so near at hand; and the result of which it requires no great penetration to anticipate.

The Roman Catholic Petition unsanctioned: therefore an Unsafe, and Unconstitutional Ground of Emancipation. Pp. 48. 1s 6d. London, Murray. 1805.

THE object of this calm, and well-written pamphlet, is not to urge all the arguments which might be brought forward against granting the demands of the Irish Roman Catholics. The author confines himself to one. He clearly proves that the principles which have hitherto induced the legislature to withhold from Roman Catholics some political rights, and which are hostile to a Protestant government, are doctrines of their Church.—That they have been authenticated by the decisions of general councils, which, to Roman Catholics, is infallible authority.—That these decisions remain still unrepealed.—That, therefore, no Roman Catholic individual can, that no assemblage of Roman Catholics can, hold principles in direct opposition to those of the Catholic (as it is called) Church.—

That, for these reasons, the Protestant legislature of this country can place no confidence in the *assailable* principles of the Irish petition, and, therefore, never can, without a breach of that trust committed to its care, grant the prayer of the petition, until a general council shall have previously reprobated, and expunged from the ecclesiastical code, every hostile law which is the just object of our fear; That we shall then, and not till then, be certain that the subjects in British Isles, though of different religions, have not opposite codes for the guidance of their moral and political conduct.

This, we think, is placing the matter in a new light; and holding out fair and honourable terms to the petitioners. If the Roman Catholic Church complies with this most reasonable demand, the petitioners will obtain all they desire: if it does not comply, can there be a more decisive proof that the hostile principles still remain lurking in the bosom of that Church, and wait only for the fostering warmth of favourable circumstances, to rouse them, as in former times, to the most destructive activity? We insert the following extract as a specimen of the pamphlet.

"I maintain that in a solemn compact between a government and its subjects, such as the Roman Catholic petition tends to establish, the subjects are bound to shew that they derive their powers for fulfilling that compact from the *fountain-head*. This the petitioners have not done. They speak, and can speak to us only for themselves. Their Church, which has ever held different sentiments, and which ought to have spoken, is silent."

"Roman Catholics demand all the rights and privileges of good subjects, setting forth that they are so. They demand it of a tribunal, which has full power to grant the boon. But, before this be granted, Protestants, on their side, demand that the authority for the *assailable* principles of Roman Catholics should be equal to the authority of the tribunal from which they demand redress; that it should be *paramount and undisputed*.

"Is not this fair and reasonable?"

"Let then that paramount, that undisputed authority, *the church of Rome, in a general council*, clearly and unequivocally reprobate the imputed doctrines. Let it clearly and unequivocally decide, that none of the decrees, &c. which are the objects of our caution and dread, are doctrines of that Church.

"And, to confirm beyond a doubt the sincerity of this procedure, let the council authentically expunge from the canons of the Church every decree of a council; every dictum, bull, &c. of a Pope; every opinion of every canonist; in short every thing whatsoever which has given rise to what Roman Catholics say are groundless, but which we say are well-grounded fears on our part.

"If the existing doctrines of the Church of Rome be really such as they are represented by the petitioners, she will rejoice in the opportunity of sweeping away the accumulations of gross ignorance and the most insatiable ambition; and most certainly can and will have no objection to give, *in this way*, the most full and authentic proof of the truth of what the petitioners advance. A refusal of this test of her *real* doctrines, will place her in the same situation with the revolutionary governors of France, who laid it down as a maxim, that whatever territories they acquired, *per fas, et nefas*, were integral parts of the republic, from which they were never to be disjoined.

"If this, or something equivalent, be not done, all our distrust, every fear, must remain; and, instead of granting the petition, Parliament must consider

consider the petitioners to have said "the thing which is not." The good of the whole is a trust of which Parliament is the guardian: to this every exertion, every decision should be directed: from this it should never turn aside. Every deviation from this great object is treason of the deepest dye; it is treason against the interests and happiness of the people, whose interests and happiness are committed to its care. *Bound, therefore, as it is, to support and maintain the Protestant religion in the country, and a Protestant monarch on the throne, or, in other words, to support the British constitution, it cannot justly, or constitutionally, or safely, grant the prayer of the UNICANTIONED ROMAN CATHOLIC PETITION.*

A Letter to Dr. Troy, titular Archbishop of Dublin, on the Coronation of Buonaparte by Pope Pius VII. By Melancthon. Dublin and London. 1805.

THIS Letter contains much more than its title page holds forth to the public. The writer examines at great length, and reprobates the conduct of the Pope in submitting to the humiliating act of crowning the Corsican Usurper.

"It is the authority of the Most High which he pleads; it is the sanction of his commission of which he makes his boast; it is his highest prerogative in governing the affairs of men, that he pretends to exercise, while he confers the Imperial crown, the price of all the enormities to which the French revolution gave birth, on its most distinguished parricide, and anoints with the holy oil of kings the merciless hands that sluiced the most innocent blood during its exterminating progress.

"It is in the name of the immaculate Jesus, and with the invocation of the Holy Spirit, that he consecrates a sceptre, wrested from its legitimate possessors by a series of such atrocities, flowing from this revolution, as never before stained the annals of human crimes, or drew down the curses of heaven on the human race.

"It is the blessed Son of God whom he associates in the filiation to which he admits a recorded apostate, who in the face of the Christian and infidel world, and by a public proclamation sent into the world with his signature, while commanding the revolutionary armies in Egypt, asserted that God had no Son, no associate in his kingdom.

"It is to the grace of God, poured largely into the heart of this ferocious homicide, who by a more insatiate thirst of blood, and a pre-eminence in every revolutionary crime, eclipsed the fame of all his revolutionary competitors, that he ascribes the desire to receive the Imperial crown, the golden fruit of all these crimes, from the hands of God's viceroy and representative; and it is to the immediate inspiration of heaven, in answer to his own fervent prayers, that he attributes his determination to gratify this desire of his most 'dutiful son,' who now professes to be a Catholic, as, when it answered a revolutionary purpose, he professed to be a Mahometan, and who now venerates the *health-bearing cross*, as he then venerated the health-administering Kosen.

"With respect to the high station he fills as head of the Roman Catholic church, seated in the see of the Prince of the Apostles, and, as his successor, venerated, I might say adored, by such a portion of the Christian world, I charge him with having betrayed its interests and degraded its dignity.

"He canonizes as the pious and zealous protector of that see, the man who made a merit with the people of Egypt, that he was the servant of their prophet; a Musselman, who had marched to Rome to overthrow the Pope, because

because he invited the Christians to make war against the Mahometan religion."

To the plea of submission to the ruling powers, as taught by the Apostles, he answers, by shewing that the doctrine taught by the Apostles cannot give the shadow of a pretext for the act of the Holy Father. To the plea of necessity, that he was forced into the measure, that deposition, poverty, nay death perhaps would have followed a refusal—What then was he to do? He answers in the words of Corneille's Horatius "Qu'il mourut!" and in those of Cicero, "Nemo justus esse potest qui dolorem, qui exilium, qui egestatem, qui mortem timet, aut qui ea, quæ his sunt contraria, æquitati anteponeit."

The writer vindicates Lord Redefdale for making a distinction between English and Irish Roman Catholics, by proving, from causes which he enumerates, that the latter cannot be such good subjects as the former. He concludes with proposing an arrangement, a species of Concordate between the Irish Roman Catholics and Government, which he thinks would have beneficial effects. We are of opinion that neither the Irish clergy, nor their foreign head, would consent to this arrangement, and suspect that it would be inefficient, even could it be realized. The pamphlet would not have suffered by considerable compression: it is in many places rather declamatory.

Strictures on the Tenth Report of the Commissioners of Naval Enquiry. By Allan Macleod, Esq. To which are subjoined, an Appendix containing the substance of that Report; and Lord Melville's Letter of the 28th of March, 1805, to the Commissioners, together with their Answer. 8vo. Pp. 96. Ginger. 1805.

THIS is unquestionably the best of Mr. Macleod's political pamphlets; the style of it is more correct, and the arguments are more close and connected, than those of his former productions. He has taken up the unpopular side of the question, and has treated it with considerable ability and effect. With his opinion of Lord St. Vincent we heartily concur. He does full justice to the courage and skill of the Admiral, but he arraigns the incapacity of the statesman. In short we have no hesitation in declaring our decided conviction, that this hero of the Whig Club is, beyond dispute, the very worst First Lord of the Admiralty, that ever presided at that board. Indeed, he has no one quality of a statesman in his composition, and his mind exhibits so many disgusting deformities, as to counteract the effect of a thousand good qualities, even if he possessed them. Here his disposition is portrayed in the colours of truth. Arrogant, tyrannical, intolerant, and overbearing, he neither possesses the art to conciliate esteem, nor the merit to deserve it, yet, to read the shameless panegyrics of his miserable parasites, one would suppose him to be a paragon of perfection, sent by heaven to preserve the state. But we have more, much more to say of this man, than can be said here; and we shall therefore take our leave of him for the present with a request to some of his panegyrists to point out which of his admirable professional virtues were displayed, in his plan of the memorable expedition to Teneriffe; and which of his mental accomplishments marked his reception of the officer who communicated to him the news of its failure? Verbum sat. We shall be sufficiently understood.

Mr. Macleod also attacks, with great force, the Naval Commissioners, for their conduct respecting the tenth report. And, at the same time, pleads strongly in justification of Lord Melville. We certainly think Lord Melville

Melville a most persecuted man; and that the proceedings against him have been marked by a spirit, which we dare not characterize. But we have not read the Act of Parliament with sufficient attention to give a decided opinion on the question, whether Lord Melville has been guilty of a breach of it, or not? And, most certainly, we are not disposed to take the House of Commons as our guides, or as interpreters of the law, upon such an occasion. But, putting that omnipotent assembly out of the question, for the present, we contend that the enemies of Lord Melville have violated the most sacred principles of justice and of law, in their proceedings. The subject will require ample discussion; and, at a fit opportunity, it shall have it.

We have noticed two or three errors in this tract, which the author will do well to correct, in a future edition.—In p. 18. *principio petitis* is put for *petitis principii*, a mistake, probably, of the printer. In p. 19. we meet with this proposition. “Good intentions may be vices in a minister.” This is not true; good intentions in themselves are always virtuous, but, in a minister, they are no excuse for bad actions, nor are they any justification of incapacity. However good the intentions of a minister may be, incapacity for the situation which he holds is criminal. We suppose Mr. Macleod meant no more than this, but his expressions do not convey such a meaning.

The horrors of Negro Slavery existing in our West Indian Islands, irrefragably demonstrated from Official Documents recently presented to the House of Commons. 8vo. Pp. 36. 1s. Hatchard. 1805.

Agreeing, as we do, with those who have resisted the abolition of the Slave Trade, on the ground both of policy and justice, we cannot but express our detestation of the atrocities recorded in this pamphlet. The frequent murder of negroes, and the pertinacity of the islands in refusing to affix to that crime the character and punishment of felony, call for the reprobation of every honest man. Yet we are very far from being led into the popular error of arguing from the abuse of a thing against the use of it; and into this error enthusiasm appears to us to have betrayed the violent advocates for the abolition. Whenever abuses or grievances of any kind are found to exist, in the name of justice, let them be immediately corrected and removed; but are we to overturn a whole fabric, because there are some partial defects in it? Enthusiasm may say yes; but reason will answer no.

MISCELLANIES.

Extract from some fragments of Notes taken in a Trial in a Court of Quarter Sessions, as an Appeal against an Assessment for the relief of the Poor, inscribed to those Friends of the Constitution, who wish to see that Constitution preserved by impartial Justice in the Administration of the Laws. The Second Edition with additional Notes by the Editor; to which is added, a Letter addressed to the Editor, by a Friend to Impartial Justice. 8vo. Pp. 22. 1s. Blake, Maidstone. 1804.

AS far as we can collect from these fragments, which, for obvious reasons, speak the language of ambiguity, a clergyman, at some village in Kent, was assessed twenty pounds for one tenth part of a property, the owner

owner of the other nine parts of which was only assessed at *forty-seven pounds*. This monstrous inequality appears to have been made the ground of an appeal, and a most just ground it was; but what the decision of the court was we are left to conjecture. We trust it was such as justice required, and as law commanded. The tract contains some very just and forcible remarks on the hardships to which the clergy are exposed from the weight of the poor rates; and, indeed, we have long considered the whole system of poor rates, burthensome as they are now become, as one of the most intolerable grievances, under which this nation ever laboured; and we predict, that, without a radical reform, the consequences will be most ruinous.

Flowers of Literature, for 1804: or, Characteristic Sketches of Human Nature and Modern Manners. To which are added, a General View of Literature during that period; Portraits and Biographical Notices of eminent Literary Characters, with Notes, Historical, Critical, and Explanatory. By Francis William Blagdon, Esq. *Author of the Imperial Fable History of India. (Published under the patronage of His Majesty), &c. &c.* Vol. III. *To be continued Annually.* Small 8vo. Pp. 570. 6s. Boards. Crosby. 1805.

Mr. Prevost, it appears, from the preface to the present volume of *The Flowers of Literature*, has withdrawn his assistance from that work. We should not have been aware of this circumstance, from an examination of the contents of the volume; for we think that it is at least equal, if not superior, to those by which it has been preceded. Indeed, that part of the work which demands the greatest portion of literary skill; we mean the *General View of Literature*, exhibits more traits of originality and taste than we have been accustomed to witness.

The biographical sketches and portraits, prefixed to this volume, are:—the Bishop of Llandaff; Hayley, the poet; Mrs. Parsons, the novelist; Dallas, the author of *The History of the Maroons, &c.*; and Cumberland, the dramatist.

The Adventures of Cooro, a Native of the Pellew Islands. By C. D. L. Lambert. Pp. 278. 5s. Scatcherd and Letterman.

MANY writers who have wished to draw a picture of the seeming absurdities and imperfections of civil society have made use of the observations of a supposed uneducated savage, to introduce their own satirical observations. Such is the plan of the novel (if it may be so called) now before us.

Cooroo, a native of the Pellew Islands, receives some outlines of education from an Englishman of the name of Blanchard, an Englishman who staid behind when the crew of the Antelope embarked for their native country. The kind of instruction he received is thus described.

“It should here be observed, that Blanchard, though tinged with dissatisfaction in regard to his own country, merely from being unfortunate in it, was, nevertheless, a true patriot, and took great pride in extolling the superior form of government, and strength, of his native country (England) over all others. This prejudice he so instilled into his pupil, that it could never be eradicated; and to such an extent was it that it embraced not only the government and laws, but the climate, productions, and character of the inhabitants; and, indeed, having been adopted by an Englishman, Cooroo determined henceforth to consider himself as such.

“Blanchard,

"Blanchard, who was a bit of a philosopher, and had no particular religious creed, instructed his pupil merely in the great outlines of Christianity, recommending him to get baptized at the first Christian Church he came at, in case he should ever quit his native island. In regard also to moral obligations he was equally concise: advising him, never to do any thing which he thought wrong, whatever might be the plausible excuses which his propensity to do it would readily present to his imagination, and to preserve an unshaken integrity in every circumstance that might occur."

Death, however, deprived Cooroo of his tutor, and to supply the loss of his companion, he himself became a tutor in his turn to one of his own countrymen, named Boolam, but he was not very happy in his choice, for the author tells us that "Boolam, though a good natured youth, was either void of capacity, or wanted that respect which it is necessary a pupil should have for his preceptor. He abhorred the sight of a book, and nothing mortified him so much, as when Cooroo retired to read by himself. One day, taking advantage of Cooroo's absence, he burnt his whole library, which, though it consisted but of only three or four tattered books, was an irreparable loss to the owner, who was farther provoked, by Boolam's only laughing at the circumstance, and saying, he was willing to make recompense by sitting and hearing him repeat over what he used to say to the books. However, what Boolam wanted in inclination to learn, he made up by ability in other respects—he was bold and active, and was soon a better manager of the boat than Cooroo, notwithstanding the latter had been instructed by Blanchard himself."

In one of their aquatic excursions they are driven out to sea, and after being tossed about for several days without seeing land, they are at last thrown on a desert coast, inhabited only by monkeys, and one solitary Irish seaman, named Mooney, who had been shipwrecked; they are at last taken up by a French privateer, and shipwrecked on the coast of Spain, where the three friends separate, and do not meet again till nearly the conclusion of the tale, the remainder of which is taken up by Cooroo's observations and adventures in England and Spain, between which countries the scene of action is divided. Why the author should have chosen Spain, with whose manners we are comparatively so little acquainted, in preference to France or Germany, does not seem easy to account for, or why he should desire to lose the opportunity of contrasting the opinion of two such different characters as Cooroo and Boolam, on the habits and manners of polished life.

On the relief of common beggars by casual alms we meet with this just observation. "If you wish, said he, to alleviate real misery, you must seek out for objects more worthy than those towards whom you have just been so bountiful. Suffering virtue," added he, "shrinks from public view, whilst the professed beggar, with clamorous invocations, obliges the eye to turn towards a disgusting exhibition of misery and infirmities, and is ever on the hunt after credulous charity." He then bid Cooroo farewell, advising him to reserve his wealth for those who were not able to beg for themselves."

The author chuses, like many of the sentimental writers of the time, to be very severe on the game laws, but he should have considered that Cooroo was just as likely to have run down and killed a tame sheep which *might* have subjected him to transportation, as a wild hare which he ought to have known incurred a much milder penalty.

We quote with pleasure this account of the general effect of dramatic satire.

satire, and the author's just censure of a celebrated unprincipled lampooner, for surely he does not deserve the name of satirist.

"But," observed the doctor, "there is much well-pointed satire in my performances, and vice is lashed in them with a whip of scorpions." "So much the worse for you," rejoined the actor, "that wont do at all; for under the appearance of chastising vicious and profligate characters, they are made those whom the youthful spectators with most to imitate. A debauchee, for instance," continued he, "is represented by the best performer; and by having generally all the wit and personal accomplishments on his side, is looked on as the hero of the piece. The increased depravity of morals in every rank," resumed Buskin, after a short pause, "is a proof that the stage has not reformed them. The exposure of fashionable follies and dissipations, only familiarizes the spectators to them, and they had therefore much better be left to themselves." "What then is your opinion of satire?" said the doctor to Buskin, "has it not, do you think, done much public good?" No doubt," replied Buskin, "but not often to the satirist; unless he should happen to be like that fellow Pindar, a man of no principle nor moderation, who will not stick at turning into ridicule the best and most unexceptionable characters, provided it will fill his own pocket." "Peter Pindar!" repeated the doctor, "I despise the rascal as much as you can do; I scorn to flatter the vices or even failings of a king, or of any other great man, but I have too much conscience to allow of my abusing a talent for ridicule, so far as to endeavour to lessen in the estimation of his people, a monarch, who, in these depraved times, gives the first example of private virtues."

The author has copied two circumstances from works so popular that it was impossible for him to escape detection. The determination of Cooroo not to part with the gold cross, given him by Laura, to pay his reckoning, is exactly taken from an incident in Joseph Andrews, and Barber Pole is a fac simile of the Barber of Bagdad in the Arabian Nights.

Though there is much just satire in this work, we do not approve his mode of decrying the civil and political regulation of a country, because they do not come up to the ideas of an untutored mind, which has been told it was to find them all perfection. In all human institutions, as they are administered by imperfect agents, there must be imperfections and abuses. And the satirist should remember, that the works of Omnipotence itself are not entirely free from the cavils of ignorant and superficial observers.

The Principles of Currency and Exchange, illustrated by Observations upon the State of the Currency of Ireland, the high Rates of Exchange between Dublin and London, and the Remittances of Rents to Irish Absentees. By Henry Parnell, Esq. 1 Vol. 12mo. Pages 188. Budd. 1805.

THE subject of this performance has been very frequently discussed of late years by commercial politicians, and both the principles and details necessarily include much of what has been very often stated. The circumstances that affect the rate of exchange in general, and especially between Britain and Ireland, are very well known to the public. This writer however presents a clear and perspicuous statement of what has been often presented before. His principles are mostly unexceptionable; but then they have been received before, without exception, from Smith's *Wealth of Nations*; and the details are commonly to be found in pamphlets and periodical

medical publications. What the writer asserts is usually, we believe, true; but contains no important accession to political economy, or to that particular department of it which he professes to handle. He endeavours to shew that Irish currency is in a state of degradation, much lower than is natural. The remedy which presents itself to this degradation is cash payments. This leads into a long dissertation upon paper money, new to no scholar, and tedious from its triteness. He goes through the well known details of Scotch and English banks, and compares them with Irish establishments of a similar object. Next he proceeds to the effect of private bank paper on the circulating medium; treads step by step a path that was beaten before, and introduces most of the observations that have of late years been published on the operation of country banks. All this bears the marks of knowledge of the subject, which we doubt not Mr. Parnell has closely studied; but it wants novelty, and has really nothing to engage the attention of a reader of any range of acquaintance with finance. A book may be true and solid, without informing or interesting a reader. If a commentator were to write an essay upon Homer, and to give the common sketch of the events and characters, and nothing more, what good is to be derived from his book? The most useful part of this work appears to be the Appendix, containing official documents; but the whole literary merit of that part is the accurate quotation from the lists of public offices.

The Roman History, from the foundation of Rome, to the subversion of the Eastern Empire, and the taking of Constantinople by the Turks, in A. D. 1453. Including the Antiquities, Manners, and Customs, as well as the Jurisprudence and Military Establishment of the Romans. In Seven Books. By the Rev. J. Adams, A. M. Author of the History of Great Britain, &c. 1 Vol. 12mo. Pr. 372, 4s. 6d. bound. Law. 1805.

THE noble subject of this volume has been so often and so ably discussed, that any farther attempt could not be expected to have much claim to novelty. In the present, we, however, find that the matter of the three last books is new, considering it in the light of an abridgment. These books comprise the history of the Roman Empire in the East, after its fall in the West; the taking of Constantinople by the Turks, the manners, customs, laws, and military establishments of the Romans, and much miscellaneous information respecting Roman affairs. The last book, in particular, by containing a vast fund of curious information, anecdotes and sketches, unconnected with the regular history, renders the volume extremely useful, as a school book.

"We shall take a chapter from the seventh book, to shew the nature of the information it contains, and the manner in which the author has executed his task.

"The narrow policy of preserving without any foreign mixture, the pure blood of the ancient citizens, had checked the fortune, and hastened the ruin, of Athens and Sparta. The aspiring genius of Rome sacrificed vanity and merit wheresoever they were to be found, whether among slaves or strangers, enemies or barbarians. During the most flourishing æra of the Athenian commonwealth, the number of citizens gradually decreased from thirty to twenty-one thousand.

"On the contrary, the Roman citizens, who, in the first census of Servius

Tullius,

Tullius, amounted to no more than eighty three thousand men, able to bear arms in the service of their country, when the allies of Rome claimed an equal share of honours and privileges, the senate preferred the chance of arms to an ignominious concession. The Samnites and the Lucanians paid the severe penalty of their rashness; but the rest of the Italian states, as they successively returned to their duty, were admitted into the bosom of the republic, and soon contributed to the ruin of freedom.

"Under a democratical government, the citizens exercise the power of sovereignty. But when the popular assemblies were suppressed by the administration of the emperors, the conquering nations were distinguished from the vanquished, only as the first and most honourable order of subjects; and their increase however rapid, was no longer exposed to the same dangers, yet the princes who adopted the maxims of Augustus, guarded with the strictest care the dignity of the Roman name, and diffused the freedom of the city with a prudent liberality. Till the privileges of Romans had been progressively extended to all the inhabitants of the empire, an important distinction was preserved between Italy and the provinces. The former was esteemed the center of public unity, and the firm basis of the constitution:

"Italy claimed the birth or at least the residence, of the emperors and the senate. The estates of the Italians were exempt from taxes, their persons from the arbitrary jurisdiction of governors. Their municipal corporations, formed after the perfect model of the capital, were entrusted with the execution of the laws. From the foot of the Alps to the extremity of Calabria, all the natives of Italy were born citizens of Rome. Their partial distinctions were obliterated, and they insensibly became one great nation united by language, manner, and civil constitutions, and equal to the weight of a powerful empire.

"The republic gloried in her generous policy, and was frequently rewarded by the merit and services of her adopted sons. Had she always confined the direction of the Romans to the ancient families within the walls of the city, that immortal empire would have been deprived of some of its noblest ornaments.

"Virgil was a native of Mantua; Horace was inclined to doubt whether he should call himself an Apulian or a Lucanian; it was in Padua that an historian was found worthy to record the majestic series of Roman victories.

"The patriot family of Cato emerged from Tusculum; and the little town of Arpinum claimed the double honour of producing Marius and Cicero, the former of whom deserved, after Romulus and Camilius, to be styled the third founder of Rome; and the latter, after saving his country from the designs of Catiline, enabled her to contend with Athens for the palm of eloquence. The provinces were destitute of any public force, or constitutionable freedom.

"In Etruria; Greece, and Gaul, it was the first care of the senate to dissolve those dangerous confederacies, which taught mankind that as the Romans prevailed by division, they might be resisted by union. Those princes, whom the ostentation of gratitude or generosity permitted for a while to hold a precarious sceptre, were dismissed from their thrones, as soon as they had fashioned to the yoke the vanquished nations. The free states and cities which had embraced the cause of Rome, were rewarded with a nominal alliance, and insensibly sunk into a real servitude. The public authority

authority was every where exercised by the ministers of the senate, and of the emperors; and that authority was absolute and without controul.

"Wheresoever the Roman conquers, he inhabits," is a very just observation of Seneca, confirmed by history and experience. The natives of Italy, allured by pleasure or interest, hastened to enjoy the advantages of victory; and we may remark, that about forty years after the reduction of Asia, eighty thousand Romans were massacred in one day, by the cruel orders of Mithridates.

"These voluntary exiles were engaged, for the most part, in the occupations of commerce and agriculture; for after the legions were rendered permanent by the emperors, the provinces were peopled by a race of soldiers; and the veterans, whether they received the reward of their service, in land or money, usually settled with their families in the country, where they had honourably spent their youth. Throughout the empire, but more particularly in the western parts, the most fertile districts, and the most convenient situations, were served for the establishment of colonies; some of which were of a civil, and others of a military nature. In their manners and internal policy, the colonies formed a perfect representation of their great parent; and, as they were soon endeared to the natives by the ties of friendship and alliance, they effectually diffused a reverence for the Roman name, and a desire which was seldom disappointed, of sharing in due time, its honours and advantages.* The municipal cities insensibly equalled the rank and splendor of the colonies; and in the reign of Adrian it was disputed which was the preferable condition; those societies which had issued from, or those which had been received into, the bosom of Rome.

"Each chapter concludes with biographical accounts of the distinguished persons who figured during the period which it comprises; and the compilation is altogether made with considerable ability.

MEDICINE, SURGERY, &c.

The Domestic Medical Guide, in two Parts.—Part I. the Family Dispensary: or a Complete Companion to the Family Medicine Chest, &c. Part II. the Modern Domestic Medicine; comprehending the most Approved Methods of treating and obviating the different Diseases that assail the Human Frame; with the most important Information relative to the Cures of those chronic Diseases which have been generally considered incurable. Third Edition, considerably enlarged and corrected. By Richard Reece, M. D. Fellow of the Royal College of Surgeons, London, Author of the Medical and Chirurgical Pharmacopeia, &c. &c. Pr. 500. Longman and Co. 1805.

THE present edition of this very useful work is dedicated to the venerable Bishop of Llandaff, in consequence of the high terms in which his Lordship had recommended it when it first appeared before the public; since which period a variety of important additions have been made in it. Amongst others we find a chapter, in which the mineral, vegetable, and

* "Twenty-five colonies were settled in Spain, and nine in Britain, of which London, Colchester, Lincoln, Chester, Gloucester, and Bath, still remain."

animal poisons are briefly considered, with their respective antidotes. Where arsenic has been taken, our author seems to have adopted the treatment recommended by Dr. H. Hahnemann, in his treatise on arsenical poisons, *but has omitted one circumstance*; the latter advises, when immediate recourse cannot be had to liver of sulphur, (as in most country places must be the case) to administer a strong solution of soap in simple water to the patient, with a view, partly of neutralizing that corrosive mineral, and partly of exciting *vomitus*—Among the means pointed out for the purpose of counteracting the effects of narcotic poisons, our author slightly mentions coffee as a diluter; we can, however, from experience assert, that a *strong* infusion of coffee is one of the most efficacious remedies, that can be employed for the restoration of the sensibility, and the removal of the spasm induced by narcotics.—We concur with him also in condemning the practise of bleeding, if opium be taken, as it naturally must lead to accelerate its fatal effects.

Another useful addition to this work, is a short treatise on suspended animation; when our author noticed suffocation by *noxious* vapours, we wish, that by way of illustration, he had given rather a more detailed explanation, for many will still want information as to the full extent and purport of the term.

We now come to that part of the work which treats of the diseases of children, and have to express our regret, that we cannot well make any extract from it; we, however, recommend it to the serious perusal of all parents and others, who may be intrusted with the management of children in the first stages of life.

The diseases themselves are alphabetically arranged; an order, which, though liable to some objections, still has its conveniences in a treatise of physic for the non-medical world.

To the article "*Bilious Affections*," our author has added some very judicious strictures on the numerous nostrums, suggested by quacks, which they too successfully impose on the credulous public, and, as he justly observes, "too often to the irreparable injury of those, who are induced to take their antibilious trash." After presenting a concise and accurate description of the manner in which the bile is secreted, and may become a *materia peccans* and pointing out appropriate treatment, of which we cannot but approve, he proceeds to expose in a proper light, the "mischiefs done by illiterate empirics with their antibilious medicines," he is very severe upon a certain clerical adventurer, who has asserted the bile to be "the fruitful parent of the complicated bodily miseries to which human nature is heir, (such as gout, rheumatism, nervous affections, &c. &c.) that we bring it into the world with us; that the *first pang* the infant suffers, proceeds from it! and that it *haunts* us more or less during our continuance in it." We will venture to assert, that a more absurd doctrine, blended with impiety, could scarcely be uttered; nor could the reverend empiric have given a greater proof of his total ignorance of anatomy and physic, than in the passage just quoted. Dr. R. adds, that, "the only disease, that is produced by a vitiated secretion of the bile is the cholera morbus, which consists in a copious (*redundant*) evacuation of bile, both by stool and vomiting. In such cases, I have no hesitation in asserting, that one dose of the Rev. William Barclay's *patent* Antibilious Pills would endanger, if not destroy the life, of the patient, by producing inflammation of the bowels." Our author then proceeds to make many praiseworthy strictures on this nostrum;

nostrum ; to which we shall refer such of our readers, as are accustomed to be their own physicians, and to tamper with their constitutions.

Under the head "Cancer" Dr. Reece has laudably introduced the use of common distilled water, as recommended by Dr. Lamb in chronic diseases. We consider it sufficiently important to be here quoted in his own words.

" Dr. Lamb, a physician of great celebrity, in his minute examination into the properties, &c. of common water, detected, not only a portion of lead, (from the use of leaden cisterns, pumps, and pipes) but also a mineral salt, which he asserts to be so extremely prejudicial to the human frame, as to be the cause of those chronic diseases, which so often baffle the medical art. From this conviction, the learned doctor confined his patients, afflicted with such diseases, to the use of water, divested of these obnoxious combinations by the process of distillation ; and it appears, that in several instances, some of which are cancerous, his apprehensions (expectations) have been happily confined. I have had an opportunity of witnessing the salutary effects of his treatment in two very obstinate cases with the doctor, and have since much employed it with the most flattering success, which I shall notice under the heads of the different diseases (these we find to be consumption of the lungs, diabetes, epilepsy, gout, gravel and stone, rickets, &c.) in the cure of which it is likely to prove serviceable. I have now two cases of cancer under my care in which it has proved highly beneficial, and from the great progress they have made, I have no doubt but they will in a short time be perfectly cured. (Where they usually cancers in these two instances) It may appear extraordinary, that an article so perfectly innocent, should be capable of curing the most formidable disease that assails human nature ; but simple as it may on first view appear, I am persuaded, that it is a more powerful alterative, than any article in the materia medica, that is capable of producing a greater alteration in the system from a state of disease to health, than any medicine we are acquainted with. In cancerous complaints, the use of distilled water changes the blackish appearance and sœtor of the stools, which the ancient physicians considered to be the cause of the disease. It likewise alters the peculiar countenance of cancerous patients, prevents the dark incrustation of the teeth, and destroys the sœtor of the breath, which were noticed by Hippocrates, Aretæus, and others, as proofs of the vitiated state of the juices in cancerous complaints. This pure water evidently promotes digestion, and prevents the acid corruption of the food in the stomach and bowels, and thus produces that salubrious alteration in the sthyle, that the state of the constitution, in the course of a little time, seems to be changed ; which, from the mutation the body is continually undergoing, there can be no doubt, but by deviation from the use of an accustomed bad aliment, a revolution may be accomplished, and the cancerous contamination of the system be so counteracted, as to render the disease local, and in time to destroy it entirely. But to produce this salubrious change in the constitution, the distilled water, or the Malvern water, (Worcestershire) which is exactly the same, should be employed in *every* article of diet, as tea, broth, puddings, &c. &c. and to constitute the principal beverage of the patient, or if malt liquor should be preferred, it should be made with it. Genuine claret, perry, or cyder, may be taken in moderate quantities, but port wine and spirits are highly injurious. The diet

diet should principally consist of milk, vegetables, and a small proportion of animal food."

Our author continues:

"Experience has sufficiently proved that chronic diseases will not readily yield even to active remedies; so by this mode of treatment no advantage will appear, till this change of constitution is effected, which will sometimes require a period of three or four months; but as the plan is simple, and does not exclude the employment of any constitutional, or topical remedies, that may be suggested by men of judgment, it cannot be objected to on that account; in cases of such a nature it is fortunate to obtain a cure" (we may venture to say, even *relief*) at any rate." It is indeed our most sincere wish, that Dr. R. may meet with that success in the treatment of a dreadful disorder, of which he entertains so sanguine an opinion.

Under the head "consumption of the lungs" we felt pleased with the remarks of our author on the impropriety and danger of using certain pretended balsams and syrups advertised as safe and infallible. His strictures upon Regnault's "Observations, &c." we entirely coincide with; on the whole, we are convinced, that he has made every attempt, to present his readers with a distinct idea of that fatal disease under its various points of view, but still we must remark, that the cases selected for the purpose of illustrating his treatment of consumption, rather border on pomposity, and approach to that system of puffing, which he so constantly condemns.

The *Materia Medica* of this book is clear, comprehensive, and calculated to answer all the purposes of domestic reference: while the work, as a whole, is unexceptionable, and in our opinion must prove more useful to families than certain similar publications of notoriety, which rather excite than check a spirit of private empiricism.—We must, however, express our wish that the author had omitted entirely the treatise on a particular disease, which we can by no means consider as an *improvement* to this edition.—The article on scurvy is, in our opinion, too trite for the importance of the subject. There certainly is a severe scorbutic disease prevalent in this country, which is very different from cutaneous eruptions, or from the scurvy of seamen.

Outlines of a Plan calculated to put a Stop to the Progress of the Malignant Contagion, which rages on the Shores of the Mediterranean, if, notwithstanding every Precaution to the Contrary, it should unfortunately make its way into this Country.
By Richard Pearson, M. D.

THE active mind of Dr. Pearson, incessantly directed to objects of public utility, has here embraced a subject of great importance. Thinking that there is much danger of the plague being imported into this country from the shores of the Mediterranean, he proposes the adoption of some judicious measures for counteracting its baleful effects, in addition to the ordinary precaution of quarantine. The principal of these is the establishment of *Committees of Health* in the different sea-ports, the suggestions are certainly deserving the serious attention of Government, and do credit to the Doctor's vigilance and zeal.

DIVINITY.

Britain's Confidence in perilous Times. A Sermon preached at Haddington, December 9, 1804, to the Regiment of the Eastern Mid-Lothian Volunteers. By the Rev. William Bennet, Minister of Duddington, as their Chaplain. 8vo. Pp. 52. Manners and Miller, and Constable and Co. Edinburgh. 1805.

THIS Sermon, from 2 Chron. xxxii. 7, 8, was very warmly recommended to our notice, as superior to the greater number of those which have been given to the public as delivered on similar occasions. We accordingly, sat down to the perusal of it with the hope of finding in it a rich and elegant entertainment. But whether our hopes had been raised too high, or whether our taste be indeed less refined than that of the friend to whose praise we are indebted for our knowledge of it, certain it is that our expectations have been greatly disappointed, and that, instead of a very delicate feast, we have found only common and homely fare. The author appears to be a very good man, of sound religious and political principles, a lover of his country, devoted to his God, and loyal to his king. The discourse, however, in our opinion displays no great strength of intellectual powers, but little depth or even accuracy of thought, and no eminent skill in the art of writing. On the contrary, his conceptions are often confused, and sometimes inconsistent. His language, though laboured, is frequently incorrect; and his very attempts at ornamented composition discover either great deficiency of judgment, or great want of practice. His sentiments are always good, but they are not always well expressed. The justness of these strictures must be substantiated by extracts. In his introductory paragraph the author writes thus:

"Discourses from the pulpit upon subjects of politics, or of war, have, of late, been too frequent in our land, and have often incurred censure. When they are swelled with unseasonable speculation, affected philosophy, or virulent abuse, they are utterly unfit for scenes of religious worship, and in their tendency and temper, obviously unchristian. But to mark the counsels of the providence of God to nations, or to individuals; to enforce the duties peculiar to a state of war, or of public calamity; to arouse to reformation and penitence, to faith and fortitude, to renewed zeal and confidence in God, at no time be deemed unbecoming in the ministers of religion. In the present circumstances in which we are assembled in this place, it might even be thought injudicious or negligent, if such an opportunity should be omitted, of directing your serious attention to duties, which, on other occasions, may seem to attract our notice, or to stretch beyond our sphere. Invited as I am, to officiate for a time, as Chaplain to a band of my countrymen generously assembled in arms for the defence of their country, in perilous times, I shall not scruple to direct your attention, with affection and seriousness, to the topics most interesting in our present condition." (Pp. 8, 9.)

To us, we must confess, this passage exhibits an inclination to join in that absurd and senseless cant of declamation which, in the mouths of designing or ignorant men, is so often directed against political sermons, of which declamation the object is to debar the clergy from meddling with secular affairs in the pulpit, and, of course, from enforcing the duty of obedience to lawful authority. Why else the observation, that such ser-

mons "*have, of late been too frequent in our land, and have often incurred censure?*" The author, indeed, seems to confine his censure to such sermons as are "swelled with unseasonable speculation, affected philosophy, and virulent abuse," which, he rightly observes, "are utterly unfit for scenes of religious worship." But Mr. B. might have recollected that discourses swelled with such ingredients are utterly unfit for any scenes; and that, besides, such ingredients have no necessary connection with political sermons. Accordingly, with no small degree of that inconsistency which we have noticed above, Mr. B. publishes a political sermon; and, what is still more singular, he lays it down, *as a general maxim*, that "*to enforce the duties peculiar to a state of war, or of public calamity, can AT NO TIME be deemed unbecoming in the Ministers of religion.*" Our readers will observe that Mr. B. has here (unwarily, indeed, and unwittingly, we suppose,) extended, instead of curtailing, the privileges of the clergy. The greatest politicians among them, we believe, have been accustomed to confining their discourses on political subjects to times in which they thought that such discourses were particularly called for. But Mr. B. has given them an unlimited licence to preach *political*, or, at least, *war-sermons*, at all times, without exception or distinction.

Our next quotation shall be a pretty long one, which will enable our readers to form some judgement of this author's talent for correct composition.

"This monarch [Hezekiah] *was* both religious and brave. He *had been* blessed in his endeavours to restore the drooping state of Judah, and to promote a happy reformation of national manners. Amidst his ardent labours to re-establish wise laws, pure religion, and just morals [the epithet is a bad one] in the land, the country *is threatened* with a vast and overwhelming calamity, which it *seemed* almost vain and hopeless to resist. Sennacherib, king of Assyria, the most warlike prince, and sovereign of the most powerful monarchy of that age, *threatens* to invade and enslave the nation. He *had* already *subdued*, or *overpowered*, all the countries around. He *had* uniformly been victorious in arms, and with his prosperity, his arrogance *had become* boundless. He *sends* the most insolent messages to the king of Judah, *threatens* the most merciless violence, and *prepares* barbarous hosts of hitherto unsubdued troops to ravage and enslave the land. What could Hezekiah oppose to such a torrent of destructive fury? What *could* so small a nation effect against such armed and barbarous herds? The pious king *seeks* refuge in his God. He *calls* the people to repentance and to prayers; while he *employs*, at the same time, the most prudent and the most vigorous measures of defence. He *proclaims* solemn fasts, *entreats* the intercessions of devout saints, and particularly of the prophet Isaiah, who *lived at that period*, and is himself zealous and ardent in prayer."

"But he *neglects* not, at the same time, the exertions of activity and prudence which *became* his situation. He *deliberates* with his counsellors and generals, 'his princes and mighty men,' on the best means of defence. By their advice he *resolves* to remove all provisions out of the reach of the enemy; to conceal or destroy the fountains of water, which, in a hot climate are few, but *indispensably necessary to the very existence of an army.*" [This, surely, is a most important piece of information.] "He *chooses* favourable military stations, *builds* forts, *prepares* weapons for the people, *pikes* [the text says *darts*], *swords*, and arrows in abundance. He *appoints* men of experience and honour to train the people to the use of arms. These 'captains of war,'

war,' as they are entitled in the preceding verse, he *seeks* to establish military discipline, in a voluntary and united army of his subjects. With undaunted ardour, he *labours* to elevate their minds above *base fear* or *cowardly dismay*, and to arouse them to courage and to confidence. With unshaken faith in his God he *animates* them to trust in his protection, and even *ventures* to assure them, through his favour, of triumph and success." (Pp. 11—13.)

That this passage is elaborate is instantly perceived; and that the author regarded it as a happy effusion it is reasonable to believe. But it has not, we think, any title to be considered as such. Independently of other blemishes, both in thought and in style, it is pervaded by one gross and capital defect, for which, if Mr. B. had been delivering a declamation in any college in either of our Universities, he would have been severely reprimanded by his tutor. Mr. B. has evidently heard of the principle, laid down by the rhetoricians, that a narration of past events is enlivened by representing them as present, and passing in review before the hearer or reader. These gentlemen, accordingly, recommend it to writers to relate *past events in the present tense*. Mr. Bennet was resolved to give force to his matter, and brilliancy to his manner, by following their advice. But he unfortunately forgot that it is no part of their rule to exhibit the same series of events *partly as past and partly as present*. Yet this he has done in so awkward a way that his narrative is one continued jumble of the most discordant inconsistency. He has been unable to view his subject steadily. The paragraph immediately following that which is last quoted commences thus: "The issue of the contest is well known." The *contest* is here most evidently supposed to be past, yet the author, in the very next words, describes its progress and termination in the style of the present. "When the Assyrian army *enters* the country, &c." This is bad enough; but we have still a more material objection to the author's language here. *There was, in fact, no contest*. "Thus saith the Lord concerning the king of Assyria, he shall not come into this city, nor shoot an arrow there, nor come before it with a shield, nor cast a buck against it." (2 Kings xix. 32.) "And the Lord sent an angel, which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria; so he returned with shame of face to his own land." (2 Chron. xxxii. 21.) Accordingly our author himself afterwards informs us that "they [the Assyrian army] are smitten by the angel of God, and die in thousands *without striking a blow*." (P. 14.)

"It is not," says this preacher, "conquest or slavery that Britons, when united and in arms, can ever dread. *It is not cowardly fear or dismay that could thus ever impel them to yield up their privileges to a merciless despot*." This, we hope, is as true as the author's assertion of it is general and peremptory. Yet, a few lines before, he with no great consistency, *supposes it may be false*. "If God," he says, "permit not our preparations to be blasted by a spirit of disunion, *cowardice*, or treachery, these threatenings of invasion *might* [may] be deemed as impotent mockery." (P. 16.) The Corsican Emperor of the French we have just heard him designating, with great propriety, *a merciless despot*; and his subjects he styles, with equal propriety, *furious and rancorous*. We were, therefore, not a little surprised by the following sentence, which is meant, we suppose, as a proof of Christian charity, but which is, certainly, neither judicious nor pertinent. "Of these misguided foes we may pity the delusions, and pray for the reformation, *instead of idly declaiming against their perverted character or hostile designs*." Yet, to crown the

whole, the next sentence runs thus: "From their *vain threats* and *hideous crimes*, we now turn more profitably our attention to ourselves."

Mr. B. enumerates, as "the chief resources to be employed in a state of war, 1. Genuine courage: 2. Enlightened patriotism: and 3. Well-founded confidence in God." (P. 17.) On each of these he enlarges, in order, through the remainder of the discourse. With regard to the first, the following observations, though strictly true, are couched in language which is strikingly ungrammatical. "Religion! may the giddy and unthinking exclaim: And what *HAS wisdom and religion* to do with bravery? More than can be thought, it may be replied, more than can be expressed in language. *It* [i.e. *wisdom and religion*, clearly] is the only foundation on which courage can be safely built, the only rock on which fortitude can rest unmoved." A little after we are told that "*wicked or impetuous men must ever be cowards*." (P. 18.) That such men have good reason to be cowards we shall not deny; but that they always are so is notoriously false. Accordingly Mr. B. presently allows them courage, and assigns, (though he rightly censures,) the principles from which such courage is derived. Thus, for instance, "in some men it is the savage ebullition of a natural violence of temper, or a brutal fury of character. In others it is a wild ambition, which impels them to rush into dangers without either vigour or composure of mind, to endure or surmount them." The ideas here do not hang very well together; and the next sentence is again most grossly ungrammatical. *Mere shame* in some, and the terror of disgrace in a world of folly, *drives* [drive, unquestionably] them at times to assume an affectation of bravery, which but ill conceals *their alarms within*, and the *native cowardice of their hearts*." (P. 19.) Our author has, indeed, a singular propensity to join a plural nominative with a singular verb. "*Courage* in personal dangers, and contempt of slavish fear, is but a part of that fortitude which is not only a cardinal virtue to the Christian; but the guard and strength of all others." The next sentence is likewise faulty. "*It* is that principle of a renewed mind which gives vigour to every other grace, and animates to perseverance in every other duty." Here, by the construction, the pronoun *it* seems naturally to refer to *courage*. It is meant, however, to refer to *fortitude*; and our author accordingly thus addresses his hearers: "Labour and pray to possess this inestimable fortitude, that greater honours than those of victory in war may be secured to you." (P. 25.)

The second head of Mr. B.'s discourse is handled with more success than the first. He very properly rejects the idea that patriotism, or the love of our country, is a contracted principle, and discouraged by the gospel. Having quoted Ps. cxxxvii. 5, he thus proceeds:

"To whom does this language not appear to be natural and just? What mind is so rude or contracted, as not to enter into these sentiments? In what regions of the earth, among what tribes is the secret charm not felt which chains the hearts of men to their native land? Not only was the Israelite thus bound to his favoured country, the Greek and the Roman to their genial climes, but the Scythian to his barren plains; the Swiss to his rocky mountains; the Swede to his snowy wilds; the Scot to his bleak hills; nay even the Arab to his blasted desert, and the Greenlander to his icy rocks." (p. 28.) The author should have adverted that though the past time *was* suits the four first nations here mentioned, it can, with no propriety, be applied to the five last, which ought evidently to have been spoken of in the present. He goes on to say, "With us patriotism is not

an impulse of feeling alone. It is a law of deliberate reason. It is a dictate of gratitude to God for the enjoyment of our peculiar privileges. It is a branch almost of our religion itself, *as in our country alone we can enjoy its blessings in all their purity.*" (p. 29.) This last assertion is too unlimited, and not strictly true. But the following observations are natural, and happily expressed. "From a blended union of interesting recollections a glow of affection arises in almost every breast, at the thought even of the insensible monuments of their land. Its mountains, woods, and streams, mute to others, are not without expression to them. The place of their birth, the memory of earliest friendships, the companions of the years of youth, the school in which they have been educated, the church to which they have so often walked, and taken sweet counsel with their friends, the graves which cover the bones of their fathers, all speak a language intelligible and persuasive to their hearts." (Ibid.)

We cannot, however, speak of the passage which we are going to subjoin in such favourable terms. "If we turn to our civil institutions, how distinguished are the advantages of possessing equitable laws, a free constitution, *a pious sovereign*, the equal administration of justice, equal rights to protection and security in every rank, nay equal access to the highest honours or emoluments of the land, to merit even in the lowest stations." (p. 30.) That, at present, we possess *a pious sovereign* will be most readily allowed; and long may he continue to set an example to his people? But, as the author states it, this would seem to be one of the natural advantages of our civil institutions, as much so as *equitable laws*, &c. Most heartily do we wish that it were the case; but, unfortunately, neither theory nor experience will authorize us to believe so. The following passage exhibits such a jumble of unconnected ideas as we have seldom seen. We have tried (but all our attempts have been in vain), to separate and reduce them to order. "Even in circumstances which are merely natural and local, how highly favoured is our native isle! By the friendly influence of the ocean and the elements, under the appointment of a kind Providence, how happily has it been preserved peaceful, healthy, and secure, amidst the storms of distant war, amidst the rumours and horrors re-echoed from every side, of the ravages of anarchy, pestilence, or the sword?" Pp. 30, 31.)

This author is, throughout his whole discourse, very lavish of the rhetorical figure called Interrogation. But, under his third division, he rises to yet higher flights of oratory, and dazzles us with the sublimer embellishments of Apostrophe and Personification. Though we have, already, almost exceeded our limits, we must still present our readers with a specimen.

"Britain! thou rulest the ocean; thou reignest as Queen of the Isles. Thou coverest the seas with thy ships, and the lands with thy commerce." [The antithesis, we think, is not very happy.] "Thou hast astonished the ends of the earth with thy fame and thy power. Bow before thy God. Tremble even at the dazzling view of thy towering prosperity. The pollution of luxury assails thy children. The canker of corruption preys upon thy vital strength. Thou gazest fondly upon the myriads of thy sons glittering in arms by thy side, and smilest, from thy rocks, *with contempt on thy baffled foes.*" [The author is here, we hope, in a mistake; for this would be a great proof of folly in Britain. Her foes are any thing but contemptible.] "Thou delightest to number thy fleets, and to marshal thy countless hosts."

[Reader,

[Reader, this is the figure called Hyperbole.] "Tremble at the thought of thy sins. If thou *art* [be] doomed to be chastised; if thou *art* [be] forsaken or renounced, great shall be thy fall. Nations, who have delighted in thy name, shall mourn in the dust for thee. Thy fierce foes, with savage fury, *would trample upon thy glory departed.*" [That would be something extraordinary indeed.] "They would shout, with infernal triumph over thy ruined state, and exult with merciless arrogance in thy misery and disgrace." (Pp. 41, 42.)

There is yet much more of this impassioned eloquence; but we cannot afford room for it. The learned preacher however, in time, descends to topics much more practical and useful. He directs his discourse immediately to his hearers; and his address is full of excellent and appropriate advice. With the subsequent passage we were particularly pleased.

"Ye are, for the most part, my friends, inhabitants of the country, and happily as yet ignorant of the vices of cities and of camps. Oh! retain your blissful ignorance, and carry back to your peaceful homes your honest manners, and venerable simplicity. Bring not from your military pursuits the licentious maxims of corrupted soldiers. Can you bear the thought that you should intrude disorder and disgrace into your native villages? Shall you basely labour to corrupt the companions of your youth, to wring the hearts of your mothers with shame, or to bend 'the grey hairs of your fathers with sorrow to the grave!' Better were the day for Britain, frightful as the idea appears, when pestilence, despotism, or war, should lay waste her shores, than when plagues, far more pernicious, from the new military occupations of her inhabitants, should infect their manners and poison their peace." (Pp. 49, 50.)

To this passage is subjoined, in the margin, a note, which, in our opinion, is, beyond comparison, the best part of the whole performance. It is extremely well written. The subject of it is of high importance, and is treated in a manner at once the most serious, simple, and impressive. This note we shall lay before our readers, and with it take leave of Mr. Bennet's publication.

"In the present war, it is not the dread of foreign foes that need alarm Britain; for with such armies and fleets, almost unprecedented in history, the idea of conquest, or even of invasion, must appear to be impracticable, or only to be contemned. It is not even the expences of the present immense armaments, however enormous, that need excite our chief anxiety; for the resources of the country are vast, and the funds thus raised chiefly circulate from the higher through the lower ranks in the present system of defensive war. But it may well merit the serious attention of the legislature to guard in time against other dangers far more formidable, which already press upon the land from the new military pursuits of the people. The simple inhabitants of the country mingle every where with the troops of the line, who are too often composed of the most idle, dissipated, and unprincipled inhabitants of the towns. They see their licentious pleasures, and hear their impious conversation. They are tempted to think that their vices are essential to shew the spirit of soldiers, and weakly affect to ape their manners. They immediately attempt the practice of these fatal lessons in the villages where they are quartered, or carry them home for future experiments to their original dwellings. Let the candid and reflecting observe the state of young women, the manners of young men, and the new aspect of the people, where such troops have been for some time quartered.

quartered. Let the friends of their country weigh the consequences, and devise some resources of wisdom to prevent the dangers. Let them who have the power, or opportunity, at last direct some serious attention to the state of moral and religious principles in our fleets and armies. Without some effectual exertions to avert such ills, the national character may soon experience a ruinous change, the vigour of Britain sink into degeneracy, and prosperity be succeeded by disgrace." (Pp. 50, 51.)

A Sermon preached in St. Andrew's Church, Edinburgh, on Thursday, March 8, 1804, before the Directors of the Asylum for the Blind, and published at their desire. By the Rev. David Ritchie, one of the Ministers of St. Andrew's Church, Edinburgh. 8vo. Pp. 33. Edinburgh: printed by J. Moir. 1804.

THIS is a Sermon of distinguished merit, with which we have great satisfaction in making our readers acquainted. It displays a mind of superior endowments both natural and acquired; a mind in which strong powers of intellect are happily combined with soundness of judgment and correctness of taste. It is a masterly discourse on a very interesting text (John ix. 1—3), and is written with great ability, as well as with appropriate relation to the occasion. In point of argument, it is persuasive and plain. The advice which it contains is most salutary and affectionate, while the style of it is uniformly chaste and elegant.

The reason and meaning of the curious question which was put, by our Lord's disciples, in the text, are thus simply, but satisfactorily, explained.

"We find, from this passage of Scripture, that the religious opinions of the Jews, at the time of our Saviour's appearance, were, in some respect, different from those declared by the law and the prophets. 'The traditions of the Elders had perverted both the precepts and the principles delivered by the inspired writers; and the intercourse which had long subsisted between Judea and the neighbouring countries, accustoming the people to the opinions of the heathen, had introduced among them several errors which prevailed among the nations around. Hence they had admitted into their religious system a doctrine, common in antiquity, that the souls of men existed before their union with the body; and, that many of the sufferings of the present life might be regarded as the punishment of guilt contracted in the pre-existent state. Mistaking also the meaning of a particular part of their law, they held that the sins of parents might be punished in the persons of their children: and on these principles they accounted for many of the evils that prevail in the world.'

"These opinions our Saviour's disciples, like the great body of their countrymen, had received with implicit belief; and thence they proposed the question, 'Who did sin, this man or his parents, that he was born blind?' They never doubted that a natural defect, so calamitous, must have proceeded from the displeasure of God, on account of some heinous transgression; and they only wished to know whether the sufferer himself, or his parents, had committed the sin which had met with so signal a punishment." (Pp. 5—7.)

We think, with Mr. R. that our Saviour's answer may be supposed to have had particular "reference to the miracles [which] he was about to perform." "Neither," saith he, "hath this man sinned, nor his parents: but that the works of God should be made manifest in him." *The works*

of God were, undoubtedly, made manifest, when he who had been born blind received sight. But our author considers our Lord's reply in a more extended view, as unfolding the great general principle on which all the varieties in the natural endowments of men depend. These varieties are all intended "to manifest the works of God," and to display his attributes, whether the endowments themselves be more sparingly or more liberally bestowed. Taking the subject in this light, the learned preacher 1. shews, generally, that the variety which is found in the natural endowments of individuals is perfectly consistent with the justice of God, and manifests his wisdom and goodness, as well as his sovereign power. 2. He "examines more particularly the case of the blind, with the design of proving that it forms no exception to the general principles of the divine dispensations." And, 3. He points out "the improvement of the subject," (P. 8.)

Under the first head we find much solid reasoning, which is admirably calculated to "vindicate the ways of God to man." Our author observes that it appears to be the design of the Creator to unite, in his creatures, a general similarity of Nature, with a boundless diversity of peculiar qualities and discriminating circumstances. "Nations differ from one another in a multitude of circumstances, which no skill or power of man can equalize. Individuals come into the world with very unequal powers and capacities. There is no natural advantage which all men enjoy in the same degree. Affluence is the inheritance of some, and poverty of others. Some possess all the faculties of mind and body in a high degree of perfection, and some in a very imperfect measure. To a few, one, or even more, of the capacities most generally useful are denied: and, if we except the functions which are absolutely essential to life, there is hardly a single power of either mind or body, of which some individuals have not been found destitute." (Pp. 9, 10.) But this unequal distribution, our author argues, is no impeachment of the justice of God. On this subject the following observations, we think, are particularly excellent.

"The Supreme Being can be subject to no limitation, in appointing the condition of his creatures, but what arises from the perfect use of his own attributes. As he is possessed of unbounded goodness, we know that, wherever he confers life, he must intend to communicate happiness. *To bring creatures into existence, for the purpose of making them miserable, would be to act from pure malignity, a principle which cannot dwell in the all-perfect mind.* And, therefore, we may conclude that God has created none of his creatures for this purpose; but that life is a blessing in whatever circumstances it is given, and to whatever extent it is conferred."

"But excepting this limitation, we can conceive no other restriction on the creating power of God. On no principle of reason can it be maintained that he must give certain particular capacities, or a specific degree of happiness, to any one of his creatures. The claims of justice, as well as of goodness, are satisfied, when life is rendered a blessing. To what extent this blessing should, in any case, be given, must be left to the determination of him who bestows it; for on this point we are wholly unqualified to decide. If it be consistent with justice in the Creator to make men inferior to angels, it is equally just to make one man inferior to another. If they who are most highly endowed among men have no reason to complain that their endowments are not higher, they to whom the gifts of God have been more sparingly dispensed, have as little right to think that they have received less than was due to them." (Pp. 11, 12.)

But

But farther; inequalities in the distribution of the gifts of God are, in as many respects, beneficial to the world: and this the learned preacher shews to be true, whether these inequalities regard the conditions of nations or of individuals. Besides, "defects of any one kind are always, in a certain degree, compensated by advantages of some other nature." "This principle," as our author observes, "seems, indeed, to be universal in the human condition. The want, and the proper means of supply; the evil, and its corresponding alleviation, are always found beside one another. Parental affection is adapted to the helplessness of childhood. Remedies alleviate or remove disease. The earth furnishes the materials for supplying our wants; and men are endowed with power and skill to accommodate the various productions of nature to their proper use. If there are sufferings, and losses, and disappointments, which cannot be avoided, the mind is capable of fortitude, and resignation, and hope; by the exercise of which the burden may be sustained, which we are not permitted to throw off. And, as we must all at length submit to die, religion opens to us the prospect of a blessed immortality, to enable those who act wisely, to meet death without alarm." (Pp. 16, 17.)

The general principle is most happily illustrated in our ingenious author's statement of the comparative condition of the rich and poor. The passage deserves the most serious attention and regard from both. For, undoubtedly, were the learned preacher's reflections always present to their minds, the rich would not be, so frequently, puffed up with their supposed advantages, on the one hand, or the poor so discontented and querulous on account of their supposed disadvantages, on the other.

"A similar provision may be observed for remedying the hardships which are thought to arise from the unequal distribution of the gifts of fortune. By the appointment of the Supreme Ruler, the great body of mankind must labour for the support of life, while a few individuals are, by their situation, exempted from this necessity. And, as the inequality here is obvious, it gives occasion to many complaints. Yet, such is the constitution of both mind and body, that labour is no hardship to him who has always been accustomed to it; nor is exemption from toil, to those who know not the fatigue of business, any blessing. And, if the poor would judge fairly of their situation, they would own that the Universal Father hath not doomed them to hardship and trouble only; but that, in connecting health and cheerfulness with their employments, and giving them, besides, all the satisfactions depending on religion and virtue, he has not, perhaps, done less for their comfort than for that of others, whose higher station exposes them to evils of which the poor know nothing." (Pp. 18, 19.)

Under his second division, Mr. R. observes that the situation of the blind, compared with others, appears extremely helpless and deplorable. It has, accordingly, often been the theme of the pensive moralist, has excited the commiseration of the benevolent, and the active charity of the humane. Yet many circumstances contribute to counterbalance the evils of blindness; and many resources remain to those affected by it, from which relief may be derived. For—

1. "The human mind is naturally fitted to bear evils which cannot be avoided, as well as to surmount difficulties which must be overcome. When the value of a blessing is not previously known, the want of it seldom occasions any great uneasiness. Hence natural defects are commonly less calamitous in reality than in appearance. The spring of the mind, too, acquires

acquires strength and elasticity by its very exertions to remove impediments which lie in its way. The rational powers of the blind are not inferior to those of other men. Accordingly, "many instances have occurred where the difficulties arising from want of sight have yielded to the efforts of genius and perseverance: and the blind have attained a degree of literary eminence, which not only claims our admiration on account of their peculiar situation, but which would have done honour to human nature, even in circumstances the most favourable for intellectual improvement." (P. 22.)

2. Desirable effects of a similar kind are observable in other respects. In those deprived of sight, the other senses are generally more perfect than in the rest of mankind. "This arises, probably," as Mr. R. observes, "from the accuracy with which they are obliged to attend to their perceptions, and to mark the most minute variations in the notices which the senses convey." By this means the blind are enabled to act for themselves, and to perform many delicate manual operations with astonishing accuracy and facility. In this, as in so many other circumstances in the human condition, the defect suggests the remedy: the difficulty creates the power of overcoming it: the faculty is improved by the necessity which obliges us to employ it." (P. 23.)

3. "In moral and religious advantages the blind are not inferior to the rest of mankind. In some respects," indeed, "their situation may be regarded rather as favourable for preserving 'a conscience void of offence;' for it removes them from the influence of many temptations to which others are exposed." (Pp. 23, 24.) Our author farther observes that, if we were warranted to draw from external circumstances, any inference with regard to the favour of God, the blind might think that they had reason to hope for a more abundant share of his love; for the suffering part of mankind were the objects of our Saviour's peculiar regard, and the promises of the gospel are addressed, in an especial manner, to the poor, the afflicted, and the heavy-laden. But, though such an inference would be unjustifiable, we are certain that the want of any natural advantage renders no man less entitled to the kindness of the Universal Father, whose mercies are over all his works, and without whom not even a sparrow can fall to the ground.

In his concluding division Mr. R. inculcates, in impressive language, profound reverence for the wisdom of God, and unreserved confidence in his goodness. On the persons themselves, on account of whom this discourse was preached, he presses the virtues of contentment with their lot, and gratitude for the mercies which they enjoy. "If all men," he tells them, "were born with the same, or equally great, defects as that of which you complain, your condition would be incomparably worse than it is. And, therefore, the gifts of God to others should be a ground of your thankfulness; since they are an evidence of the kindness with which he adapts the relief [which] he hath provided for you, to the inconveniences of your situation." (P. 29.) He finishes by urging, on his hearers in general, the duty of contributing liberally to the support of an institution which is founded equally in wisdom and in charity. "The mere giving of alms to the blind," he says, affords but a temporary relief. It leaves them under all the discouragements of helplessness and dependance; and it has no tendency to prevent the degrading habits, which a reliance on casual charity is found, almost universally, to produce. But it is the great object of the *Society for the relief of the industrious blind*, to enable this

helpless

helpless class of men to act for themselves; to instruct them in some employment, by the exercise of which they may gain a comfortable subsistence; to accustom them to habits of industry, and virtue, and piety;—thus rendering them satisfied in themselves, and useful to the community." (Pp. 32, 33.)

We have performed a very pleasing duty in laying before our readers this account of a discourse for which the learned and ingenious preacher has our best thanks; which we consider as nearly a finished model of what sermons delivered on such occasions ought to be; and which we wish that it were in our power to circulate, so that it might be generally read, and particularly to every blind person in the kingdom. The only blemish which we have observed in the author's composition is an occasional, though not very frequent, omission of the relative pronoun when governed by the following verb. This awkward ellipsis should, especially in works of a dignified kind, be proscribed without mercy; and therefore, we were sorry to see it admitted, though only occasionally, by so elegant and masterly a writer.

The Duty of Prayer for National Defence, illustrated and recommended: a Sermon, delivered in St. Andrew's Church, Glasgow, on Sunday, 7th August. By the Rev. William Ritchie, D. D. 8vo. Pr. 29. W. Reid and Co. Glasgow. 1803.

THOUGH this gentleman, and the author of the preceding sermon are both of the same name, we know not that there is any relationship between them; but certainly, if there be, neither of them is a disgrace to the other. This discourse is, undoubtedly, highly creditable both to the talents and to the principles of the preacher, who appears to be a man of considerable powers, of the soundest piety, and of the most unshaken loyalty.

His text is Ps. cxvii. 6, which he thus applies to the situation of Christians. "When we adopt the words of the Psalmist, we do not now pray for the protection of Jerusalem; for that city has long been levelled with the dust; nor for the preservation of the ancient dispensation of religion; for it hath been superseded by the bringing in of a better hope. But if we adopt these words, with understanding, in our worship, we pray for the peace and prosperity of what is as sacred to us, as Jerusalem was to the Jews; for the protection of all that is venerable and dear to us as men, as citizens, and as Christians; for the maintenance of our laws, [of] our liberties, [of] our pure and holy religion." (P. 6.)

This very just explanation of the text is followed by some reasoning which, we think, is rather refined than solid. Dr. R.'s object is to prove that we are bound to pray for the peace of the state as well as of the church; and his argument is thus expressed: "By Jerusalem, here in our text, we cannot understand the church as unconnected with the state. Can there be a church on earth that does not consist of human beings? Can human creatures exist in society without government and laws? Can there be a government without rulers and judges? Can there be an establishment without a sovereign will conferring power on rulers, and conveying authority to judges? How then can a church consist of persons independent of the laws, and exempted from obedience to government? In the very nature of things it is impossible. We cannot even conceive a church without a state, and the experiment did not

not succeed when the attempt was made, in a neighbouring country, to have a state without a church. We cannot then pray for the peace of the one without including the prosperity of the other," (Pp. 6, 7.)

It is certain that every church upon earth must consist of human beings, and that all human beings must, in some degree, be under government and laws. In this sense, therefore, it may certainly be said that there cannot be a church without a state. But the church may be, as it actually was for the three first centuries, not only unprotected, but persecuted, by the state: and even where the former is, as with us, cherished by the latter. The constitution of the one is altogether different from that of the other, and each is contrived for conveying to its members advantages of a particular kind. The spiritual rights, privileges and blessings which we enjoy as members of the church are, in their nature, totally independent of those temporal ones which we derive from the state. It is certainly possible, therefore, to pray for the preservation of that constitution of things which ensures the former, without praying for that which ensures the latter; and of consequence, it is possible to pray for the peace and prosperity of the church, without praying for those of the state. We are far from contending that such conduct would be right; for it is every man's duty to be a good subject. But Dr. R. confounds things perfectly distinct when he says that "we cannot even conceive a church without a state," if he means by this assertion, as he seems to mean, that a church cannot exist but *in alliance with the state*. In what follows, however, we most heartily concur, as it relates to ourselves, whose "religious establishment" our author observes, "is interwoven with the whole texture of our political constitution, and forms a part of the law of the land."

"There can scarcely be a proof of grosser ignorance, or of more perverted zeal, than what is discovered by those who, on the one hand profess a regard to the church without the state, and, on the other, by those who profess a zeal for the state without the church. They are equally foes to the constitution of our country. For, while the mistaken friends of religion neglect or oppose the civil power, and the mistaken friends of government neglect or oppose the interests of the church, they are combining their strength to undermine the two pillars on which the order of society depends. The palace of the king and the temple of the Lord are built upon the same foundation, for mutual ornament and strength. The hand of treason that presumes to violate the one, will soon join sacrilege to treason in profane attempts against the other. To fear God and [to] honour the king are precepts equally dictated by the inspired wisdom of Solomon, and by the apostle of him who is the king of kings. If then we enter properly into the meaning of the Psalmist when we adopt his words, we pray for the defence and prosperity of our country—of our establishments in church and state." (Pp. 8, 9.)

The learned preacher then proceeds to unfold what is implied in our prayers for the public good. And such prayers, he says, must, in the first place, imply that we *sincerely desire it*; for prayer is the expression of desire. "How severe," he observes, "is the reproof which this brings against those who pretend habitually to pray for the progress of truth, for kings and all in authority, while their conduct and conversation, through life, declare that they wish not the accomplishment of that which they profess to implore!" (P. 10.) Secondly, to pray, implies the *hope of obtaining* what we pray for. Accordingly, says Dr. R. "for things impossible to be granted we never presume to pray." But of a favourable answer to our prayers for our country.

try, our expectations, he argues, are neither presumptuous nor vain." The experience of past deliverance from dangers, imminent and great; the workings of gratitude which we feel to the Sovereign Ruler of nations, for the signal advantages which we enjoy; the power to repel invasion, which we possess and are bound to exert; the deep public voice that resounds from shore to shore, each calling upon each to rise, to gird on his armour, and to prepare for victory or death; these all combine to encourage our hearts, to give vigour to our arms, and to inspire the well-grounded hope that the patriotic spirit, which pervades the British isles is the stirring of the Divinity within us, and a happy presage that the Lord our God will fight for us and for our people." (Pp. 11, 12.)

This passage, we think, is well entitled, whether we regard the sentiment or expression, to be called a piece of fine composition. We shall now transcribe a pretty long quotation, which will shew how far Dr. R. is removed both from the delusions of wild enthusiasm, and from the despicable democratical cant that all war, even in self-defence, is unlawful.

"4. Prayer implies, on our part, the calm, firm, determined purpose to employ all our talents, and all our powers, for the attainment of the end which we profess to desire. This is the decisive mark that distinguishes zeal from pretended principle. Prayer is too often regarded as an apology for indolence, rather than as a spur to exertion. On this rock of offence many stumble and fall. While we *speak* of desire, of hope, of trust, the hypocrite goes far beyond the honest man. He heaves the profoundest groans. He sighs heavily, with seeming bitterness of spirit. He lifts up *devoutly* [with *apparent devotion*,] his eyes to heaven, as an appeal *thither* [this word is, here, not well applied] for his sincerity. But, when we bring principle to the fair, the only trial of its sincerity; when we require deeds, and not sighs and groans; then the hypocrite shrinks back. He recoils as from a serpent. Doubts arise. Difficulties start up. There is a lion in the way. And, with a baseness scarcely credible, he pleads humanity and religion as an excuse for cowardice, disaffection, and treason. But, whatever men may think or say, the word of God, which is truth, declares that faith without works is dead. So also is prayer; for honest prayer is an exercise of faith. The prayers of the idle for the supply of their wants; the prayers of the coward for deliverance from danger; the prayers of the profligate that the kingdom of God may come;—these are an abomination to the Lord. He condemns the idle. He despises the coward. He abhors the profligate. And shall we dare to pray for peace and prosperity, while we are unwilling to contribute our part for procuring the one, and securing the other? Let us not deceive ourselves. He who is not willing to sacrifice his time, his fortune, his life, for his religion and his liberty, is, at once, a traitor to his country, and a rebel to his God. But let it be remembered that prayer is a solemn and awful service. Every petition which we present before God is, on our part, a moral obligation contracted that we are resolved to put forth mind, and heart, and soul, and strength, for accomplishing the end which we wish to attain."

"When we plead with heaven for success to our soldiers and sailors in war, we declare, before the Lord, that we are willing to fill up the posts of danger which they fill, and to shed our blood in maintaining the cause which they now maintain. When we earnestly pray that our country may be preserved from the invasion of a rapacious foe, we do not, we dare not, presume that miracles are to be wrought for securing us from danger. But we

pledge ourselves to God and man that we are determined, one and all, young and old, to resist unto blood, the enemies who threaten us. Men may flatter themselves that they are entitled to sit quietly at home in perilous times, and that a few hypocritical prayers, and some languid unavailing wishes, are fully sufficient to make up their portion of patriotism. But, in the Divine government, there is no room for equivocation and mental reservation. In the sight of God, every wish is a desire that we may be instrumental in rendering our wishes effectual. He then who vows, and will not pay; he who prays, and will not act; he who, in critical times, looks up to heaven for aid, and thinks not of making vigorous exertions for repelling the danger;—that person is mocking God, and invoking upon himself damnation.” (Pp. 14—17.)

These views are as just as they are patriotic. The learned preacher concludes by stating a few of the most cogent motives which ought to impel us thus to pray and thus to act in the present situation of our country. He argues from the respect which we owe to our forefathers, from whom we have received the richest patrimony that can be conveyed from one generation of mortals to another. They have transmitted to us the BRITISH CONSTITUTION, which Dr. R. thus beautifully and characteristically describes. It is “an august and venerable fabric, the sacred abode of law, of liberty, and of a divine religion; a fabric, not like the political experiments of modern times, the rapid work of a day, of a month, or of a year; but the slow production of ages, the mature result of wisdom, of courage, and of patriotism; a fabric deeply founded, and reared with steady persevering skill, which the lapse of time has not weakened, but rendered more firm and secure: under the protecting shade of which we have grown up in plenty and in liberty; under which we see the tombs of our fathers remain unpolluted, and under which we hope that our graves shall be dug in freedom and in peace. Shall this,” he asks, in language which will become, we think, every loyal subject of the British empire, but which, as well as other parts of Dr. R.’s discourse, Mr. Bennet of Duddingston would call, we suppose, *idle declamation against the perverted character or hostile designs of our foes*;—“Shall this be by us neglected, despised, betrayed to an upstart tyrant? Shall the richness of our inheritance tempt the rapacious lust of plunder to seize what we, through cowardice, are bullied by an *impious wretch* infamously to resign? Forbid it all that is pious, generous, and brave.” (P. 19.)

Our author farther enforces his argument from the duty which we owe to ourselves, but particularly from that which we owe to our children and posterity. In this part of his discourse he is peculiarly impressive. He then draws a short character of the barbarous foe who threatens to invade us, describes the miseries which he has inflicted, on Holland and other countries by his arms, as well as on Ireland by his influence, and informs us what we have to expect should his menaces be reduced into effect. We must close our account of this excellent sermon with the two following brief extracts.

“The enemy with whom we have to contend is fierce, unmerciful, unrelenting. His avowed design is to annihilate our independence as a nation, and subject us to a government, the most arbitrary and oppressive, under which a degraded people ever groaned. He is followed by hordes of men, insolent as they are mean; who, to satiate their poverty and their pride, are ready now to rush forth as beasts of prey, spreading devastation, and
wretchedness

wretchedness over the globe. The truth of this assertion hath been written, in characters of blood, on every people whom the armies of France have reached." (p. 24.)

"The fate of Holland, the doom of Switzerland, the horrors of Ireland, shall all be accumulated on Britain, if our enemies prevail. Our women shall be abandoned to their lusts, our men to the sword, our property to satiate desire, greedy as hell. Our fair island, now as a garden which the Lord hath blessed, shall become one frightful scene of carnage and of desolation; and the very name of Britain shall henceforth disappear from the annals of the world. And shall they prevail No?—They shall not, they cannot prevail, unless we meanly betray our own cause. proclaim ourselves base cowards, and resolve to be *the slaves of slaves.*" (p. 26.)

Christ Crucified: a Sermon, preached at Monisteb, at the celebration of the Lord's Supper. By William Johnstone. Large 8vo. Pp. 16. Dundee, Chalmers, Ray, and Co. 1803.

TO this discourse are prefixed *prolegomena*, of as curious a kind as we have ever seen. On the title page we have a quotation from Dr. Vicesimus Knox, which condemns the "preaching of mere morality." On the next page follows a sort of dedication, or rather inscription, which is conceived in these terms: "To Mr. James Pagan, Dumfries; as a small mark of esteem, gratitude, and affection, *from the author.*" To this are subjoined, on the same page, two scraps from Bishop Hall and Dr. South. Two pages more are assigned to what is denominated a "preface," which, forgetting the high honour that seemed to be exclusively conferred on Mr. James Pagan, is, in general terms, addressed to the author's "dear and much respected friends." By his *friends*, however, it soon appears that Mr. J. means, not his *parishioners*, but his *relations*, whom he seems desirous to gratify by giving them this specimen of his powers as a preacher. Of this extraordinary preface we shall copy some parts.

"Though *long* separated from you, *not by time* and chance, but by Divine Providence, which cannot err, I still retain in my distant retreat, a soft and sweet recollection of former days, former scenes, and former friendship; and feel a constant ardent wish for your present and future happiness. As a small mark of regard and esteem, I present you with this discourse, *in which you will easily trace my strain and manner of preaching.* The subject is of *all others* the most interesting and affecting. Calvary, though trodden down of the Gentiles, is still holy ground. The blood of sprinkling, after the lapse of *almost* eighteen hundred years, still retains its mysterious efficacy."

"As this humble tribute is *no sacrifice to vanity*, I offer no apology for presuming to appear in print, before my relations and friends. You will read this sermon, I am persuaded, at my request."

To us the information is certainly new that a man may be *long* separated from his friends, *but not by time*. With regard however, to that metaphysical thing, whether entity or non-entity, called *time*, Mr. J. seems to entertain some peculiar notions. He certainly, at least, does not talk of it like the bulk of mankind: for he speaks, in 1803, of the *death* of Christ having taken place *almost* eighteen hundred years ago. The principle on which the calculation is founded is, surely, not very obvious; but we turn to what is of greater consequence. Our author assures his friends that he does not

print from *vanity*. This, we really think, is a lucky circumstance; for had the case been otherwise, he must have met, we are afraid, with a very severe mortification. He tells them, however, that, in this discourse, they will "easily trace his strain and manner of preaching." From the tenor of the sermon, as well as from the motto on the title-page, it is evident that the character which Mr. J. affects is that of a *gospel preacher*; and that his sermon is intended, indirectly at least, as a censure on those who, in the slang of the party, are accused of preaching only *legal doctrine*. If so, he has ventured into print too soon; for he is not yet sufficiently instructed in the mysteries of the profession. To speak in plain terms, he seems not fully to understand his subject, or to have formed in his mind any clear and consistent scheme of the gospel.

His text is 1 Cor. i. 23. "But we preach Christ crucified," and the object of the sermon is to unfold the import of this phrase. This object, after a very few preliminary observations, is stated in these words: "*we proceed to shew what is implied in preaching Christ crucified.*" There is glaring impropriety, as well as affectation, in a preacher thus speaking of himself in the plural number. No other person was to shew this but Mr. J. He had no partner in the business; and, therefore, we cannot perceive the ground on which he resolved to divide it, in appearance, with others. He goes on to tell us, what is certainly true, that "in attempting to explain the great mystery of redemption, bold and licentious interpreters have differed widely in their views and opinions. Some," he adds, "extolling and extending the merit of the Christian sacrifice, which is the propitiation for our sins, have pleaded for an universal redemption, which, however, seems to be a forlorn hope." (Pp. 6, 7.) From this it would appear that Mr. J. is one of those strenuous Calvinists who maintain that Christ died to redeem only a select number of the human race, and who, of course exclude all men from the hope of salvation that are not so selected. We are glad however, afterwards to find that this hope is not altogether so forlorn as it seemed to be. For our author informs us that "the purpose of mercy is firmly established by a solemn covenant, and may be expected [*the purpose of mercy may be expected*] is rather a singular phrase.] by every believer, with absolute certainty, according to the terms of that covenant, repentance towards God, and faith towards our Lord Jesus Christ" (p. 10). This passage, it is true, may seem to confine the mercy of God in Christ to those, at most, who, having been born where the gospel is known, may be supposed to believe. But the author, in the last paragraph of his discourse, most inconsistently abolishes every distinction, and extends the *purpose of mercy to all mankind*. "That Jesus Christ came into the world to save sinners is a faithful saying: *that his salvation is offered freely and indiscriminately to all men is an incontrovertible doctrine of scripture. There is no obstacle on the part of Christ, who is no respecter of persons, to the salvation of any sinner. There is no defect of mercy in his character: he is indeed the friend of sinners. There is no defect of merit in his atonement: he is adequate* [another singular phrase] *to the sin of the whole world.* THERE IS NO DEFECT OF GRACE IN HIS SCHEME OF REDEMPTION." (P. 16.)

On the subjects, therefore, of universal and particular redemption it is evident that this author has not yet made up his mind. Nor is it, we think, much easier to reconcile his notions with regard to the necessity of an atonement in order to procure the remission of sin, and the salvation of men. In one place he writes in the following terms. "God so loved the world, as to

to give his only begotten son, that whosoever believeth in him should not perish but have everlasting life. But let us take heed, and not err, concerning this fundamental article. THE INTERPOSITION OF CHRIST WAS NOT NECESSARY to induce and persuade God to pity and spare mankind, when by transgression they had incurred his displeasure." (p. 8.) Than this assertion nothing, surely, can be perceived more peremptory. Yet the author in another place, no less peremptorily asserts the very contrary. "*Had not the situation of mankind, as miserable perishing sinners, been deplorable, and, WITHOUT THE INTERPOSITION OF A MEDIATOR, DESPERATE, the only wise God, who cannot err, would not have had recourse to the shedding of the blood of Christ.*" (p. 12.) These are mysterious and dark speculations, with which Mr. J. seems not qualified to meddle. They are, indeed, not fit to be meddled with by any man; for they are not only useless, but highly presumptuous, and extremely dangerous. All that we know, on this subject, from scripture (from which it alone can be known,) is the simple fact that the death of Christ is the life of the world. This comfortable assurance must excite our gratitude and stimulate our exertions. But we shall never be either the better, or the wiser, for endeavouring to penetrate into the hidden reasons of this wonderful scheme.

This sermon exhibits no instance of what could be fairly denominated fine composition, nor any of those bold flights of natural oratory which frequently occur in publications entitled, on the whole, to be considered as the production of genius, though untutored and unchastized by art. And, therefore, as our readers may, perhaps, expect a specimen of the author's manner, we shall copy his introductory paragraph, which, we think, is equal to any part of the discourse.

"These words point out the principal object of a clergyman's duty. It is from Jesus Christ, the supreme head of the church, that we receive our high commission as ambassadors, and our authority. The venerable author of this epistle, wisely and piously resolved not to know any thing among the Corinthians, in his spiritual character, as the founder of their church, but Christ crucified. It was the great and benevolent design of his commission to bring mankind to the knowledge and love of the Redeemer, in whom the gratitude of all hearts should centre; and he was sensible that the most effectual way to attach believers to Christ is to shew forth the extent of his sufferings, and the circumstances of his death. In the same manner, we, to whom the ministry of reconciliation is committed, preach not ourselves, which would be shocking impiety, nor the vain philosophy of the world, which is foolishness with God; but the Lord Jesus, who hath sent us forth to turn men from darkness to light and certainty, and from the formidable power of Satan, their adversary, to the sure protection of the shepherd and bishop of souls."

MISCELLANIES.

TO THE EDITOR.

SIR,

PERSUADED that your literary Publication, amongst other noble objects of superior criticism, embraces the very just and honourable cause of vindicating from the malignity and misrepresentation of infidels, the Divine origin and true import of the Sacred Writings, I am induced to

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transmit

transmit you, the following critique, upon a place in Cockburn's Remarks on Volney's Ruins, to be inserted, the propriety of which I leave with you to determine.

That Volney's Ruins is a designed attack upon Christianity, and indeed upon every other species of revealed Religion, is too palpable and notorious to need a demonstration; and that the work has been favourably received, not only by the illiterate and abandoned, but even by the more intelligent class of people of this country, is a fact, which cannot, I presume, have altogether escaped your observation. Mr. Cockburn, with a zeal and promptitude that do honour to his name, is the first I find, who has taken proper notice of this popular and professed advocate for infidelity; and has, in my judgment, completely exposed the speciousness and absurdity of his reasoning, in many respects; though certainly, much is left to be done yet, before we can pronounce Volney confused, or even castigated in the manner which his superficial knowledge of Biblical literature, arrogance and temerity, most justly demand.

What, however, I chiefly wish to animadvert upon in this place, is that part of the controversy, which turns upon the Egyptian *Osiris*; whose name Mr. Volney asserts, is preserved in the celebrated song of Moses, when the poet, according to Mr. Volney's interpretation, is made to say; "the works of *Isour* are perfect," explaining the term *Isour*, in the sense of a *Creator*, which being the same affixed by Plutarch, in some part of his works to *Osiris*, Mr. Volney, therefore, concludes, that *Isour* in this place of Moses, must have been taken from the Egyptian *Osiris*. Mr. Cockburn, after having justly remarked the illegality of this inference, is incautious enough, however, to admit with his antagonist, that the word, *Isour*, ought to have been rendered by, *Creator*; and thus, at the mere suggestion of a superficial French critic, our excellent version is most unjustly disputed, and charged with mis-translation.

The word, צור, in the subsequent part of the same song of Moses, occurs no less than seven times; in two of which places, it is utterly impossible to render it by, *Creator*: vide Deut. ch. xxxii. 13. "And he made him to suck honey out of the rock; and oil out of the flinty צור." Verse 15, "And lightly esteemed the צור of his salvation." The metaphor, *rock*, borrowed from nature, as indeed most other sacred images are, was, with the Hebrew bards, a favourite epithet of Jehovah; employed, not only in reference to the rock of Horeb, to perpetuate the memory of that extraordinary miracle performed by Moses, but, to represent the power, strength, and immutability of the God, in whom they confided; than which, nothing, indeed, could be more congenial, nothing more agreeable to the genius and design of Hebrew poetry. Hence the royal Psalmist, in his profusion of poetic imagery, and sublimity of language, is delighted with no epithet of the Deity, more than with צור, the *rock*. Vide, Ps. lxii. 2. xxvii. 5. xviii. 31, &c. Neither Mr. Volney, or any other critic, can derive צור from צר, *f. ma: it*, as the agent of the verb, upon any known principle of etymology; on the contrary, the noun, formed from this verb, and which is sometimes applied to God, in the sense of, *Creator*, or *Formator*, is *Yotser*; very different from *Isour*, both in form and signification. The term, צור, comes immediately from the verb, צור, in the sense of *to sustain*, or *bind*; which, according to analogy, will give צור, any thing fastened or bound, so as not to be removed; for instance, a *rock*. To the preceding arguments in vindication of the received translation, I may add a number of the most respectable

respectable authorities; which, in questions of this nature, are of much greater importance than all the efforts of modern criticism put together. The Chaldee paraphrast, in this as in other places, where the epithet occurs, retaining only the aptitude of the metaphor in the concrete; has rendered it by, חֲזָקָה, *strong*, or *powerful*. The Septuagint, as we find in other instances, rejecting the Antonomasia altogether, have substituted in its place the positive term, Θεός; which they would not have done, had they understood, *Isour*, in the sense of a *Creator*. Montanus, and other Latin interpreters have rendered it by, *Petra*; which is, indeed, the true sense, and the only acceptation in which the word has been taken by any commentator whatever, ancient or modern, worthy of that appellation.

It is evident however, that Mr. Volney, and his antagonist, Mr. Cockburn, have both been drawn into this error, by a wrong conception of the subsequent word; פְּעֻלַּת הַיָּמִים, which they seem to have understood of the *Works* of the *Creation*. But this mistake, important in its kind, will afford me another opportunity of shewing the little credit we ought to attach to the generality of our Hebrew critics, whose ingenuity alone is made to supply the place of Biblical learning. In Hebrew, there are five words, all rendered indifferently in the common translation by, *works*; which, for the better elucidation of the passage before us, I will briefly touch upon. First עֲבָדָה, which denotes any kind of slavish work, such as may be expected from a servant, &c. Vide, Numb. C. iv. 43. 2d. מְלָאכָה, which implies any errand, working, business, or employment, considered in the abstract. Vide, Prov. C. xxii. 29. 3d. עֲלִיזָה, or מַעֲלִילִים, which if spoken of man, signifies his ways or habits, generally in a bad sense; but, if said of God, it denotes, in the Psalmist particularly, these wonderful works which he wrought in the sight of the Jews, during their journey through the Desert. 4th, פְּעָלָה, which, if spoken of man, signifies his moral deeds, or actions, whether good or bad, considered as a free agent; but, if meant of God, the operations of the Deity in the administration of the visible and invisible world. 5th, מַעֲשֶׂה, which means any thing made or done, whether it may be the production of art or nature; and, when applied to God, denotes the Works of the Creation, animate or inanimate, in an universal sense: notwithstanding Bythna, in his Syra Prophetica, has asserted the contrary: for examples of which, and the two preceeding terms, vide Ps. lxxvi. 13; lxxviii. 11; xcix. 8; ix. xvii; viii. 4; xxviii. 4, &c. In the last acceptation of the word works it is, that Mr. Volney appears to have taken "the works of Isour," as he terms them, in this place of Moses; predicting of them, that they are, *perfect*, a sense at once erroneous, vague, and unintelligible. The passage, with its context, ought to be interpreted thus: "Ascribe ye majesty unto our God, a rock, whose administration in the government of the world is just and unimpeachable; for all his proceedings are impartial justice; a God of truth, without iniquity, just and upright is he." That I have given the true meaning of מַעֲשֶׂה, is apparent to every Hebrew scholar; but for a further confirmation, see Ps. xviii. 30.

I have been the more particular in exposing the absurdity of this suggested emendation of the common version, because, most of our Biblical critics, destitute of Rabbinical learning, are constantly pouring upon us new interpretation of Scripture, preparing alterations of the text, &c.; so that the simple reader, if he happens to stumble upon any of them is perplexed and staggered in his mind, and is even led to suspect the fidelity of his Bible.

I am, with much esteem, your's, &c.

J. OXLEE.

DEFENCE OF THE REV. MR. RYLAND.

TO THE EDITOR.

SIR,

IN the number of your work for March, (P p. 305, 306,) occurs an article, upon which I feel concerned to make some observations.

It is foreign to my purpose to enter into any discussion of the merits of the publication to which you attract the attention of your readers. There are some circumstances, however, of a less literary description in your review, which appear to be not altogether undeserving of notice.

You set out with characterizing the author of the piece in question, in the following manner: "This veteran in what is called the *evangelical school*, has been long known to possess the bathos above most of his fellows of the same persuasion." And your conclusion is in these words: "Such is his wide extended fame in the midland counties, that many in the course of his long labours, have been induced to hear and see him in the pulpit on account of his oddity, and the uniform report has been, that he is a *driv'ler and a shew*."

Now Sir, had I met with this personal and illiberal attack upon a clergyman of the established church, in a publication devoted to jacobinical interests, every thing would have appeared perfectly in character. But you must allow me to express some surprise that such a libel should find admittance in a work, which chooses to distinguish itself by professing, in its very title, a determined hostility against the principles of jacobinism. My surprise would have been less, had the abusive passages above transcribed been the private and unchastized effusions of a correspondent alone, but when you do not scruple to charge yourself and your work with so gross and unwarranted an outrage upon every principle of justice and decency, I must say, that you seem to pay as little respect to the good sense and moral sentiments of your readers as you do to your own.

I will, however, relieve your shoulders of the burthen, and throw it upon those of your reviewer; to which you will possibly not object. Your reviewer then is either a layman or a clergyman. If a layman, his presumption is to be admired in thus citing before his tribunal, and passing sentence of condemnation upon an ecclesiastic. If a clergyman, which for many reasons is the more probable supposition, the procedure will hardly admit a more favourable representation. Whether the style adopted by the writer imply personal knowledge, and in that case, personal enmity, is left with others, with better means of information, to decide. But it becomes your clerical reviewer, if such, to determine, by what considerations of religion or morality he is justified in vilifying the character, and impeding the professional influence, of a brother, against whom the antipathy which he expresses appears to be excited by nothing either erroneous in doctrine, or reprehensible in life.

I will not pretend to dispute the alleged fact respecting those friends of your reviewer, who, occasionally withdrawing themselves from their own parish churches, have visited that of the divine attacked in your pages, for the laudable purpose of converting a religious ordinance into an occasion of diversion. I have as little reason to question, that persons so favourably disposed have succeeded in the object of their expeditions. But in justice to

to an injured character, I beg to express my firm and deliberate conviction, a conviction for which I have at least as much ground as your reviewer for any of a contrary description, that in integrity and benevolence, in devotedness to God, and a conscientious discharge of the sacred and responsible duties of the ministry, the Rector of Sutton Coldfield has not his superior in the whole extent of the united kingdom. And in this testimony I know that the greater part of his parishioners if necessary, would willingly and even zealously concur. I believe the man does not exist, who is acquainted with Mr. R. and does not in his heart respect him. In short, were I disposed to qualify the praise due to him, I could find no words better suited to express the entire of his character, than the honest boast of the primitive Christians—*Non eloquimur magna, sed vivimus*. Yet this is the person, Sir, whom your reviewer is not ashamed to hold up to public scorn; to stigmatize with contemptuous acrimony as a *veterean in the evangelical school*, and still more opprobriously to villify as a *driv'ler and a shew*. Is this language to be used towards a divine of the church of England? Is this language by which the Anti-Jacobin reviewer hopes, either to recommend his own principles, or to promote the interests of the national religion? Is it language to be tolerated?

Had the gentleman who is the object of your reviewer's invective, undertaken the defence of stage entertainments, and pronounced the theatre a school of virtue; or vindicated the vices of youth, as being with ingenuous minds their own remedy; or charged the articles of the church as inclining to enthusiasm; or attacked, not only what is, but what is called enthusiasm, with an undistinguishing and ferocious vehemence, which spares not, and seems intended not to spare, religion itself; or despoiled Christianity of her peculiar and fundamental doctrine, by the help of a "key," or picklock, supplied by the kind hand of nonconformity to the distressed heterodoxy of some of the sons of the establishment;—a portion of severity greater than usual in your reviewer would have admitted a very reasonable apology, but possibly your reviewer would not have felt disposed to exercise any severity at all.

Upon the whole, Sir, the only alternative, by way of reparation, in the power of your reviewer seems to be, either to acknowledge his offence and retract his calumny, or, by discovering himself to the public, to enable them to determine, whether the pre-eminence of his character be such, as to justify him in assuming the office which he has thought fit to exercise, and to exempt him from those obligations of decency and equity, which are generally considered as binding upon ordinary writers.

I am, Sir,

Your sincere well wisher,

Sutton Coldfield, May 8, 1805.

A PARISHIONER.

P.S. I beg that you will insert this letter, *without any interpolations*, in your Miscellany; and shall expect either its appearance, or such notice of your intention concerning it, in your number for this month, as will decide my future measures.

TO THE EDITOR.

Nil mihi respondes ? aut dic, aut accipe elcem.
 Ede, ubi consistas : in quâ te quæro proleuca ?
 Dicere, si tentes aliquid, taciturna recedas,
 Tatundem est feriunt pariter : vadimonia deinde
 Irati faciunt.—Iuv.

SIR,

THE very early attention bestowed on Mr. Ryland's "Sermon to Farmers," naturally induces a suspicion that your Reviewer, on some account or other, deemed it of importance. I accordingly expected that we should be presented with a fair account of its contents, accompanied by such comments as, in your critic's opinion, might enable the public to form a just estimate of its character. Here, however, I was mistaken. He has, indeed, favoured your readers with a few detached sentences, selected, no doubt, for the special purpose of conciliating their attention to the rest, and tied together with such critical dexterity, as cannot fail to produce a favourable impression, with respect to its general merits as a composition. It is not my intention to enter at all into the literary talents of Mr. R——; I neither undertake to vindicate nor to condemn his peculiarities of style or manner, as a preacher or writer; nor, in dealing with your critic, is it even necessary, that I should offer any farther opinion on the sermon in question. This, however, I will venture to say in its behalf, that no candid man who reads the discourse, can for a moment hesitate as to the *merits* of the writer; nor is there any man whatever who has had any opportunity of witnessing his unwearied exertions as a parochial minister, that will refuse to Mr. R. the credit of doing his best for the spiritual advantage of the parish.

I feel as anxious, Mr. Editor, as your Reviewer can do, that nothing should be offered to the public, and especially by clergymen, that is not well meditated and correctly composed; but surely, Sir, something is to be allowed for the circle in which a man happens to labour, and the class of persons for whose immediate instruction he undertakes to write. But, after all, *non omnes omnia*. Your critic, Sir, in his future mid-land inspections, may perchance find some other writers, who would not be thought of the evangelical school, but are veterans of another class, who may also have their literary sins to repent of. I could easily assist the worthy gentleman's memory, but a reference to a shilling pamphlet, published some years ago in this country, and to the epistles of a certain correspondent of yours within the last year, will abundantly supercede the necessity of my services. All I desire is that your Reviewer may be impartial; and if, in his scrutiny, he should detect any of his mid-land brethren, who in an evil hour have put out *thoughts*, &c. crude and ill-devised, epistles constructed of the ends, parings, and scraps of obsolete slander; he will, I trust, have the consolation to find, that these erring brethren have repented of their deeds, and, as their best atonement, are following Mr. R.'s example, by employing such talents as they possess for the good of their people.

But, Sir, had your critic confined himself to his proper department as a judge of literary merit, whatever might have been my opinion of his verdict, it might for me have passed (as I believe it will do) into speedy oblivion.

vion. He does not, however, content himself with playing the critic—it is pretty evident he had another, and a far less honourable game to play—his object was the *man*, and not the sermon.

Sir, I do not deny that on some occasions, the character of a writer, whether good or bad, may be fairly and advantageously mixed with a critique on his work; but this, I apprehend, can only be, where the known moral excellence of the man is calculated to give effect to sound principles, or, where character of an opposite kind may be produced as an antidote to opinions of another description.

It is true, your critic makes no *direct* attack on the soundness of Mr. R.'s principles, nor on the integrity of his moral character; and for this I give him no kind of credit, as he must be perfectly aware that both are above his *just* animadversion. But he *would* make the good man ridiculous.

Ridicule, Mr. Editor, is a dangerous weapon—in some hands it is apt to recoil. It has been employed as the test of truth; but in the present instance, and as far as your Reviewer is concerned, I greatly suspect it will turn out to be a test of something else. It seems, according to him, that Mr. R. attracts by his *oddity* in the pulpit. It is certainly, Sir, very, true, that for a long course of years great numbers of people have been induced to hear this gentleman, and it is possible that a certain characteristic peculiarity of manner may have contributed something as an attraction; but what then? This circumstance in itself determines nothing as to the goodness or badness of his preaching; it only proves that his oddity, whatever it be, happens to be a *popular* one. Now, Sir, it is very well known, that there are certain other mid-land divines, who have also their pulpit oddities, but it is whispered, that, in some instances, they happen to be repulsive oddities and not popular; and perhaps, Mr. Editor, *hinc illæ lachrymæ*!

But no matter, peculiarities or oddities, call them what you will, that are characteristic and not affected, are in the huff: no man is strictly answerable for them, more than for any singularities of figure, voice, or aspect. If, indeed, the mumbler will set up for a Demosthenes, or the hump-back for an Adonis, the poor gentleman will be laughed at, and there is no help for it. But, if he endeavour to correct his peculiarities, or, as far as they will admit of it, to turn them to good account, he has done his best; after this, they may possibly (when very prominent) provoke the good man's smile, but they will never seriously incur his *ridicule*.

But as your Reviewer considered the personal history of Mr. R. of some interest, it may not perhaps be ungrateful to your readers to be made a little better acquainted with this *old* gentleman. There are some other particulars in his character, which I trust, will not, upon investigation and comparison be found *oddities*; and, of such general notoriety in this neighbourhood, that I am astonished they should have escaped your midland critic.

For example, Sir, one thing for which he has been notorious for nearly half a century, is his unwearied attention to his various duties as a parochial minister. Another, which I am afraid will be deemed an oddity; is, that, during the greater part of his long professional life, he has never been found drivelling in the ball-room, nor heightening the pleasures of the festive board by the luscious joke, nor sanctioning, by his presence or his pen, what you, Sir, if I recollect right, deem the pernicious amusements of the theatre. A third of this gentleman's oddities, and for which I hope
your

your critic will forgive him (especially if he should chance to be himself a pluralist and non-resident) is, that on his succeeding to his present rectory, he divided the whole income of his chapel in Birmingham between his two assistants:—and, what of course will appear an odd consequence from the whole is, that with all these oddities in the pulpit and out of it, there is but one sentiment amongst all who know the man, and are capable of estimating his real character; it is this, Sir, and I submit it for the revision of your critic; that if native simplicity, unaffected piety, and unblemished purity of morals, constitute excellence; these qualities combine, and in an eminent degree, in the character of John Ryland.

Whether, Mr. Editor, the contemptuous, the opprobrious and ungentlemanly epithets of a DREVELLER AND A SHEW should be applied to such a man, and in a work of such consideration as your own, I must leave to your justice to decide! Your Reviewer has applied them to Mr. Ryland, but upon what authority is best known to himself. I hope, for his own sake, the gentleman lives at a distance, and may have been misled by some solitary babbler; if he be a near observer, and has kept good company, there is no excuse for him.

I beg pardon, Sir, for trespassing so long on your patience, but I am offering my honest suffrage to the character of a man highly respectable for station, venerable for years, and more eminent for virtue. I cannot consent that such a man should be the object of anonymous invective, without endeavouring to repel the slander. I think this due, Sir, not only to Mr. R. but to yourself, to the clerical profession, and to the public. This is not a time for sinking the clerical character, and I persuade myself I shall be supported by you in this opinion. If men are endeavouring according to their abilities to do God service, though with great disparity of talent; if exertion in their different stations be combined with integrity, and regulated by a strict regard to the discipline of our church—and, if their Diocesans find nothing to censure; surely it is rather too much for their brethren and equals, to whom the church has vouchsafed no such authority, to erect themselves into censors, and to employ against a part of their body the same weapons of ridicule and invective, which avowed enemies have sometimes wielded, against the whole clergy of England!

I remember some observations on this subject, made by one of the ablest dissenters in the kingdom, which I think worthy to be recorded to the honour of his superior candour and sense, and as a caution to those whom it may concern. He regretted in conversation that a certain dissenting minister had in his discourses, addressed to the villages in his neighbourhood, mingled a great deal of ridicule and censure against the clergy, and that the effect had been, that the clerical order throughout the district was visibly lowered in the opinion of the people. He lamented this, because the common people in general make little or no distinction between religion itself and the character of its ministers. If they are taught to despise the one, they will by an easy gradation fall into a contempt for the other. And this, Sir, is the very game that infidelity and jacobinism have been playing in our own time. This distinguished Dissenter saw the evil, and, with a noble regard for Christianity, that does not confine its interests to a sect, deprecated the mischiefs done to its character, by the ridicule and contempt thrown on the established clergy. *Fas est et ab hoste doceri.*

Your Reviewer may be a sincere friend to the Church of England, but unless his zeal be in general exercised with more discrimination, I am persuaded

fraded he is a very injudicious one. He is not aware while thus reviling his brethren, that infidelity stands by and enjoys the joke, and that those who are systematically hostile to the Church, are obliged to him for doing their work, and anticipate ample spoils from our internal divisions. I speak as a clergyman of the Church of England, and in no other character am I, nor will I be known. If there be a party in this Church hostile to her doctrines or discipline, in the name of common justice! let our lawful rulers deal with them according to the powers they possess for that purpose; but let not a jurisdiction without the Church be attempted to be imposed, that shall first imagine crimes, then arbitrarily select and denounce its victims, and, with an inquisitorial rigour, hurt its anathemas, and inflict its tortures.

Sir, to the best of my knowledge and belief, no such party exists at the present moment; if, in my conscience I thought otherwise, I should be ready to go all lengths with you, (that the temper of our religion will warrant) in detecting and exposing it before the proper tribunal; but you will permit me to say, the illiberal and short-sighted policy, betrayed by such men as your Reviewer, is calculated to create a party. If the most zealous abettors of non-conformity were to sit in council, and to form an institution for propagating dissent in the bosom of our Church, they could not well have hit upon a better expedient.

For if men are to be eternally goaded by the imputation of principles, of connections and motives which they disavow, are to be held up to their superiors and the public, as *marked men, fanatics, a set and faction* in the Church; if, in whatever they say or publish for the benefit of their people, they are to be pursued and hunted down in this way; if neither age, situation, nor unblemished integrity can protect them from being gibbeted in the Anti-Jacobin Review as *Drivellers and Sheews*;—whatever be the satisfaction afforded by the testimony of conscience and of their people, it is undeniable, Sir, that the natural (I will not say, *intended*) operation of such treatment is to weaken their attachment to a community, when they feel themselves, in a sense, *proscribed and put out of the law*—where the common confidence, and, in some instances too, the common civilities of their brethren are denied them!

I am Sir,

Your's respectfully,

May 8th, 1805.

A WARWICKSHIRE CLERGYMAN.

TO THE EDITOR.

SIR,

IN consequence of the horrors introduced into the infatuated kingdom of France, by what Voltaire would call the two *charming* principles of *Liberty and Philosophy*, an emigrant priest, who had been minister of the principal Church of Rouen, happened to be cast into my neighbourhood. He was a bigot, had much of the propaganda spirit, and appeared to have read very little but the decrees of Popes and Councils; yet he seemed mild and gentle, and I can hardly form an idea that, had he been in Ireland, he would have joined in exciting the papists to murder the heretics. Yet the papists themselves declare, and I apprehend too truly, that their religion is unchanged and unchangeable; however, I had some opportunities

opportunities of shewing him, that my religion was unchanged and unchangeable, by giving him some roast beef and pudding. In return, he put into my hand two little pamphlets in Latin, which every Romish priest, I suppose, possesses, but such as are conscious of the weakness of their cause, would be shy of producing them. I do not recollect the titles, but the first, I think, was an address of the French Bishops to the late Pope Pius VI, requesting advice in their difficulties; and the Pope's answer. The second was a kind of manifesto of the new Pope, and a circular letter from his Prime Minister announcing his accession. I cannot now remember the particulars, but I sent him the following observations, which, if you approve of them, are at your service.

INCOGNITUS.

DEAR SIR,

Nov. 3, 1806.

"I have perused your pamphlets, and I hope you will allow me the freedom of pointing out a few of the expressions which appear to me most exceptionable in them.

"In the first place you are not, I am sure, aware that the circumstance of the Pope's constantly and universally publishing his instruments and decrees in Latin, has given the learned an opportunity of applying to him the number of the beast, for the letters in the word *Aleuino*, from the number 666, and also in Romiith * which means the same in Hebrew. Also the numerals in his assumed title "Vicarius generalis Dei in terris" amount to the same number; so that it is very remarkable that, supposing the Pope to be Anti-Christ, as we think he is, then his title, like that of our Lord, is written in Hebrew, and Greek, and Latin.

"The letter from your Bishops is elegantly expressed, and the Pontiff they address was, I believe, a respectable character, especially when under oppression and persecution; but surely they were imprudent in lavishing such extravagant and unbounded praises, as they do in p. 4, on all former Popes. I am not much read in the history of the Popes, but I cannot but know that several of them were monsters of ambition, cruelty, lust, or even infidelity. Not to mention the ignorance of some of them, as we may instance in the infallible Pope Innocent VI. who thought Petrarch a magician and a sorcerer, "because he loved to be alone, and read Virgil." Petrarch, therefore, declined writing on his holiness, "because," says he, "I feared I might infect him with my sorceries, or he me with his credulity."† But what shall we say of Alexander VI. who was not only a disgrace to the papacy, but to human nature itself? Or of Leo. X. who said to Bellermine amidst his cardinals, "*Quantas divitias nobis peperit hæc fabula Jesu Christi.*" This cannot be read without horror! However this man's avarice and rapacity, in making the most of what he blasphemously styled *fabula*, was the cause, under Providence, of the Reformation. As you are in course fond of Latin, I will subjoin a story of one of your Popes (supposed to be Julius III.) as related by one of

* See Newton on the Prophecies. Vol III. p. 230. &c.

† See Life of Petrarch.—Some Popes could hardly read the Scriptures. Such an one was John XXIV. See Land's Conf. with a Jesuit. p. 387.

our learned writers.* “Cum pavonem mensæ afferri non videret, quem ex hesternâ cenâ reliquarat, statim horrendum in modum imprecari, & stomachari, & debacchari in famulos suos cæpit. Cumque unus e Cardinalibus convivis placide moneret, ne ob rem tantillam tam immodice iraceretur; quid? inquit, nonne ego ob pavonem meum merito succenscerem, cum Deus ob esum pomi, rei ordeo leviculæ,—’pudet me cætera atterere, certe animus meminisse horret, pigetque me infandam hanc blasphemiam ulterius prosequi. Nempe hic erat Deus in terris! imo potius *Epicuri de grege porcus*; cui Deus venter, templum culina, cæci sacerdotes!”

I could make observations without end, but will be as brief as possible. It is no wonder to hear the French Bishops and the Pope bedaubing each other with compliments, but when the former address the latter with “Beatissime Pater,—in quo virtutum omnium sacer comitatus cohesse quoddam & divinum spirabent.” we are astonished that any one could endure such fulsome language; and especially when we recollect who it was that said “he that exalteth himself shall be abased,” an abasement which, in this case, seems to be taking place very fast.

But this is not the worst by a great deal. Turning to your other pamphlet I find the present Pope, at p. 8, thus expressing himself, “Christi ipse, qui Nobis (with a great N) semper adest, nec a nostro unquam *Eatere* discedit.” Thus the Saviour of the world, we see, sits not so much at the right hand of God, as at the right hand of the Pope, unless he be supposed to be always at both. But is not this plainly arrogating a superiority in the pretended Vicar over the Divine Being, by whom he boasts to have been delegated?† Surely “a mouth” is here given “speaking great things and blasphemies.” But even this is not the worst; for in your last piece, the Circular Letter of the Romish prime minister, he speaks of the new Pope in the following most extraordinary terms, “sanctissimi hujus, nobis *affatus Divini Spiritus dati*, Pontificis Opt. Max. P. VII.!!!” But what must still encrease our astonishment and horror is, that in the very next page we have, “Deus O. M.” so that only the very same greatest of all epithets is applied both to the Deity and to the Pope, but even in a more conspicuous and emphatical manner to the latter than to the former, for the Pope is boldly and strikingly entitled *Opt. Max.* while God Almighty himself is more faintly and obscurely denominated *O. M.* One would have thought it almost impossible to have met with so literal a verification of that prophecy of the man of sin, that he “should exalt himself above all that is called God, or that is worshipped.” (2 Thess. ii. 4.) Of these things we ought to make the proper use, and the proper use is, to

* Duport in Theophrast. Edit. Needham. Edit. P. 339.

† The abasement of the Pope, in consequence of such arrogance, seems to be now almost compleat. This beatissimus Pater,” is now become “miserrimus Pater,” and he might be pitied, were not his party still formidable in Ireland. If the poor old man be himself now seated, not so much at the right hand, as at the foot-stool of Bonaparte, what place, we may ask him, is now assigned to Him whom he so blasphemously claims as his constant attendant—“et latere suo nunquam discedit”?—Certe pudet, pigetque me, as Duport says, tantam blasphemiam ulterius prosequi.

adore the Divine Wisdom of that Holy Spirit who could foretel so many ages ago, that such a Power would arise," having on his seven heads the name of blasphemy." (Rev. xiii. 1.) "If any man have an ear let him hear." (v. 9.)

I am obliged to you for the perusal of the papers, which I suspect that others less candid, and more designing, would have concealed. I shall conclude with sincerely hoping that the present banishment of you and your brethren has been ordained by an all-wise Providence, to give you all an opportunity of seeing with your own eyes, and hearing with your own ears; that you may no longer follow "the cunningly-devised fables" of popery, nor persist in calumniating the professors of true and genuine Christianity under the name of Heretics." †

I am, Dear Sir, &c.

POETRY.

EPIGRAMS.

THE MIGHTY FALLEN.

WHEN the Pope weakly quitted his Anti-Christ city,
He lost, at one stroke, both his pow'r, and our pity.
Now the slave of a Turk he's no longer "his holiness;"
But in place, tho' by no means in spirit, "his lowliness."

THE FOXES.

John Fox described, for pure religion's sake,
How Martyrs died triumphant at the stake,
Charles thinks the papists' lot we should deplore,
That now such bonfires they can light no more!

TIMES CHANGED.

"The Pope and the Devil," we formerly sung,
When Englishmen's hearts in their right places hung:
But the Papists we now to our Senate must bring,
For they honour and love a d—d heretic King.

TOM T'WHIG'EM.

† This, however, did not prove to be the case, which may suggest to us, that Providence works by means far above our comprehension, and very different from the most probable human conjectures.

THE
ANTI-JACOBIN
Review and Magazine,

&c. &c. &c.

For JUNE, 1805.

Quicquid legeris, aut scripseris, id omne ad Rei Literariæ incrementum,
hoc est, ad Civium utilitatem et delectationem conferendum est.

BILIBALD. PYRKHEIM.

ORIGINAL CRITICISM.

I. Michaelis's *Introduction to the New Testament*.

(Continued from Vol. XVIII. P. 142.)

II. *Remarks on Michaelis's Introduction to the New Testament, Vols. III. and IV. Translated by the Rev. Herbert Marsh, and augmented with Notes. By way of Caution to Students in Divinity.* 8vo. PP. 114. 2s. 6d. White. 1802.

THE importance of Marsh's Translation of Michaelis's *Introduction to the New Testament* is such, that if we have done justice to the first part of it, our theological readers must long ago have looked with some impatience for our account of the second. The interruption has indeed been uncommonly long, but it could be accounted for to the satisfaction of all our readers, were it proper to lay before the public details of personal and domestic distress. This, however, is not proper; and therefore, without any farther preface, we shall re-commence our labours, which we hope to complete in such a manner, as to render them, even at this late period, not altogether unworthy of regard.

The second part of this elaborate work consists of thirty-three chapters, which are generally divided into a greater or less number of sections, and six of them illustrated by the translator with learned notes, to which is added a dissertation on the origin of the three first gospels. It seems to have been that dissertation which gave rise to the *Remarks, by way of Caution to Students in Divinity*. These consisted at first of only forty-three pages; but they drew from Mr.

Marsh a reply of thirty-nine pages, entitled, *Letters to the anonymous Author of Remarks on Michaelis and his Commentator*, which were published by Messrs. Rivingtons, in 1802. The letters are written in a style of contemptuous superiority, to which, with all our respect for Mr. Marsh (great and sincere as that respect is), we cannot admit that either the subject of the Remarks, or the manner in which Michaelis and his commentator were treated by the remarker, gave just provocation. The consequence was, that the anonymous author published a second edition of the Remarks, with a preface and notes in reply to Mr. Marsh; but as the public is never long or deeply interested in the sarcasms of angry polemics, we shall take no farther notice of this controversy, than as it tends to illustrate or correct the observations and reasonings of Michaelis and his commentator.

The first chapter of the second part of the Introduction to the New Testament, treats of the name, number, and arrangement of the canonical gospels; but it contains nothing that can long arrest the attention of the reader. The second is of greater importance. It is divided into eight sections, in which the author takes notice of some apparent contradictions in the gospels; answers the objections usually made to the Evangelists, on account of their apparent contradictions respecting the order of time; lays down rules to be observed in making a harmony of the gospels; considers the consequences of real contradictions, supposing them to exist in the four gospels; gives an account of the principal harmonies that have been already made; proposes a harmony of his own; and attempts, but with no great success, to reconcile to that harmony the events of two very actively employed Sabbaths.

In all this there is much that is intitled to praise; not a little that is mere learned trifling; and some things that call for censure. On the subject of apparent contradictions the following observations are incontrovertibly just.

“When several persons, who have been eye-witnesses to one and the same transaction, give separate and independent accounts of it, it is hardly possible that they should coincide in every trifling particular. I appeal to any experienced lawyer, whether he would not suspect the truth of a document, containing an examination, on which twenty witnesses gave the same answers to the same interrogatories? And if they agreed likewise in their expressions, there would be ground to suspect that the examiner had drawn up the depositions himself, and either had not interrogated the witnesses at all, or had suggested to them the answers, in order to carry his point. The reason why apparent contradictions are unavoidable in the deposition of several eye-witnesses to the same transaction, is easy to be assigned. They do not all observe every minute circumstance of the transaction, but one pays particular attention to one circumstance, another to another circumstance; this occasions a variation in their accounts, which it is sometimes difficult to reconcile. This happened, likewise, to the Evangelists, as I will illustrate by the following instance:—St. Matthew, chap. xiii. 1—14, and St. Mark, chap. ix. 33—50, relate the same transaction, but

but in different points of view, and for that reason appear, at first sight, to contradict each other." (Vol. III., Part 1. P. 6.)

That the contradiction is only apparent our author proves to the conviction of every man willing to be convinced; but as his reasoning is too long to be inserted entire, and as it would lose much in any abridgement that could be made of it, we must refer our readers to the work itself, assuring them, that, in reconciling other apparent contradictions of the same kind, he is equally successful. We must be of opinion, however, that he labours under a great mistake, when he supposes that the Evangelists wrote according to the *rules of art*, and constructed their narrations so, as that the different events recorded should always appear to be connected with each other, not in the regular order of time, but by the relations of motive and action, and of cause and effect. This idea is rejected by the learned commentator, who contends that, at least, they must have *meant* to relate the events of the life of their Divine Master in the order of *time*; and that if their relations cannot be reconciled to each other on *this* supposition, the inspiration of some of them must be abandoned.

In the opinion of the anonymous remarker, and we heartily concur with him, this hypothesis is as groundless as the other, if not the most groundless of the two.

"Michaelis (says he) allows that the Evangelists did not write in chronological order; which position his commentator controverts. The former says, that the difference between an annalist and an historian arises out of this circumstance, and that the very excellence of the historian depends upon it. The latter argues, that the arrangement of facts is the true criterion of their succession, and that the reader is liable to make false inferences if it is violated; which may be true, in great measure; but still, in fact, the best historians have not confined themselves to this; especially when they have been intent upon what the annalist regards not, the causes and connection of events, and a clear representation of such to the reader, inasmuch, that it often is not easy for the chronologer to find the exact date of every event, even as related by the best historians. None, I believe it may safely be affirmed, have tied themselves down to so strict an order as the harmonists wish to find in the gospels. Michaelis further argues, which comes nearer to our subject, that biographers are apt to take this liberty; which is also denied by his commentator; except so far as they divide their history into subjects or classes, relating each in order of time. Yet; I believe, he will find few biographers so strict in their chronology. I am sure the great biographer of classical antiquity is not. It is true that he does not confound one end of his hero's life with the other; he observes a general method, but is very little attentive to the particular arrangement, and often digresses as the subject or his fancy leads him away; inasmuch, that, without other assistance, a chronologer would be puzzled to make out a very exact arrangement of his facts. Now I should deny that the Evangelists are either to be considered as historians or biographers. I mean that they are not such simply. It is true that they have made history the vehicle of all the instruction which they convey, and that some parts of the gospels are purely historical; as their account of the birth and infancy, of the suf-

sayings and resurrection of Christ. They set out each of them with the former of these, and the latter are the common conclusion of all. But of what does the intermediate part consist? Not, certainly, of a regular life of Christ, pursued, in strict order, from one end of it to the other; but of his ministry, consisting of two things, miracles performed, and doctrines delivered. Scarcely any other facts are mentioned, unless incidentally; and for the sake of these. Now these are not to be confounded together, so as that the last shall be first, and the first last; something of order and method must be observed, because a former miracle or doctrine may be introductory to a latter: but there is no necessity for a very exact chronological rule. The miracles are indeed historical facts, and, therefore, it is necessary that they be strictly true, with the material circumstances attendant upon them: but it is often immaterial which happened first, and which second, and so of the doctrines, which were delivered first, and which afterwards. That the Evangelists were regardless of the exact order of time, as unnecessary to their purpose, is, I think, sufficiently intimated, by their having given few dates: the three first having not even given enough to determine the duration of our Lord's ministry. And St. John, whose method is more strict, has not even left this question clear of doubt. In short, the whole difficulty arises from giving to the gospels a character which their authors never intended they should have, that of being purely historical. If they were to be compared to any work of classical antiquity, I know of none which bears so near a resemblance to them as Xenophon's *Memorabilia*. That author also begins from a certain point, and ends with an historical detail of the death of Socrates. The intermediate parts consist of several examples of the discourses of Socrates, selected and put together not without method, but by no means in exact order of time. And they have not for that reason the less weight. In neither case has the author made himself subject, equally with the historian or biographer, to the laws of chronology." (*Remarks*, Pp. 10—14.)

These are just observations; and perhaps they may receive some additional weight from the fact, that this mode of writing has not been confined to the Evangelists and classical antiquity. It has been very generally adopted by modern writers of anecdotes, or of such works as we know by the name of *ana*, of which the object is to display the hero's character from his own sayings and actions, recorded with very little regard to the order of time. The life of Johnson, by Boswell, which, whatever be its faults as a piece of composition, certainly exhibits, in the conversations and repartees of the sage, a just view of his wisdom and his wit, abounds with digressions from chronological order, though the basis of it was a journal regularly kept by the author; and had any other of Johnson's intimate friends published, from a similar journal, a work on the same plan, and for the same purpose, there would, undoubtedly, have been as many chronological discrepancies in the two narratives, as Michaelis and his commentator have found in the three first gospels. Boswell, indeed, informs his reader *when* he deviates from chronological order, in consequence of having forgotten or neglected to insert certain conversations in his journal; but if he had not previously *professed* to write from a journal, and in the order of time, which the Evangelists

no where do, he might have withheld this information, and yet challenged to himself all the credit that is due to a man of veracity.

For these and many other reasons, which will occur to the intelligent reader, we are of opinion that no good can possibly arise from attempting to force every thing recorded by the Evangelists into the order of *time*; for it is apparent, that in recording many of our Lord's discourses and miracles, they paid no regard to that order, but "set down" doctrines taught, and miracles performed, as those things arose in their own memories. Harmonies, as the remarker observes, are certainly of considerable use in bringing together parallel passages, that they may be compared, for the purpose of mutual illustration, and in this view we know not, perhaps, a better harmony than that which is proposed by Michaelis; but as the Evangelists wrote not with the words of man's wisdom, it is worse than useless to bend their narratives into a conformity with the laws of criticism; and he must have strange notions, indeed, of inspiration, who pronounces them uninspired, because they have occasionally recorded facts in a different order of succession, or with some little variation of the attendant circumstances.

In the third chapter Michaelis treats of the cause, why St. Matthew and St. Mark, and also St. Mark and St. Luke, have, in several instances, a remarkable verbal harmony, though the one did not copy from the writings of the other; but the chapter is remarkable for nothing but a display of the author's extreme inaccuracy, and little acquaintance with the idioms of pure Greek. That several of the passages which he has quoted as harsh Hebraisms, are authorized by classical writers of Greek is completely proved by his learned commentator, who has likewise detected him, in one or two instances, adding or inserting a word in order to make a Hebraism of a phrase, which even Plato or Xenophon might have employed had they been writing on such a subject.

In order to account for the verbal harmony, which he partly found, and thus partly made among the three first gospels, he supposes that St. Luke, as well as St. Mark, and the translator of St. Matthew from Hebrew into Greek, retained, whenever they found them correct, not only the *sense*, but also the very *expressions* of those spurious gospels to which St. Luke refers in the preface to his own. That there were spurious gospels in circulation before the Evangelist set down to write his, seems, indeed, evident; but that he compiled his own gospel from them will be admitted by no man who understands the true import of the words in which he speaks of those, who *took in hand* to write gospels.* Our author, indeed, contends, that he claims to himself no higher degree of credit than what is due to accurate research; but that *ταμιευόμενος* does not, as this reasoning supposes, signify a mere compiler, but one who had the means of knowing personally the truth of what he relates, is rendered, we think, incon-

* See Lardner's Hist. of the Apostles and Evangelists.

trovertible by the anonymous remarker.* The solution, therefore, given by Michaelis, of what he and his commentator consider as a difficulty, must be abandoned, and is, in fact, abandoned by the latter, who, in a long and learned dissertation, proposes another hypothesis to account for the verbal harmony among the three first Evangelists.

This harmony, he says, is "inexplicable on any other, than one of the two following suppositions: either, that St. Matthew, St. Mark, and St. Luke, copied the one from the other, or that all three drew from a common source. For it is wholly impossible, that three historians, who have no connection, either mediate or immediate, with each other, should harmonize as St. Matthew, St. Mark, and St. Luke do. Even eye-witnesses to the same facts, if they make their reports independently of each other, will never relate them in the same manner, and still less in the same words. Different observers regard the same facts from different points of view, the one pays attention to one circumstance, the other, to another circumstance; and even the circumstances which they observe in common, they will arrange and combine in their own minds in such a manner, as to produce two representations, which, though upon the whole the same, widely differ in the choice and the position of the respective parts." (Vol. III. Part 2. p. 168.)

Of the historians of ordinary facts, which fall under their own observation, this is certainly true; and it must be true, in *some* degree, of all historians, though not of all in an *equal* degree. The Evangelists are the historians of *miracles*, which must have made on their imaginations an impression too forcible to be ever effaced, and of doctrines which they were called upon by duty, as well as by reverence for their Master, to treasure up in their memories in his very words. Had there not been a remarkable harmony among them, in recording these things, their minds must have been constituted differently from the minds of all other men; for it is not denied, that in the *order* of their narratives, and in the *unimportant circumstances* attending the facts which they record, there is no such wonderful harmony.

The writer of this article has as vivid an idea at this moment as he had forty years ago, of the flash and report of the first great gun which he saw fired; and as distinct a remembrance as he had at the distance of one year, of the effect produced among the crowd contiguous to the gun. It was at a review to which he had gone with some companions, nearly of his own age, the very names of whom he has now forgotten; as he doubts not but such of them as are alive may have forgotten his. Nay, he does not recollect, with certainty, whether the regiment reviewed was in the *Highland uniform*, though that uniform is very different from all the other uniforms of the British army; he could not say in which of the summer months, nor

* See the Remarks, Pp. 16—23.

positively in what year he witnessed that scene which to him was so new and so striking; but he is certain that the gun was fired on the right of the line. Suppose now, which was probably the case, impressions to have been made on the minds of his companions similar to those which were made upon his; will any man doubt but that if three of them were, at this distance of time, to give a history of the same, as it presents itself to their minds respectively, there would be a remarkable harmony among them in their manner of describing the flash, and report of the gun, and its effects on the surrounding crowd; whilst they would not harmonize, perhaps, in any other circumstance. But how weak, even on the mind of a boy, must be the impression made by such a scene as this, when compared with the impression made on the minds of the disciples, even by the least striking of their Master's miracles? Let it be remembered, too, as a universal fact, or a law of human nature, that in proportion as the impression made on the mind, by the principal object, is strong, those produced by the less important circumstances must be weak, and therefore liable to be soon effaced, or retained faintly and confusedly. But if these facts be admitted, (and let the reader, who has paid any attention to the law of human thought, determine, from what he has experienced in himself, whether they can be questioned) it will not, we think, be necessary to have recourse to suppositions, to account either for that degree of harmony which prevails among the three first Evangelists, when recording the *miracles* of our blessed Lord, or for the discrepancy which is found in what they say of the less important *circumstances* attending the performance of these miracles. For their harmony in every other detail, the anonymous remarker thus satisfactorily accounts.

"I would observe here, that all, or almost all, the instances of *verbal* agreement which he (Mr. Marsh) alleges, are taken from the speeches or discourses of our Lord: scarcely any belong to those parts which are purely narrative. This circumstance, seems to me, to offer a much more reasonable solution of the difficulty, than his hypothesis. We are no longer concerned with the case of eye-witnesses, who do not relate *facts in the same manner, and still less in the same words*. Our historians are of another description; they are those, who are labouring to repeat, accurately, the speeches and discourses of another; in which case, even common historians would endeavour to preserve the exact sense, or, as far as their memory would serve them, the same words. In seeking to do this, it is not to be wondered at that two or three writers should often fall upon a verbal agreement; nor, on the contrary, if they write independently, that they should often miss of it; because their memory would often fail them. With regard to the sacred writers, it is natural to suppose them studious of this very circumstance; and we have also reason to think, that they had assistance from above to the same effect: and yet it is not necessary to suppose, that either their natural faculty, or the extraordinary assistance vouchsafed them, or both, should have brought them to a perfect identity throughout; because it was not necessary for the purposes of Providence, and because it would have affected their character of original independent witnesses. Let me add, that these dis-

courses, before they were committed to writing by the Evangelists, must have been often repeated amongst the Apostles in teaching others, and in calling them to remembrance among themselves. St. Matthew had probably often heard, and known, how his other fellow-labourers recollected the same discourses which he had selected for his own preaching and writing. We know not how much intercourse they had with each other, but probably a great deal before they finally dispersed themselves, (and it is hardly conceivable that those, whose hearts burned within them whilst Jesus talked with them by the way to Emmaus, could converse, when they met, on any thing but the miracles and discourses of their Master.) St. Mark and St. Luke had the same opportunities, even if they were not original eye-witnesses. I admit, then, of a common document; but that document was no other than the preaching of our blessed Lord himself. He was the great prototype. In looking up to him, the author of their faith and mission; and to the very words in which he was wont to dictate to them, (which not only yet sounded in their ears, but were also recalled by the aid of his Holy Spirit promised for that purpose,*) they have given us three gospels, often agreeing in words, though not without much diversification, and always in sense," (*Remarks*, Pp. 32—34.)

This is sound reasoning, to which the learned author adds considerable strength in the 19th note published at the end of his highly valuable pamphlet, a note, in which he completely obviates the objections urged by Mr. Marsh in his *letters*, as well as the senseless cavils of the *Imperial Reviewer*, who, had truth been his object, would have introduced to the notice of his readers the *second* as well as the *first* edition of the *Remarks*, since both were published before the commencement of his critical labours.

In the second chapter of his dissertation, Mr. Marsh exposes the weakness of the arguments employed by those who maintain that the Evangelists in succession copied from each other.

"From the verbal harmony between St. Matthew and St. Mark, one writer concludes that St. Mark copied from St. Matthew, while another concludes, that St. Matthew copied from St. Mark: from the verbal harmony between St. Matthew and St. Luke, one writer concludes, that St. Luke copied from St. Matthew, while another concludes, that St. Matthew copied from St. Luke: and lastly, from the verbal harmony between St. Mark and St. Luke, one author concludes, that St. Luke copied from St. Mark, while another concludes, that St. Mark copied from St. Luke. This

* St. John XIV. 26. This is indeed a direct promise only that the Comforter should bring all *things* to their remembrance, whatever Christ had said unto them; but he who knows how closely *words* and *ideas* are linked together in the mind, and that they *must* be so by the great law of association, will perceive at once, that, in the present case, the *things* which Christ had said unto them could not be brought to their remembrance without bringing the *words* which he had used with them. But Christ spoke in Hebrew, or a dialect of Hebrew, and the gospels are written in Greek? True; and therefore the verbal harmony of the Evangelists is not always perfect, even when there is not a shade of difference in the sense.—R & V.
contrariety

contrariety of conclusion from the same premises, is occasioned by the circumstance, that each writer sets out with a previously assumed opinion, in respect to the time when the gospels were written, and as this opinion is different in different persons, the conclusions, which they deduce, must likewise be different." (P. 178.)

These are certainly sufficient reasons for rejecting an hypothesis, where, as we have seen, no hypothesis is necessary; but as some one of the three first Evangelists must have written before the other two, the supposition that they copied from each other in succession is certainly not so extravagant, as that which makes them all copy from anonymous original documents, for the very existence of which there is not the shadow of evidence. Griesbach has accordingly so modified this hypothesis, as to compel our author to speak of it in the following terms.

"We see then, that Griesbach's opinion is an hypothesis, assumed to explain, not only St. Mark's verbal harmony with St. Matthew and St. Luke, which object it has in common with other hypotheses of this kind, but likewise and principally two other phenomena in St. Mark's Gospel, relative, first to the arrangement which is observed in it, and secondly, to its contents. Now that these two phenomena *can* be solved by the proposed hypothesis, may be readily granted: but before we exclude all other hypotheses, and adopt this as the true one, we must shew, that no other hypothesis can solve the phenomena as well as the proposed one. For, if we can account, in any easy and satisfactory manner, for the contents and the arrangement of St. Mark's gospel, without having recourse to the supposition, that he compiled it from the gospels of St. Matthew and St. Luke, the circumstance, that this supposition likewise explains the two above-mentioned phenomena, proves only that it *may* be true, not that it *is* so. But it will be shewn hereafter that the contents and the arrangement of St. Mark's gospel are capable of a very satisfactory solution on a totally different hypothesis; and therefore, that every condition, which is requisite, in order to give weight to the proof, that St. Mark compiled his gospel from those of St. Matthew and St. Luke, absolutely fails. (P. 182.)

This reasoning is ingenious and solid; but it operates as well against the totally different hypothesis referred to by our author, as against the hypothesis of Griesbach. If Griesbach has accounted, in an easy and satisfactory manner, for the contents and the arrangement of St. Mark's gospel, the circumstance that our author's hypothesis explains these two phenomena likewise, proves only that it *may* be true, not that it *is* so. The condition, therefore, which is requisite, in order to give weight to the proof, fails, according to this reasoning, as well, in the one hypothesis as in the other; and it remains with the reader to judge for himself, whether it be most rational to conclude, that, as the Evangelists cannot be supposed to have written all at the very same time, they successively copied from each other; that St. Matthew, St. Mark, and St. Luke, copied from *unknown documents* which *cannot be proved to have ever existed*; or that the frequent conversations

tions which they must have had with each other about the discourses and miracles of their common Lord; together with the promised teaching of the Comforter, who was to bring all things to their remembrance, are sufficient to account for that agreement in words and in manner, which appears such a difficulty to the German Divine.

Mr. Marsh states, in his fourth chapter, various hypotheses to solve this difficulty, besides those of which we have already taken notice; but as he very completely demolishes them all, we shall pass on to that of Eichhorn, which may be considered as the basis of his own. This learned Divine, who seems to think no opinion valuable which is not new,

“Supposes that only *one* document was used by *all three* Evangelists, but he supposes that various additions had been made in various copies of it, and that three different copies thus variously enriched, were respectively used by our three first Evangelists. By a very ingenious analysis of our three first gospels, he has investigated both the contents of the assumed original document, as it existed in its primitive state, and the various additions which were made to it in the copies, which he supposes were used by St. Matthew, St. Mark, and St. Luke. The principle which he adopts in this investigation, is the following:—That all those portions, which are common to all three Evangelists, were originally contained in the common document; that the sections, whether great or small, which are common to St. Matthew and St. Mark, but not to St. Luke, and at the same time occupy places in the gospels of St. Matthew and St. Mark, which correspond to each other, were additions made in the copies used by St. Matthew and St. Mark, but not in the copy used by St. Luke; and in like manner that the sections found in the corresponding places of the gospels of St. Mark and St. Luke, but not contained in the gospel of St. Matthew, were additions made in the copies used by St. Mark and St. Luke.” (P. 192.)

As reverence for the character of the sacred writers seems to be a sentiment unknown to the divines of modern Germany, it is hardly worth while to observe, that this hypothesis degrades the three first Evangelists, not excepting even St. Matthew himself, from the rank of original and inspired authors, to that of servile transcribers and mean plagiarists; but as the followers of Eichhorn are all philosophers, they cannot surely think it unreasonable in us to demand some evidence for the existence of their assumed document in its various forms. In British philosophy it is not enough to fabricate an hypothesis, which, if admitted in all its parts, would sufficiently account for the phenomena of nature; for, says Newton, “no causes shall be admitted but such as are *TRUE*, and sufficient to account for the phenomena,” by which we apprehend him to mean, that no cause of any event shall be admitted, which we do *not know* to be actually concurring in the production of that event. Hence it is that the doctrine of those ancient philosophers, who supposed the heavenly bodies to be carried round in their orbits by con-

dulling intelligent minds, is now universally and justly rejected; not because there may not be many such minds

—————Of which the best could wield
Those elements, and arm him with the force
Of all their regions;

but because we know nothing of such minds being so employed. Eichhorn would undoubtedly have laughed at the man, who, because it is confessedly impossible to assign a mechanical cause of the phenomena of gravitation, should have gravely demanded of him to admit this old hypothesis of conducting angels; and yet he demands of us to believe, without the shadow of evidence, that the three first Evangelists were mere plagiarists from some unknown document, only because he thinks that their agreement in words and manner cannot otherwise be accounted for! Might they not have been in the practice of writing down their Master's discourses immediately after they were delivered, and of comparing their notes with each other? The supposition, if they could write before the day of Pentecost, is surely not unnatural, while it accounts sufficiently for every instance of their agreement as well as of their apparent difference.

In the sixth chapter of this ingenious dissertation, we have an account of two hypotheses, the one by Bolten, and the other by Herder.

"Bolten assumes, not only that St. Matthew wrote his gospel in Hebrew, but that his Hebrew gospel was the ground-work of our three first gospels, and that these contain different Greek translations from it: that our Greek gospel of St. Matthew is a translation of the whole of it, to which, perhaps, some additions were made; that St. Mark's gospel contains a Greek extract from it, and that St. Luke's gospel likewise contains a Greek translation of many parts of it, to which St. Luke himself made many additions, which he derived from other sources. Further, Bolten supposes, that the Greek translation of St. Matthew's Hebrew original was made before the gospels of St. Mark and St. Luke were written, and that both St. Mark and St. Luke had recourse to it." (201.)

This is perhaps the most rational and sober *hypothesis* which has yet been brought to our notice; as Herder's is certainly the most extravagant and absurd. He supposes a common document; but it was not a *written* document, nor yet *the discourses of our Lord treasured up in the memories of the Evangelists themselves*, but a "mere verbal gospel, which consisted only in the preaching (*κηρυγμα*) of the first teachers of Christianity." As the disorderly Corinthians, "when they came together, had, every one of them, a psalm, a doctrine, a tongue, a revelation, and an interpretation," so, it seems, must the Lutheran divines of Germany, when they write of the three first gospels, have every one of them an *hypothesis* to account for their origin; but it was reserved for the author of *Oriental dialogues*, and of a *philosophy of the history of man*, to suppose them mere compilations from general report!

Ms. Marsh having shewn that to each of these hypotheses may be urged

urged insuperable objections, proceeds, in the seventh chapter, to prepare the reader for his own.

"But, says he, since the *hypothesis* of a common Hebrew or Chaldee original may be represented in a *great variety of forms*, and is capable of being combined with *various other suppositions*, it is not impossible that some form and some combination, hitherto not made, may solve the phenomena of every description. In the following inquiry, therefore, an attempt will be made to discover, if possible, such a form and such a combination as will answer the proposed end. For the phenomena in the verbal harmony of the Evangelists, as will appear hereafter, affords so severe a test, that no other assignable cause, than that by which the effects were really produced, can be expected to account for them. And if it shall appear, on actual trial, that only one among the numerous forms of the general hypothesis answers our purpose, we may be certain that none of the others can be true. But whether that, which does explain the phenomena in the verbal agreement and disagreement of the Evangelists, is itself the true one, depends again on the question, whether it accounts for the contents and arrangements of the gospels." (Pp. 207, 208.)

Had we met with this reasoning in the writings of Eichhorn or of Herder, we should have treated it with a degree of contempt, which our respect for the ingenuity and erudition of Mr. Marsh will not permit us to express for any thing which may fall from the pen of a man who has deserved so well of the republic of letters; but we must say, that it carries no conviction to our minds. We may, indeed, be certain, that no hypothesis can be true which does not account for the phenomena which it is invented to solve; but it sorely does not follow, in any case of intricacy or remote antiquity, that the hypothesis *must* be true, which does account for those phenomena, even though we can frame but one such hypothesis. No mechanical hypothesis, as we have already observed, can account for the phenomena of gravitation; the old hypothesis of conducting minds accounts for it sufficiently; but of the truth of that hypothesis we have no evidence, and therefore we think it much more rational to refer the phenomena in question to the superintending providence of God, than to contend that the planets *must* have each a conducting mind, because we cannot frame another hypothesis which accounts for their revolution in elliptical orbits. Our objections to Mr. Marsh's hypothesis, in the present case, are still stronger; because there is not only no evidence of its truth, but also, as we think, sufficient evidence that no hypothesis is necessary. The promise that the Comforter "should bring all things to the remembrance of the disciples," was certainly made; and, as we believe it to have been fulfilled, it was fully sufficient, as we have already shewn, to account for those phenomena, for which the hypothesis of a Chaldee original was first thought of.

"From a minute analysis of any work it is not difficult (says the anonymous remarker) to frame an hypothesis which shall suit all the particulars. It is like framing a prophecy after the event. But this is not sufficient. It is also necessary, that the hypothesis should be probable and unexceptionable in itself; that it should be consistent throughout; and if it lead to the calling

calling to light any written work unknown before, that there be some evidence in fact of the work's having existed; especially in a case where it is extremely improbable that it should be totally lost, and unknown for ages, if it had once actually existed. The author himself maintains that his hypothesis is a very simple one; which assertion seems unaccountable, except from the fondness of the parent to the child. He supposes, 1st. That there existed a common Hebrew document. 2dly. That this original document, before it had received any additions, was translated into Greek. 3dly. That the original afterwards received additions of two several kinds; so as to form two copies, each having additional circumstances, and additional transactions, differing from those of the other. 4thly. That farther additions were made, and involved with the former, so as to form three different copies, the originals of the three gospels of St. Matthew, St. Luke, and St. Mark. I abbreviate this according to the author's own table of the genealogy of these transcripts, as he calls it (being in truth a long and difficult pedigree) for the reader must see that it might be drawn out into many more articles, if every step of the process were to be stated separately. But we have not yet done; for 5thly. Another supplemental Hebrew document (Περμολογια) must be supposed, which was common to two of the Evangelists, but was first divided into two different copies. 6thly. and lastly, The gospel of St. Matthew, which we now have, was a translation from the original, with insertions from those of St. Mark and St. Luke; at the distance, if I reckon right, of six steps from the original document.* I leave the reader after this recital, which I trust is not in the least exaggerated, to his own judgment of the simplicity of the hypothesis.

"Meanwhile, under what character are our divine Evangelists now represented? They are become the mere copiers of copyists, the compilers from former compilations, from a sarrago of gospels, or parts of gospels, of unknown authority every one of them. Where are now the four gospels of Origen, *α και μονα αυθεντικα εστιν η τε υπο του ουρανου εκκλησια του Θεου*; to which most certainly the Christian Church has set its seal from the beginning, as original authentic documents, the charter of its foundation. The author maintains that his hypothesis is perfectly consistent with divine inspiration. How this can be he afterwards attempts to explain: not satisfactorily in my judgment. It must indeed be a very low degree of inspiration. The Holy Spirit is reduced to a very servile talk, in superintending the labours of such copiers and compilers. It can scarcely be said, as our Saviour promised, to teach them all things, and bring all things to their remembrance, when all is copied and transcribed." (*Remarks*, Pp. 23—26.)

To induce us to adopt an hypothesis fraught with such consequences, it is not enough to prove that every other form of the hypothesis of an original document is in some particular defective. This Mr. Marsh does very completely; but we deny the necessity of any other document than the preaching of our Lord treasured up in the memories of the Apostles, as brought to their remembrance by the Comforter; and we demand evidence for the existence of any such document or documents as are here supposed.

"Our author, aware of this defect in the total want of testimony in his favour, and in the counter-evidence to be derived from the silence of all

* Six at least in the direct line: five others are collaterally necessary on account of the other gospels, or eleven in all at the least.

antiquity on the subject, has endeavoured to fabricate to himself some little matter of confirmation of his hypothesis. But here I am concerned to say, that, on examining his authorities, I found a want of sincerity or correctness which I should not have expected in so learned and respectable a writer. He quotes first, the *τῶν δωδεκά εὐαγγέλιον*, or *secundum apostolos*, as mentioned by Origen, St. Jerom, and Theophylact: but he neglects to inform the reader that they all quote it as a spurious work, and attribute no authority to it. And, if we may judge from the fragments now preserved, it appears to have been both spurious and fabulous. He quotes next a supposed work called *ἀπομνημονευμαὶ τῶν Ἀποστόλων*; and adds, that by this name Justin Martyr calls the work from which he cites passages relative to Christ's history; saying also expressly of it *ὅτι τῶν ἀποστόλων καὶ τῶν ἐκκλησιῶν παρακολουθήσαντες συνέλιχθη*.^{*} Here it is that there is chief cause of complaint. The reader will be surprised when I tell him that by this title Justin Martyr means the four gospels now extant, and that he has expressly explained himself to that purpose.[†] I will give his words: 'Οἱ γὰρ ἀπόστολοι ἐν τοῖς γενομένοις κατ' αὐτῶν ἀπομνημονευμασιν, ἃ καλεῖται εὐαγγέλια, ὕμνῳ παρέδωκαν.' And he proceeds to quote the words of Christ in instituting the sacrament as we have them now.[‡] Again, he quotes the same work as giving Christ the title of Son of God. Again, from the same, 'Τὸν Θεὸν ἐαυτὸν εἶπε, καθεὶς περὶ αὐτοῦ, σωσάτω αὐτὸν ὁ Θεός,' plainly giving the substance of the words of St. Matthew and St. Luke, as quoting from memory. Again, the silence of Christ, and his refusing to answer before Pilate, is quoted from the same. And Matt. v. 20, is quoted verbatim under the same title. As also Matt. xii. 39, there being only a slight difference in the preceding quotation. Again, at once Luke xxii. 44, Matt. xxvi. 39. § In another place he speaks of the public reading of these *ἀπομνημονευμαὶ τῶν ἀποστόλων*, together with *τα συγγράμματα τῶν προφητῶν* (the Old and New Testaments) in the public worship of Christians. In short, there can be no doubt but that he means the four gospels of the New Testament. In which case the argument turns against our author; for it also follows that Justin Martyr knew of no other work of that title, nor even of the same description. And we are now speaking, let it be remembered, of an author of the second century, who was likely to receive, through very few steps, any thing known to the first Christians. ¶ There arises therefore from hence a very strong presumption, that they had no suspicion of the existence of any authentic document concerning Christ, prior to these which had then taken the name they now bear, *εὐαγγέλια*. It is not, therefore, I think, too much to say, that the hypothesis is contradictory to all history; as well as derogatory from the authority attributed to the Evangelists, in all ages, as original writers." (Remarks, Pp. 28—30.

This the Imperial Reviewer has been pleased to call declamation; but Mr. Marsh himself felt it to be reasoning, and endeavoured in his letters to prove it inconclusive. That his endeavours have not been

* Just. Mart. p. 331, Marg. Edit. Thirl.

† Apol. 1, p. 94.

‡ Dial. cum Tryph. P. II. p. 327.

§ Ibid. 331.

¶ Irenæus concurs, and has a chapter on this very subject, "Lib. 3. Cont. Hær. c. 11. *Næque autem plura numero quam hæc sunt, neque rursus pauciora capit esse Evangelia. Et infra, Vix omnes et indocti et insuper audaces, qui frustrantur speciem Evangelii, et vel plures quam dictæ sunt vel etiam pauciores interunt personas Evangelii.*"

successful the reader, whose judgment is not warped by the love of novelty, will be convinced by comparing the arguments which he has urged in behalf of his original documents, with the sixteenth note, extending from page 70 to page 95, of the second edition of his antagonist's invaluable remarks. An hypothesis, resting on no foundation known to the Church of Christ for 1800 years, cannot now be admitted to solve a difficulty purely historical which admits of an easy solution without any hypothesis. We deem it therefore useless to waste the reader's time or our own in examining how well it is adapted to serve the purpose for which it was formed; but we acknowledge with pleasure, and with some pride, that our countryman has displayed, through the whole dissertation, both learning and ingenuity vastly superior to the ingenuity and erudition employed by Eichhorn and his other German friends in their attempts to account for the harmony of the three first gospels. We trust, however, to be pardoned, though we declare that his arguments for the existence of original documents appear not to us by any means so plausible, as were those employed by Whiston to prove *the Apostolical Constitutions* a genuine work, and by consequence the most valuable book of the Christian scriptures. Yet how universally and justly is the hypothesis of Whiston rejected, and with what contempt would Mr. Marsh himself probably treat the man who should seriously adopt it!

We return from Mr. Marsh to Michaelis, who having treated of the gospels in general proceeds to consider each of them separately. The fourth chapter of the second part of his learned work is devoted to the gospel of St. Matthew and its author. Michaelis is of opinion that Matthew and Levi were different persons; but that they were both tax-gatherers, and both called at the same time from the receipt of custom to be disciples, and probably apostles of Christ. This opinion is controverted by his Commentator, and the reasons on which it is built shewn to be inconclusive. He then attempts to discover the time at which the apostle wrote his gospel; and with great judgment prefers the testimony of Irenæus to the conjectures and reasonings of more modern critics. On this point Mr. Marsh agrees with him; and, to prove that when an historical fact is brought into dispute, *testimony* should always preponderate over considerations of fitness, he urges several arguments, which might perhaps be successfully employed against his own favourite hypothesis, that the three first gospels were compiled from original documents. The author and commentator next inquire in what language St. Matthew wrote his gospel, and prove to our entire satisfaction that he wrote it in Hebrew; whilst they are both decidedly of opinion that *the Gospel according to the Hebrews*, which Origen had in his possession, either was not the gospel written by the apostle, or was even at that early period so corrupted as to be deemed by that learned father a work of no authority. In the discussion of these subjects six sections are employed, in which the reader will find much sound argument and sober criticism; much indeed to instruct and nothing to offend him; but we hesitate to give the same character of the seventh section.

In it the author supposes that the person who translated St. Matthew's gospel from Hebrew into Greek may have sometimes mistaken the sense of the original, and he quotes a few passages, of no great importance indeed, in which St. Matthew gives a different account of the same thing from St. Mark and St. Luke. "Nor is it difficult," he says, "for those who are well acquainted with Syriac and Chaldee, which are absolutely necessary to a right understanding of St. Matthew's gospel, to discover in dubious passages the words which were probably used in the original." He then proceeds, encouraging himself by the example of St. Jerom, to inquire what might have been the Chaldee or Syriac words employed by St. Matthew in those passages which he quotes from his Greek gospel as inconsistent with St. Mark and St. Luke. His conjectures must be confessed to be singularly happy; for they completely reconcile the three evangelists, whilst they are so easy and natural as almost to force conviction on an unwilling mind; but even on that account perhaps they are the more dangerous, for to mere conjecture no authority should be allowed. The Greek copy of St. Matthew's gospel, as the learned remarker justly observes,

"Is undoubtedly of the highest antiquity, being quoted verbatim by Polycarp, and other apostolical fathers,* and amply by Justin Martyr. St.

* The following are a few instances in which the reader will judge for himself, whether Polycarp and Ignatius have quoted from St. Matthew or the other Evangelists.

Μη κριτετε, ινα μη κριθητε.
St. Mat. c. 7. v. 1.

Μη κριτετε, ινα μη κριθητε.
Polycarb, c. 2.

Και μη κριτετε, και ου μετα κριθητε. *St. Luc. c. 6. v. 37.*

Εν ᾧ μετρον μετρετε, αλη-
μετρηθησονται υμιν. *St. Mat. c. 7. v. 2.*

Εν ᾧ μετρον μετρεῖτε, αλη-
μετρηθησονται υμιν. *Polycarb, c. 2.*

Τη γαρ αυτη μετρον ᾧ με-
τρετε, αλημετρηθησονται υμιν.
St. Luc. c. 6. v. 38.

·Εν ᾧ μετρον μετρετε μετρη-
θησονται υμιν. *St. Marc. c. 4. v. 24.*

Αφ' ου αρετι αυτη γαρ κρεσσον
αλη ημιν πληρωσαι πασαν
δικαιοσυνην. *St. Mat. c. 3. v. 15.*

Βεβαιωτισμενοι εκο Ιωαννου,
ινα πληρωθη πασα δικαιοσυνη
υκ' αυτου. *Ign. Epist. ad Smyrn. c. 1.*

Γινωσθε αυν φρονησαι ως οι
οφεις και ακριβαιοι ως αι
περιστρεαι. *St. Mat. c. 10. v. 16.*

Φρονημος γινου, ως ο οφεις, εν
αίπασιν, και ακριβαιοι, ωσθι
περιστρεαι. *Ign. Epist. ad Polycarb: c. 2.*

Εκ γαρ του καρπου το δυν-
δρον γινωσκεις. *St. Mat. c. 12. v. 33.*

Φανερν το δυνδρον απο του
καρπου αυτου. *Ign. Epist. ad Ephes. c. 14.*

Besides these there are many passages in the epistles of Ignatius and Polycarp, as well as one or two in St. Clement's epistle to the Corinthians, which evidently shew that those authors considered our Greek gospel of St. Matthew as undoubtedly authentic.—REV.

Jerom acknowledges that there was no account of its origin. If we must, therefore, accede to the uniform tradition of antiquity, I see no other way of solving the difficulty than to suppose that St. Matthew published his gospel both in Hebrew and in Greek; or at least that the Greek was written under his direction, had his sanction, and was considered as his. I see no inconsistency in this. He might have first published it in Hebrew for the sake of the Jewish converts; then, as the Church was enlarged, in Greek for general use; for which reason the latter would naturally supersede the former, and we can understand why the Providence of God should permit it. The other, again, might be that which passed successively into the hands of the Nazarenes and Ebionites, and became more and more interpolated and corrupted. This was a reason why the Church should reject it; and will also give the solution of that which is so much controverted between Michaelis and his antagonist with regard to Origen's expressly acknowledging the Hebrew, and yet in practice disregarding it. It was lost, and, as he thought, superseded; and he acknowledged the Greek also to be original." (*Remarks*, p. 103.)

A gospel thus authenticated must not be considered as a translation, and corrected by an original which has now no existence but in critical conjecture.

In the ninth and tenth sections of this chapter we have a curious, though rather prolix account of the Nazarenes and Ebionites, and of the Hebrew or rather Chaldee gospels which they used; as well as of a Hebrew gospel published in the 16th century, first by Sebastian Münster, and afterwards by Jean de Tiler, bishop of Brioux. This publication is clearly proved to be a translation, probably from the Vulgate, by some converted Jew, who lived between the 12th and 15th centuries. It is in the rabbinical dialect, and is a work of no value. Of the gospel of the antient Nazarenes both Michaelis and his editor seem decidedly of opinion that the Hebrew gospel of St. Matthew formed the basis; but they allow that before the age of Jerom, and even in that of Origen, it was so much interpolated as to induce these two learned Fathers to refuse to it the authority of an inspired book. Of the gospel of the Ebionites still less is known; but both our critics infer, we think from sufficient evidence, that it was more grossly corrupted, at a very early period, than even the gospel of the Nazarenes. As these two gospels have long been irrecoverably lost, every disquisition concerning them, however learned and ingenious, must be in a great measure useless; though it is proper to observe that Mr. Marsh has proved, to our satisfaction, that the two first chapters of St. Matthew's gospel, which some modern critics have wished to reject as spurious, made, in the days of St. Jerom, part of the gospel used by the Nazarenes.

(*To be continued.*)

A Sporting Tour through the Northern Parts of England, and great part of the Highlands in Scotland; including Remarks on English and Scottish Landscapes, and General Observations on the State of Society and Manners. Embellished with sixteen Engravings, by Messrs. Medland, Pouncy, Landseer, Peltro, &c. From Paintings made on purpose, by Mr. Gerrard. By Colonel Thornton. 4to. Pp. 312. Price 1l. 15s. London. Verner and Hood. 1804.

THE title of this book sufficiently intimates the nature of the intelligence which the reader may expect to find in it; and he who supposes that it bears the least similarity to tours undertaken for the purpose of describing local manners, or natural history, will be in no small degree disappointed.

Before we proceed to an analysis of this work, we must apprise our readers that the tour, of which it is the subject, was undertaken for the express purpose of considering Scotland as a sporting country; and in an advertisement, by whom written does not appear (for which we are sorry, as it has contributed to lay the respectable author under many severe animadversions and charges of egotism), we are informed that "it required a gentleman of Colonel Thornton's fortune, added to his knowledge of hunting, hawking, and fishing, to do in any degree, that justice to the subject which it evidently merits; and it will be acknowledged from the great preparations for the journey, and the manner in which it was undertaken, that no means were neglected that were likely to conduce to this end!"

Being thus informed what we are to expect, we afterwards learn that the colonel once completed a similar tour upon a much smaller scale, when, having had occasion to lament the want of an ingenious artist, he now supplied the deficiency by engaging Mr. Gerrard, to accompany him in his present excursion. The colonel was also attended by a numerous suite, and an extensive apparatus:—the latter consisted of two boats for the purpose of navigating the lakes; one of which was appropriated to the use of Mr. Parkhurst, the gentleman who accompanied the colonel from London, and his attendants; the other to the author himself: there were also a complete camp equipage, guns, fishing tackle, and every other article likely to be wanted for such an amusement. These were put on board a sloop: while the conveyance by land consisted of a gig, a number of horses, and two baggage waggons. The party were the colonel and several friends, a waggoner, gunner, falconer, and other servants.—The project of the encampment, we are told, originated with the colonel, and its utility was inconceivable; for by its means, three or four gentlemen, with their servants, hawks, dogs, guns, &c. could be accommodated on any beautiful spot that afforded them sport without trusting to the precarious entertainment of an inn. The colonel, with true English hospitality, provided ample supplies of provisions, ammunition, tackle, horses, dogs, and furniture, with a good coat

and all the other servants, together with hay, corn, and stabling at all the places at which they intended to stop; and these arrangements being made, they began their excursion.—The colonel, and some of his friends left London for his estate at Thornville. The boat then sailed down the Ouse with the servants and baggage for Hull; while the colonel and his friends stopped to regale themselves with the Mayor of York, in loyal commemoration of his Majesty's birthday. They afterwards proceeded by the old Roman road to Aldborough.

“ This ancient town, which, at present, has the appearance of little more than a neat pretty village, is celebrated in history as having been a large populous city in the time of the Romans, the walls and fortifications of which are now converted into arable land, and were long since traced by Leland, Camden, and other famous antiquarians. The great number of curious remains of Roman works of art, consisting of statues, coins, &c. dug up, and discovered, from time to time, in this place, most of which have passed into different hands, either as private property, or to enrich Museums, has occasioned Aldborough to be visited by every curious traveller to the north. Among these relicts of ancient times, what has principally attracted the notice of strangers, is the various fragments of Roman pavements, in mosaic work, which are to be seen here. Of many of these, drawings have been made and engravings published, but the most perfect one hitherto discovered, and still to be seen, is in the house of one Dorothy Ellers, and was dug up about the year 1750, when, intending to make a cellar on the spot, on removing the earth for that purpose, Mrs. Ellers first noticed it, and has ever since taken care to preserve it in the best manner. As this specimen highly merits the notice of every traveller, and is superior to those so often described; Mr. Gerrard took a drawing of it, which I understand is the first that has been made. The figures of this pavement, which occupies the whole floor of a small parlour, are more beautiful and variegated, and consist of a great variety of colours than any I remember to have seen. The stones of which it is composed are, in general, about an inch square, but, in some of the interior divisions, there are many not larger than common dice. Having, likewise, obtained leave to take a drawing of the very perfect gold coin of the Emperor Trajan, in the possession of the same person, we went forward to Boroughbridge, which, from Aldborough, is a pleasant walk of about half a mile. I would recommend to travellers, as the easiest method of viewing the Roman pavement, &c. to leave their horses or carriages at Boroughbridge, and investigate these curiosities while their dinner or other repast is getting ready.

“ At Boroughbridge we stopped and took a little refreshment with my very worthy and intimate friend Capt. W. who accompanied us to take a view of those great curiosities, the three pyramids, in the adjacent fields, vulgarly called the *The Devil's Arrows*, which have puzzled all our celebrated antiquaries. Some asserting that they are solid stones, and placed as trophies of victories obtained by the Roman generals: others considering them as druidical remains, formed of some particular composition unknown to us.

“ While Mr. Gerrard was engaged in taking his sketch, I had an opportunity of examining these curiosities minutely, and am decidedly of

opinion that they are a *composition*. My reasons for this are, that none of the stone quarries in the neighbourhood produce any stones of the colour of those that compose the pyramids, which are internally red, and seem to be partly composed of some pulverized materials resembling brick dust, which corresponds, in a great degree, with the account given by Pliny, of cisterns, and other vessels at Rome, artificially compounded of sand, vitriol, quick-lime, and some unctuous cement, which rendered them so hard and durable, that they had all the appearance of solid stones. These singular monuments are situated at a considerable distance from each other, in three separate fields, and not quite in a direct line, as most authors have described them. They are a little out of the perpendicular, inclining to the south-east, which is evidently owing to a small declivity in the ground on that side. The dimensions of the pillars vary; the most lofty is about twenty-five feet from its base; and the largest, which is not so high, measures, in the girth, eighty-four feet. Their shape is quadrangular and pyramidal, but, at the top, very irregular, as if pieces had been broken out; and, having deep fissures or grooves, supposed by some to be the effect of their long exposure to storms of wind, hail, and heavy rains; and, by others, to have been made at first to carry off the wet."

Our author seems to have been alive to the beauties of the landscape, in all the parts through which he passed, and accordingly he expresses his delight at the prospects between Speningthorne and Cutton-moore. Some historical information is also interspersed, which, though it be admittedly copied from Dalrymple and other historians, as well as (we suspect) occasionally from a gazetteer, affords an agreeable variety to the journal, which would otherwise be insuperably tedious, from the frequent repetition of the delectable entertainment of feasting, succeeding to the diurnal sports of the field.

On entering Durham, the 6th of June, our party were surprised at the difference between the language of the people and those of the parts which they had left, that of the former being extremely guttural.

The only enemies our eccentric author expected to encounter were evidently birds and fish; but at Morpeth an antagonist of a more formidable nature seems to have called forth all his skill and courage, the account of which he thus introduces.

"Rose again very early.—This began to discompose Mr. P. accustomed to stir, according to the southern style, at later hours. We soon, however, bantered him out of his idleness, and he got up with great good temper, when, following his plan, he mounted his hackney, and set off to order breakfast for us at *Weldon Mill*. The road here is execrable for a carriage, being a continued ascent for some miles. On descending, passed a very neat modern church, when, the hill being in our favour, we stopped at the bridge foot, and while the horses were feeding, and breakfast preparing, rambled along the borders of the beautiful river *Cocker*, in good condition for fishing, could we have spared time. After breakfast, having advanced the carriage and horses a mile, as we walked smartly on, an accident occurred which had like to have proved serious. A favourite pointer, that attended us, happened to be playfully rambling about, when, on a sudden, he was attacked by a very large and furious mastiff, which rushed forward, apparently

apparently with an intention to destroy him; we immediately interfered, and the attack, in an instant, was changed from the pointer to us. Mr. P. had no other offensive weapons than stones, which he threw at the creature, who, contrary to the general custom with these animals, valued them not, and was in the act of flying at my friend, when I gave him the severest crack I could with my gig whip. This changed the attack to me. I had no defence, but parrying, as skilfully as I could, with my whip and my hat: the latter I took off to allow him to seize it, when he had broken the whip, which he soon did, and intended, as soon as he had fairly seized the hat, by some violent kicks, on the tender part of his belly, to defend myself, or rather to defeat my antagonist; a way, when at college, and priding myself on this *métier*, I have often effected, under that very superior master, in the mode of fighting, Mr. C——n. But courage is all custom, and had not the owner fortunately come to our assistance, roused by Mr. Gerrard, who had no offensive weapon but his delicate *palette* and more delicate brush, I rather fear I should only have been second in the contest; for a more ferocious, or much larger mastiff, I never saw."

We must confess that the colonel is often extremely tedious in his descriptions; and records many trivial circumstances, which, though they may be very *pleasant* to those who know of no better method to pass the time than in fishing for trout or shooting at moor-game for whole days together, are to us insignificant. Indeed, we do not think it of sufficient importance to the public, to learn how many trout the colonel caught on different days, and how envious his companions seemed to be at his success, if those who possess not such intelligence are obliged to pay 1l. 15s. in order to obtain it: and we think that for such a sum the author ought, at least to have explained the secrets which rendered him so superior a sportsman: for we sober reviewers sometimes take pleasure in angling for trout, and other fish; and from our patience, perhaps deserve, though we are unable to command, such signal success.

With such information as we have alluded to, the colonel *entertains* (no doubt) his *sporting* readers till he arrives at Edinburgh. Near Dalkeith the party was overtaken by a most tremendous storm, during which our author observing a considerable crowd of people standing in a field, regardless of the pelting of the shower, rode up to ascertain the cause, and found they were hearing a sermon from an itinerant preacher, who had secured his own person in a sentry box!

It occurs to us, from the specimen before us, that the colonel would make an excellent reporter of *fashionable news*, for some of our daily papers, for, while at Edinburgh, he gives us the *important* information that he met with the Earl of Glencairn and Sir Thomas Wallace, bought some biscuits and Gloucester cheese, paid his compliments to Lord S. and Sir James G.; rose from table with half a dinner to witness the performance of Mrs. Siddons, was affected by the fainting of the ladies, and sent for a Blacksmith to examine the state of his carriages!

Another tedious portion of the journal now succeeds, which contains

tains nothing worthy of notice, except such passages as we shall extract in profection.

" Messrs. P. and G. never having been at Glasgow, the next day was occupied in viewing that ancient city, and they were much astonished with the regularity of the streets and the universal magnificence of the buildings. In the evening we were invited to a ball and supper, the consequence of a bet between two gentlemen: the ball-room was elegantly fitted up, and my companions agreed that handsomer women, or, in general, better dressed were not to be met with: their style of dancing however quite astonished these *southrons*, scarce able to keep sight of their fair partners. At twelve the supper-rooms were opened, and supper ended, and a few general toasts drank, the ladies retired about three; the gentlemen, as is usual in the north, remained to pay the proper compliments of toasting their respective partners, and I was detained contrary to my wishes till six in the morning, and then got away, leaving the majority by no means disposed to retire.

" June 21. Day fine. My friends wishing to see as much of the environs of this charming city as possible, we rose early, and took a walk round what is called the *Green*, a large, spacious piece of ground, not unlike a park, being walled in, except to the west, which is girded by the river Clyde. This piece of ground has a very excellent walk around it, and is the mall to the town. In the centre stands a very useful square building, inclosing a court, where the washerwomen reside, and dress and dry their linen.

" The soil of this green is very rich, and affords excellent pasturage for large herds of cows, and here the gentlemen resort to follow their favourite amusement, the game of *golf*, which is universal throughout Scotland, as well as Holland, where it was most probably introduced by some of the many natives of Scotland who have resided in that country. It is a wholesome exercise for those who do not think such gentle sports too trivial for men, being performed with light sticks and small balls, and is by no means so violent an exertion as cricket, trap-ball, or tennis.

" Returned by the edge of the river, in order to inspect the quay and the bridges; neither of which are very curious. The old bridge, like many such erections, possesses little to recommend it in point either of ornament or convenience; indeed, when it was built, carriages were less frequent than at present, and any kind of conveyance will perhaps do for foot passengers. The new bridge is very little superior, being, in my opinion, a poor, tasteless building.

" As we wished to return to breakfast, we had but very little time to examine a porcelain manufactory, of the Wedgwood kind, established here. It is in its infancy; but, as the assiduity and perseverance of the North Britons are unparalleled, there can be no doubt but it will succeed."

" The plan of education at Glasgow is better arranged than at any other college I am acquainted with: the incentives to vice are infinitely less, owing to judicious regulations and restrictions; whereas the opportunities at Oxford and Cambridge are so great as to make it next to an impossibility for young lively men to resist the temptation.

" June 25. Day warm. Attended by Mr. D. went again this day, in hopes of sport, to Berduce. We had now taken every precaution human reason could devise, to insure diversion, and, in order to get baits, had sent a very well-adapted net and two good fishers, but could only procure four

four trout. With these, without loss of time, being engaged eight miles off to dinner, we baited the fox hounds, and Merlin soon got a view; and after a burst down the lake, of full a mile, we killed a noble pike, of about eleven pounds, and, considering the continued storm, which only abated just when we left it, we thought ourselves fortunate.*

" June 29. Rose early, and amused ourselves with examining my friend's extensive manufactory of *calico printing and bleaching*, (at Dumbarton) which has here arrived to such a degree of perfection, that strangers can scarcely form an idea of the quantity of labour performed by the number of hands employed. This excellent undertaking is conducted chiefly by young women; but as far as personal charms are in question, I confess I never was so much disappointed: out of fifty there was scarcely one even tolerable, which is widely different from the case of the Scottish ladies, who, in general, excel their southern neighbours. On reflection, I am quite convinced, that a certain degree of luxury is absolutely necessary to create and protect beauty, that the want of it hardens the features, and that hot rooms, late hours, and other fashionable excesses, destroy it."

" Landed and strolled over Deer island, (at Luss) and, having satisfied our curiosity, proceeded, intending, as there was no appearance of fishing, to load the guns: landed in a few moments on a second island, where we perceived water-fowl to breed in great quantities. As we approached this latter, by one of the bays, a number of small trout rose freely, of which Mr. P. killed about half a score. We now saw plenty of water-fowl, such as cormorants, scarts, ducks, sea-gulls, sand-pipers, &c. and I soon got shots. Mr. P. in the mean time, fished, and, pursuing our walk, *Matt*, a sharp servant, who attended me, found several nests of different water-fowl, which I was afterwards sorry he took. As we thus sauntered along by a very lonely spot, a raven, ragged in his plumage, rose quite near me: I shot at him, and plainly saw I had wounded him severely, but he turned round the shoulder of a hill, so that I soon lost sight of him: as I knew he could not attempt to leave the island, I watched my opportunity anxiously, which he perceived, and moved on, much cut. Determined, however, to destroy him, we hallooed, when Mr. Gerard coming up to me, pointed out the

* " In order to describe this mode of fishing, it may be necessary to say, that I make use of pieces of *cork* of a conical form, and having several of these all differently painted, and named after favourite hounds, trifling wagers are made on their success, which rather adds to the spirit of the sport.

The mode of baiting them is, by placing a live bait, which hangs at the end of a line, of one yard and a half long, fastened only so slightly, that on the pike's striking, two or three yards more may run off to enable him to gorge his bait. If more line is used, it will prevent the sport that attends his diving and carrying under water the hound; which being thus pursued in a boat, down wind, (which they always take) affords very excellent amusement; and where pike, or large perch, or even trout are in plenty, before the hunters, if I may so term these fishers, have run down the first pike, others are seen coming towards them, with a velocity proportionable to the fish that is at them.

" In a fine summer's evening, with a pleasant party, I have had excellent diversion, and it is, in fact, the most adapted, of any, for ladies, whose company gives a *gusto* to all parties.

place he seemed to light at, and having got near the spot, undiscovered, he rose, and I dropped him.

"When we took him up, I think I never, in my life, saw such symptoms of decay, the consequence of extreme old age. All his joints were rotted, and, on examining his plumage, we found, by some quills of the last year, that he had not had even sufficient strength of constitution to drive them to their former size. Every symptom convinced me that, finding his powers unequal to procure him his necessary subsistence, he had discovered this island, where he knew he might feed without much difficulty on the plenty of eggs and young water-fowl."

We give the following passage with some satisfaction, as it tends to remove a prejudice respecting the general barrenness of Scotland.

"The gentlemen fauntered about with us, (at Rosedoe, near *Lachtrauck*), and walking along, we admired the fine plantations and rising forests of firs, running up to the very tops of the heights; fantastically enough, from the form the mountains assume; and their bases covered with no inconsiderable quantity of oaks, some of which are *more* than handsome trees. Immediately scattered over the lawn, I could not help observing some truly noble trees; I think sycamores and oaks. Dr. Johnson, I understood, had been on a visit here; but, perhaps, this growth of timber escaped him, or we must suspect him, in this instance, of want of candour. Not that I mean to be so absurd as to say, that these Alpine countries, be they under Hambleton in Yorkshire, on the verge of the Cumberland Lakes, or in the Highlands, can, from the nature of their soil, produce such magnificent trees as the Cowthorpe oak; but, to assert that there is *no* appearance of wood to give warmth of colouring to the views, or to protect the inhabitants in bad weather, is certainly hyperbole, and can only be believed by those who are so ignorant as to imagine that Churchill's Prophecy of Famine is really matter of fact. To attempt to convince such people, and there are many of them still to be found, is as impossible as it is unnecessary."

"July 3. Approaching the shore, at a garrison called *Inversnaid*, we saw a few small trout; but the day becoming intensely warm made it no ways favourable for fishing or even walking; however, not to be entirely idle, we landed, and got to a small lake full of weeds, amongst which we perceived that very bold aquatic plant, the *water-lily*.

"We had little hopes of sport, when, walking on the edges of this small sheet of water, I perceived two figures rising from the roots of an aged oak, and moving towards us: their dress was somewhat extraordinary, and not very unlike that which Robinson Crusoe is supposed to have worn.

"They introduced themselves to us in a plain, but perfectly genteel, manner, such as would have done honour to the most finished courtier; and convinced me that it is not an imperious, assuming, distant air that demands respect; but that simplicity of manners and decent conduct mark the perfect gentleman, in whatever station he may be found.

"The strangers, I understood by their conversation, though in this garb, were officers attending garrison. A ridiculous tax certainly on the service, and which ought to be abolished, the causes, that at first rendered it necessary, namely, to subdue the spirit of these northern mountaineers, being long since removed.

"Figure to yourself a garrison, consisting of a subaltern, a serjeant, and a handful of men, immured in a recess, at the base of Ben Lomond, destitute of

of all society, particularly in winter, when even the favour of a visit, from a brother officer, is too great to ask, and, on account of the long-continued snows, would be impossible to grant: when, by accident, the officer happens to be a very keen sportsman, he may amuse himself during the summer, and autumnal months, well enough; but, if not of a studious turn, what is to become of him in winter? But should it be the lot, as it sometimes must, of an officer, not particularly partial to sporting or reading, though in every respect, a very excellent man, what a dreadful life he must lead!"

(*To be continued.*)

Proposal of a Bible Society for distributing Bibles, on a New Plan. Submitted, with the hope of making thereby the Holy Scriptures more read and better understood. By John Reeves, Esq. Pp. 36. 12. G. and W. Nicol. 1805.

WE understand, this pamphlet is not to be bought, but is only sent round by the author to persons, who, he thinks, are likely to give attention to the subject of it. This is publication enough to make it a fair object of criticism, and it will of course, be more an object of curiosity to our readers, than if it could be bought at the Booksellers.

This proposal is another effort of Mr. R. to make the Scriptures more read and better understood; not among the class of persons, who are likely to be the purchasers of his lately edited Bibles, but among the inferior orders of Society, who are indebted to their wealthy neighbours for donations of the Bible. Mr. R. complains, as many have done, for years, of the very inferior quality of the Bibles, that are distributed by the Members of the *Society for promoting Christian Knowledge*, and some other *Bible Societies*. He says, they are defective in paper and print, being such as no eye-sight, or perseverance can enable any one to read for a continuance; that they are of an inconvenient form and size, such as makes the reading of them irksome, and therefore indisposes from reading at all. Further he contends, that the Bibles which are given to such persons ought to be accompanied with notes, and other explanatory matter; for, without such aid, the Bible must be unintelligible to unlearned persons: a position, which the learned must admit, because they themselves stand in need of such helps to the interpretation of Scripture: his proposal, therefore, is to supply the abovementioned defects, by forming a Society, that shall provide some better sort of Bibles for the purpose of distribution, of good paper and print, and with explanatory notes. Mr. R. is aware that such a design has one very important objection to get over, namely, that of expence; for how are funds to be found, for providing Bibles so expensive as they promise to be? Accordingly Mr. R. has set himself to devise an expedient for removing this objection. He proposes, that the distribution shall be made, in a manner, that will require no higher annual subscription from each member, nor any greater annual expenditure from the donor, than is now made in the distributing of low priced Bibles,

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This is the outline of the proposal which Mr. R. offers, *for distributing Bibles on a new plan*. We shall now proceed to give some extracts from the pamphlet, in order that the author's design may be seen in his own words. The first extract, we shall make, will be from that part, where he expostulates with the Society for Promoting Christian Knowledge, on their present degraded state of the Bible, as given away by their members.

"That most excellent Institution, *The Society for promoting Christian Knowledge*, is the principal source, whence Bibles are distributed through the kingdom. Other societies have lately risen up, having the same object. What I have to remark upon all these societies, is, that they proceed in the same course, by the same rule, to the same end: that is, they propose to themselves to distribute the greatest possible number of Bibles; to compass which they procure them, and furnish them to their members, at the smallest possible price. Number and price are the two scales by which alone they measure the Sacred volume; and the greater the number that is distributed, at the smallest price, every year, the greater is deemed to be the exertion and merit of the society, and the praise they are entitled to from the Public.

"But what is the result of all this mistaken exertion? The result is just adequate to the effort; the object is number, and number is attained to the full; but the book is of such mean paper and print, that it is a Bible only *nominally*; for no eye-sight, no perseverance, not the most ardent piety can support a person, of any age, in a steady, continued perusal of it. The kingdom is inundated with these *nominal* Bibles. It is always the worst printed book, even in the meanest house; for if a cottage has a book of songs, or of tales, together with the Bible, the former is ever the better printed book of the two, and it is for that reason the last to be destroyed.

"What I now say, is no discovery of mine; it is notorious, and has been the subject of complaint and animadversion for some time; but such is our indolence, no one stirs to suggest any correction of this proceeding, so unworthy of the noble principles, from which it originates.

"The Society for Promoting Christian Knowledge distribute about 7000 such Bibles every year. When I see this item in their annual account, I cannot help making to myself a comparison, between the paper and print of these Bibles, and those of the printed Sermon which accompanies the annual account; and I ask myself, who would read this learned Prelate's Discourse, if it was printed like the writings of the Apostles and Prophets! But a nearer contrast presents itself; *The Religious Tracts*, published by the Society, for the same distribution, and for the same readers, are all of reasonably good paper, and print; those who run may read these, with ease and satisfaction; it is the Bible only that is reserved for typographical degradation; so little is thought, of setting up the word of man, and laying low the word of God, in the very act of promoting Christian knowledge.

Mr. R. has expressed himself strongly upon these, which he calls *nominal Bibles*, and which, whether actually so or not, and which certainly are such, as we should be sorry to be condemned to read ourselves, which, therefore, we ought not, in fairness and justice, to put into the hands of those, to whom we pretend to be guardians, and whose religious education we profess to superintend.

Mr.

Mr. R.'s remedy for these defects, which he deems a reproach, as well as a calamity, in our church, is stated in the following manner.

"The design is to form some new plan for providing better Bibles for our less opulent brethren; that there may be in every house in the kingdom, no longer a mean *nominal Bible*, like those I have remarked upon, but a readable, instructive Bible, that will attract the reader either by the fashion or method of it; and will be valued by its owner, as a book, besides being regarded as the depository of God's word; because it will surpass in price, and figure, every other volume in the poor man's library.

"To attain this, the old rule of low price must be abandoned, and a new and opposite one must be adopted; instead of a *maximum*, there must be a *minimum* of price; no Bible should be provided for distribution under a certain price. This is the security for having good paper and print; and this is the basis on which such new institution must rest its hope of preserving the volume of Holy Scripture from again falling into degradation and neglect.

"It would not be unreasonable to call upon subscribers to this Institution, to supply funds for the additional expenditure, which such a liberal plan of distribution might require; so long as that addition did not exceed the proportion of expenditure, that is now actually allowed in other books, which are provided for the like purposes of distribution. But I have no such intention: my meaning is, that the funds, which would be deemed adequate for the distribution of low priced Bibles, should be made to answer the charge of distributing high priced ones. This I think, may be effected by a new mode of distribution; a mode, which will be an additional improvement, and will of itself, contribute, no less than the new class of Bibles themselves, to the great end proposed, that of making the Scriptures more read, and better understood.

"The Bible without the Apocrypha, divides very well into four parts. The low priced Bibles in question, are without the Apocrypha, and cost five shillings; a Bible, at four times that price must be a handsome book. This handsome Bible might be given away at four times. The first donation would, of course, be the New Testament; the second might be the Books of Moses; the third might be the rest of the Historical Books; the fourth would be the remainder of the Old Testament. If each of these four parts is bestowed yearly, or half yearly, or every quarter, according as the donor has been used to make his gifts of the whole Bible, he will expend no more money, in giving away a handsome useful volume of Scripture, than he does now in giving away a mean and useless one.

"This mode of distribution will not only be a relief to the donor in point of expence, but also a considerable advantage to the donee in point of instruction. The donation of a book is an invitation to read it; but, in this method, there are four such invitations instead of one; and these four invitations are, each of them, four times more likely to be successful, because the matter proposed for study, is four times less in bulk. How different must be the feeling of an unlettered person, when the whole volume of a close printed Bible is put into his hand for study, from the feeling of one, who receives the New Testament in a well printed book, with a promise, that if he will make a proper use of the book then given, he shall, successively, receive the other three parts, in the order in which they ought to be read.

read. The former is confounded both by the bulk and indistinctness of the matter; he knows not where to begin, nor how to proceed, nor does he see any hope of finishing his task. The other has his way marked out to him, he sees that the course is easy and plain, and he sees to the end of it: where, he knows he shall have a breathing, to recruit, and begin with fresh vigour upon the next portion. He will, in the remainder of his progress, have the encouragement of three visits from his Christian benefactor, which cannot fail of inspiring him with the most ardent desire to correspond with his benevolent intention in bestowing upon him the word of God. The Bible given away in this manner, seems likely to produce more reading, and study of Scripture, and to a better purpose, than can be reasonably hoped from the other mode, that has hitherto been practised.

"I am perfectly persuaded, that nothing has so much retarded, among all descriptions of readers, a due progress in Scriptural knowledge, as the Bible being in one volume. Such an overwhelming mass of matter deters from examining it, so as to obtain distinct ideas of its several parts; the reader turns over, from passage to passage, without plan or rule; the character, design, or subject of the separate writers comprised in it, are not regarded; they are all absorbed and lost in one undistinguishing notion of "The Bible." All such confusion will be avoided in this new method of delivery. The reader will have time to dwell on the respective portions, as they are successively put into his hands; he will have time to form an acquaintance with each book, and to impress on his mind clear conceptions of its subject, and of the writer of it.

"The four volumes, when they are accumulated to their full number, will have another advantage over the common Bibles; for four persons may then be reading the Bible at the same time; which brings it to the same point, as if a whole Bible had been given at each delivery of a fourth part; so that nothing is lost, ultimately, as to the number that may employ themselves in reading the Scriptures. Upon this plan, therefore, there will be, not only better books, but there will be the same number of readers supplied, at the same expence, as is now bestowed on Bibles that are not readable; and this in a method of distribution, which is more likely to make the reading of the Bible agreeable, and informing, and, for that reason, frequent and continued.

"It did not occur to the contrivers of a Bible in one volume, that while they made a book which one person only can read at a time, and that with uneasiness and difficulty, they excluded three of the family from reading at all. Whether there is judgment, common sense, or œconomy in such a plan, every one can judge, who will be at the trouble of reflecting on it.

"Thus far of the mode of distribution in four deliveries (the Apocrypha, if thought proper, may be made a fifth) of a handsome well printed Bible. The next consideration is of the particular editions that should be chosen for distribution; respecting which there can be little difference of opinion, when the Bibles to be chosen from, for this purpose, are all equally a reprint of the bare text, without any note, or explanatory aid whatsoever. In such a choice, it is a mere question of paper and print. But the society which has resolved upon a new plan for making the Scriptures more read, and better understood, cannot content themselves with such inadequate means as these. They will, no doubt, take into consideration, whether their end can be completely attained, unless Bibles with short annotations, and with other explanatory matter, are amongst those, which the society adopt for the distribution of its members,

"I think,

"I think, such a Society should take into consideration, whether a more useful Bible might not be prepared for their distribution. In such a Bible, perhaps, it may be thought advisable to place short annotations in the margin, and accompany every book with explanatory matter of various kinds.

He then reminds the reader that the Bishop's Bible, and the Geneva Bible, both used in Queen Elizabeth's time, had notes and other explanatory matter, and that it was to gratify the Puritans, that no notes were added to King James's Bible. He regrets this omission, and he now strongly exhorts that such necessary aid should be added to the Bibles, which this new Society shall distribute. We most cordially assent to this part of his proposal, as absolutely necessary towards making the Bible more generally understood. We agree with him in lamenting the two extremes that have ever prevailed in editing the Bible; namely, that it is either overwhelmed with annotations, in the greater Bibles used by the learned, or published without any notes at all, as the Bibles now in question, and indeed all those in common use; between these two extremes, no provision has been made for the ordinary reader. Mr. R. says, that he meant to provide such middle sort of Bible, in those he has already published; and he suggests, that the Society when formed, should prepare a still more useful one for ordinary use, in the distribution to be made by its members.—Mr. R. closes his proposal in these words.

"Any persons who are desirous of promoting a better knowledge of Holy Scripture among the lower classes of Society, who think the plan, here proposed, is likely to facilitate the accomplishment of such design, and who are willing to concur in measures for carrying it into execution, are requested to signify their intention to me, by letter, whereupon a meeting shall be called, when discussions may be had, that will lead, no doubt, to improving this proposal much beyond what I can yet presume, to hope, or conjecture."

We earnestly hope, Mr. R. will have many to concur with him in this new, and most useful design. He is certainly right, in saying that, "to do honour to the volume of Holy Scripture, and to commend it to the readers of every class, in the manner it deserves, is a work, that still remains unattempted, among the Christian labours of the present time." The promoting of works of religion and virtue, by various benevolent institutions, is a great part of the merit, that belongs to the present age. But the Bible, "the Religion of Protestants" has not participated in any of these late improvements. Among the rich, indeed, new embellishments have been devised for the Bible; it has been made a picture book for the cabinet; again among the poor, it has been circulated, with more liberality, and in greater numbers than in any former time; but the book itself has derived no advantages from either of these efforts to gratify the rich or the poor. Mr. R. is the only person who has taken upon him to improve the volume of Scripture, upon a plan that is
new,

new, and is calculated to make the subject of it be understood. The novelty he has bestowed upon it, consists less of embellishment than of intelligence; nothing of the engraver, and all of the theologian. We must allow to Mr. R. that he has provided the rich with several editions of the Bible, that give a new interest to the text of Scripture, which cannot fail of increasing the number of readers, among the learned and intelligent. We now hope something new of a similar nature will be devised for the benefit of our poorer brethren, who surely need, much more than ourselves, every assistance that can be furnished, in the manner of editing the Bible for their use.

A Journey from Berlin, through Switzerland to Paris, in the Year 1804. By Augustus Von Kotzebue, author of the *Stranger*, *Lover's Vows*, *Pizarro*, &c. &c. Translated from the German. 3 Vol. small 8vo. 15s. boards. Phillips. 1805.

SEVERAL years have now elapsed since our duty imperiously called upon us to hold up to derision and contempt that infamous, revolutionary, atheistical and licentious doctrine so extensively propagated throughout Europe by the new philosophers of the Continent. As a dramatist of extraordinary talent, whose writings were, with only one or two exceptions, liable to the strongest moral objections, the Baron Von Kotzebue appeared in the foremost rank, and the prostitution of his genius has probably been attended with more fatal consequences to society, than have resulted from the united efforts of such profligate literati as Voltaire, D'Alembert, and many others, whose productions, being mostly founded on abstruse subjects, were above the comprehension of the vulgar. But Kotzebue, by his simple appeals to the passions and prejudices of the lower orders, and particularly of the female sex, has been, we fear, too successful in corrupting their moral principles. His popularity in this empire at the time when we commenced our labours was extreme, for from the adventitious embellishments with which his productions were prepared for our stage, he had obtained a degree of applause which had fallen to the lot of no dramatic author since the time of Shakspeare.—That his object was to give a motive to vicious actions, which, by endeavouring to rouse the most acute feelings of the human heart, should induce admiration instead of censure, and to pretend that virtue was to be found only in the lower ranks of society, are strong and substantiated charges against Kotzebue as a dramatist. Whether he seriously felt the weight of these charges, and actuated by a just sense of the dangers which he had occasioned to society, had resolved to discontinue his seductive compositions, or whether, which is most probable, his “hair breadth escape” from the perpetual exile to which he had been condemned by the unfortunate Paul, had produced a happy alteration in his principles, is not very material, certain, however, it is that the

the change is important, not as it relates to himself, but to civilized Europe.

We were first struck with this alteration in his sentiments, on reviewing his interesting account of his exile into Siberia;* on which occasion we did not fail to observe his uncommon talent in describing those ludicrous characters and trivial circumstances which would pass for nothing with a writer of an ordinary mind. From that period the wish of Kotzebue seems to have been to figure as a traveller or tourist; and of his capacity for such a task we shall produce some most striking and incontrovertible specimens. Congratulating our readers, therefore, on the present laudable scope which he has given to his exertions, we proceed to inform them that his journey to Paris is described in a series of letters written, or supposed to be written, to a lady, "the only merit, says he, which I attribute to my cursory remarks is that of having made them *myself*; they were *my own* views, I have imitated no one." If many of our modern travellers were to lay claim to this negative kind of merit (we say negative, because the merit certainly is not derived from the *making* of remarks, but from the *manner* in which they are made,) we fear they would be woefully disappointed if they expected applause as a reward for their exertions: for some instances have of late occurred in which travellers have acted diametrically opposite to the method which Kotzebue advances as meritorious. They have indeed travelled, but they have filled their volumes, not with reflections or views of their own, but with shreds and patches stolen from authors both ancient and modern; and put together for the mere purpose, as it were, of taxing the purses of their readers. But if Kotzebue's journey be entitled to applause for the original manner in which it is composed, it also possesses the advantage of cheapness; and that we may not keep the reader in suspense till we have analysed the whole work, we shall assure him that of all the travels to Paris which have lately been brought before, or rather forced upon, the public, those of Kotzebue are infinitely the best.

"Should any one, says he, reproach me with having been too lavish of praise upon many, I must answer by anticipation; the censure of the press has here and there occasioned the erasure of passages, which plainly shewed that even the *most flattering reception* could not bribe my judgment. Not a word have I written without being persuaded of its truth, but I have written some words *that the reader will not find here.*"

This is, indeed, a most notable proof of the state of the press on the Continent; and it is too clear to admit of a doubt, not only that the passages erased were strictures on the Usurper of the throne of France, but that they were cut out by the servile censors of Berlin, from the apprehension of giving offence to that detested upstart. What this book would have been, had it remained as it was written by the author, may be conceived from a knowledge of what it is.

* See Anti-Jacobin, Vol. XIII. p. 503.

"Life, says our author, in his remarks on travelling, has been often compared to a journey; all comparisons are lame; and so is this. What a difference between living and travelling! What prerogatives are peculiar to the latter! The traveller generally knows that he wants to travel, and whither; but the poor being is not asked, whether and why he wants to live? Could these questions be asked him before his entrance into the world, he would often reply to the former in the negative; and who can give a satisfactory answer to the latter?

"Ah! and what a superior advantage does the traveller enjoy in this respect only, that at his very setting out, he overcomes the bitterness of his journey, the leave he takes of those who are dear to him; and is rewarded at the end of it, by seeing them again; while man tending with every step towards his end, is about to bid his last adieu to those he loves, without any certainty of a re-union which his imagination decks in the illusory garb of hope. We meet again at the end of a journey; we part at the end of life!

"Thus in every thing, both great and small, we find a vast difference between living and travelling. The traveller, if overtaken by bad weather, is at liberty to seek the most hospitable inn; but not so the pilgrim on the pilgrimage of life: he is exposed to every storm, and often sinks beneath their rigors. In the cheering company of an agreeable companion, the traveller seeks and finds recreation; but in the arms of our most faithful associate, we cannot securely yield ourselves up to pleasure; for perhaps the very moment we press him with the utmost cordiality to our bosom, we behold him suddenly droop like a faded flower!—Enough!"

"Happy the child of sorrow who is permitted to travel! Strange mountains and dales, and what is more, strange faces, strange persons, who know nothing of him, who suspect nothing of what is passing within him; those he ought to seek if he wishes to disburden himself of the oppressive recollections of his life. He whose house should happen to be destroyed by fire, would do wrong to remain sitting opposite to its smoking ruins. Happy I, who am going to leave you."

After this pretty exordium, we obtain an animated picture of a royal review, a pleasure of which we have often partaken, under impressions exactly similar to those with which Kotzebue asserts he was affected at the sight of his best of kings.

Between Wittenberg and Duben the roads are uncommonly bad.

"If the Chinese, who, it is well known, will suffer no stranger to reside in their country, were to render travelling difficult to them by bad roads, it would be no wonder; but that three annual fairs should be held at Leipzig, and that many thousands of strangers should be forced to convey thither the productions of all countries, on almost impassable roads, while the various duties and fees they pay make the treasury overflow:—this is indeed a wonder which my Wittenberg postilion explained to me in a curious manner. 'Why,' says he, putting some burning tinder on his pipe, and enveloping my sullen complaints in a cloud of smoke, 'if the roads are so bad, and remain so, it is only because the Elector is a catholic; the Prince of Dessau would have changed that long ago,' &c.

Between Erfurth and Gotha there is a material difference: the roads

roads being not only in a good state, but planted on each side with abundance of fruit trees, for the benefit of the traveller.

On arriving at Gotha M. Kotzebue makes some tolerable just remarks on boarding schools for young ladies, which in that town are very numerous; but we think he has by no means stated the most forcible objections.

"The mistresses, he observes, are partly Germans, partly French; and they have the great disadvantage for ladies, that both nobles and commoners are educated on the same footing. Young minds, naturally pliant, easily grow partial to each other, and the young countess cares not to ask whether the father of her bosom friend be only a secretary. But the grown-up countess usually changes her mind, or at least forms other connections, which oblige her to forsake the companion of her infancy. This naturally afflicts the daughter of the simple citizen, and renders her unhappy. She whose lot it is perhaps to superintend the small family circle of an unennobled treasury clerk, leaves a gay and splendid circle, where she roved arm in arm, with countesses and baronesses, for the homely dwelling of a husband, who makes a low bow if one of the former youthful companions of his dear half happens to pass by.

"It requires, indeed, more energy than a girl is generally supposed to possess, to make her confine herself, without murmuring or sighing, to a way of life so much more restricted. Granting even she should remain single, still the parental home will not be to her what it once was. To be brief, these promiscuous establishments are calculated to develop the roots of a vice which more easily thrives among women than men—I mean *envy*."

With Heidelberg our author was highly delighted and there he met with many objects which had peculiar attractions for his penetrating mind.—He describes in glowing terms its charming air, romantic prospects and convenient dwellings.—He proceeds,

"Should the wretched desire to brood alone over his sorrows; and that is what he always wishes to do at first, let him walk on the charming banks of the Neckar, or on the luxuriant mountains, or among the majestic ruins of the castle; or let him make little excursions to Weinheim, Heppenheim, &c. But if once his grief has broken through the pale of despair, if he no longer shuns mankind, and their bustling scenes, he may generally find amusement in the play-houses at Mannheim, Stuttgart, and Frankfort on the Mein. He will meet with diversion in Darmstadt, Heilbronn, Bruchsal, Hanau, Spire, Worms, Oppenheim, Offenbach; in short, to the right, to the left, and in every direction.

"The ruins of the castle are *unique*; the views around it awake the thoughts of a better life. The antique subterraneous walks afford employment to a lively imagination. They are said to lead to the town; but, being dangerous, it has been wisely ordered that they should be filled up. A few years ago an emigrant was swallowed by an abyss, having, with incautious precipitation, preceded his guide. Luckily for him some boys had a little while before followed him begging, and having marked the spot where he disappeared, he was at length extricated. He related that he had walked forward a considerable way in the vault, when he heard at a distance various confused noises, which echoed down upon him from the town.

town. At last he could distinguish the cries of those who were in search of him, and turned back. A rope-dancer likewise, erecting some poles in the market-place on which to fix his slack rope, was precipitated into the same vault, where he found some old rusty arms.

"The famous ton of Heidelberg is a pitiful curiosity, which does not even interest by its antiquity; for the old ton is gone to pieces, and the elector, Charles Theodore, by building a new one, has not gained immortality. Yet I would advise every traveller to go into the cellar, for he will find something which he does not expect, and which will please him just as it pleased me: it is CLEMENS.—I mean the wooden statue of an old fool of the electoral court, with a real fool's physiognomy. In this individual we recognize the *genus* at the first look. It is not so much wit (which is never pardoned any truth) as jollity (of which nothing is taken amiss) that lives and speaks in, and out of, this face. In the mouth of this lusty, well-fed personage, every thing is turned into joke; into home-felt joke; but never into bitter sarcasm. Indeed I should like to have such a fool about me, and I must find fault with all the crowned heads for having allowed such a useful custom to become obsolete.

"The statue of honest Clemens is going fast to decay, and surely that is a pity. His physiognomy alone gave me a lucid moment of delight, and I had much rather recall him to life than the celebrated Lady MORATTA, whose monument you find at St. Peter's church in Heidelberg. She died in the twenty-ninth year of her age, and notwithstanding her youth, understood several learned languages. Her husband too, one GRUMLER, is mentioned in the inscription by her side. You know, I am no admirer of those ladies, who are so *learned*, that they make of a husband a mere domestic animal.

"If you, my dear girl, ever come to Heidelberg, you will, perhaps, enquire for the spring called *Wolfsbrunnen*, which was so famous, and so pleasant, and at which our good king is said to have once taken his breakfast. Yes, in those times, lime trees, three hundred years old, formed the dome over the fountain, and their branches had grown so closely together, that they could be used like a floor to walk on, to place tables and chairs on the top, and make merry in the verdant twilight.

"The female visitors (so the neighbours relate) sat on the top of the trees, engaged in reading or knitting stockings; or even had a harpsichord placed by them; while the gentlemen played on the flute, among the umbrageous branches: in the cool grotto below, coffee or tea was made; the source murmured secretly, and invisibly behind the green tapestry, exhaling perfume. But all all this you must not now ask for: you will find nothing but a square basin, surrounded with trunks of trees. All those beautiful lime trees were felled a few weeks ago. 'Who gave these orders?' exclaimed I with indignation. 'The electoral treasury'—was the reply. Those thick trees yield fine wood, and the fat trouts in the stream could not bear the excessive coolness of the shade. I really wish that every counsellor of the treasury who consented to this robbery of beauteous nature, may be obliged to wander about, twice a year, in the parching summer heat and in the glow of the mid-day sun, panting in vain for such a shady spot.

"Oh, this is not the only sin which the spirit of electoral economy, which was never designed to hover over such a paradise, has committed, or at least wished to commit. It was intended to have demolished the magnificent ruins of the Hall of the Knights, in order to sell the stones. The fairy gardens of

of Schwetzingen were to have been let out for potatoe fields, as the expence of keeping them was deemed too great. This I call making a poet an accountant; but both these measures have been effectually protested against. With the Hall of the Knights, the ancient castle of Heidelberg would be deprived of its finest ornament; and if Schwetzingen causes a great expence, it on the other hand attracts a multitude of wealthy strangers, O! may every hand be blasted, which is eager to destroy whatever has given pleasure to mankind for centuries!"

At Mauren, the first post between Heidelberg and Stuttgard, he met with an affecting adventure which we cannot refrain from quoting:

"Entering the parlour of the post-house, I saw an old woman of fourscore sitting before the stove, chewing with difficulty a piece of bread, and drinking a glass of wine. By her side lay a crutch. In her youth she must have been handsome, her countenance was still pleasing, and the silent grief with which it was clouded, rendered her interesting to me. I asked the postmaster's wife whether she was her mother? 'No, indeed,' she replied, 'she is a very poor blind woman, who is obliged to live on charity, and who calls upon us occasionally, when we do for her what we can.'—'But she does not beg?' 'No that she never does; but all who know her, give her something.' I accosted the old woman: 'Have you been long blind?' I began. 'A short time ago,' said she, 'I could still perceive a glimpse of light, but now this is vanished; yet I cannot die.' Notwithstanding the concern which I seemed to express for her, she would not beg. This moved me: one word brought on another; she related her melancholy story. She had been married to a clergyman in Hanover, had children, and lived happily. Then came on the seven years' war, with poverty and distress in its train. She lost her all, pined in want, and yet kept up her spirits. She beheld her children expire, and supported them in the hour of dissolution. At last her husband died also: a long illness consumed what little property she had left: she was obliged to quit her place of residence destitute and forlorn.

"She was advised to go to her brother-in-law, a counsellor of appeal at Darmstadt. She did not know him personally, and report proclaimed him a strange character. Urged, however, by necessity, she ventured. Being scantily assisted by poor relations ('for,' said she, 'none of them had any thing to give'), she raised barely sufficient for her travelling expences; and came with the post waggon to Darmstadt. Trembling she approached her brother-in-law's door. A servant received her with considerable embarrassment, yet shewed her into a good room, and brought her refreshment. She remained alone several hours; but no brother-in-law made his appearance. Towards night the girl brought her a good supper; but, unable to eat from grief and agitation, she continually kept asking where her brother-in-law was. 'To-morrow, to-morrow,' said the maid, who perceived her uneasiness, and felt for her; 'first take a good night's repose, you need refreshment.' She could not sleep. In the morning the servants entered her chamber in tears, announced to her the burial of her relation a fortnight before, and his having bequeathed the whole of his considerable fortune to charitable and beneficent establishments. Here she began to weep bitterly, 'and yet I cannot die!' exclaimed she.

I forget how she came to this part of the country, in which she has been starving these fifty years, and cannot die. For a long time she received support from Heidelberg; but for the last eighteen months that pittance had

been stopped. As she sits still without begging, her pitiful form often escapes notice; and she gets little. She is somewhat prolix in conversation, but she relates her narrative in correct language, and with consistency: and the woman of education may be immediately distinguished. She accepts presents with blushing modesty, and returns cordial thanks without being abject. Her wish to die, and her invocations of death, are extremely moving. O how cheerfully shall I forgive the post-matter for having left his horses in the field, and made me wait longer than he ought, if this brief and unornamented tale furnish an opportunity to men of feeling, whether travellers or not, of affording relief to the poor blind woman! She will not long prove a burden to her benefactors; her friend will shortly grant her fervent wish, and softly remove her to her husband and her children."

In the different towns through which our author passes, he indulges in reflections, and frequently in unjustifiable satire upon the princes to whom they belong. The prince of Linange, for example, "must be a good sovereign, because every body speaks of him with affection;" but Ketzabue is *displeased with him*, because he restored to the Franciscan friars their convent at Sinzheim, which remained unfolded! Here the cloven foot begins to be visible; but it is unworthy of exposure. Had the Elector of Saxe Weimer been the owner of Sinzheim, we will venture to assert that our author would have had no cause for displeasure!

(To be continued.)

Oriental Tales. Translated into English Verse. By J. Hoppner, Esq. R. A. 8vo. Pp. 123. Hatchard. 1805.

IN a spirited and well-written preface, Mr. Hoppner, who now appears before us, for the first time, as a poet, gives a brief account of the motives which induced him to engage in a pursuit so remote from the regular course of his studies.

"My eldest son having the prospect of an appointment in India, the attainment of the Persian language became an essential point in his education; and among other books laid before him, was the *Tooti Nameh*, or *Tales of the Parrot*. It was in a translation of this work that I first read the tale of "the Afs and the Stag," the genuine merit of which struck me so forcibly, as to engage me in an attempt at putting it into verse, where I conceived the humour and whimsical gravity of the dialogue would be seen to more advantage. Whether I was right in this conjecture will be ascertained by those less partial than the most diffident author ever was supposed to be: and to their decision I shall readily submit; satisfied that what I may lose on the side of vanity, I shall gain in a more just estimation of my own powers, and in the subsequent management of them accordingly."

This is more than sufficient. As a relaxation from severer employment, we know not that he could have adopted aught more amusing: and there is something peculiarly pleasing in the idea of a father thus entering into, and connecting himself, as it were, with
the

the pursuits of a beloved son, from whom he was so soon to part.

By an easy and natural transition, he enters into a remonstrance with those who direct, or affect to direct, the taste of the present day, on their marked preference of the French school. On this he speaks with some warmth, and he has a right to be heard, both as a competent judge, and as indirectly affected by the illiberal decisions of those whom their own vanity, and the folly of others, have dignified with the high-sounding title of connoisseurs: a cold-blooded race who view with indifference the merits of their own countrymen, and are only roused to admiration by the productions of a foreign soil. "Of all canting," says Sterne, "that of connoisseurship is the most nauseating;" it is also the most dangerous; for while these modern Damalippuses exert themselves in influencing the public judgment, they are themselves the agents and the dupes of a set of interested traders, called picture dealers.

We have heard something like a murmur of *illiberality* at the mention which Mr. H. here makes of the performances of a female French artist. It is to be regretted that the itch of candour should so frequently break out in the wrong place. It should then have been felt, when the patronage which was solicited in vain for indigent merit at home, was exultingly lavished on extraneous imbecility. When foreigners come among us in *forma pauperis*, we feel no inclination to limit the bounty of the charitable and well-disposed; but when they take their station as rivals of our own artists, and when, by the price which they affix to their labours* (in a case where price is considered, with what justice we will not now examine, as the criterion of excellence) they lay claim to superior endowments, it then becomes a duty to examine their pretensions. It cannot have escaped Mr. H. that he stakes his own reputation on the justice of his decision: other hazard he has not to encounter; for, as he truly observes, the most prejudiced partizans of the works which he reprobates, will not suspect him of jealousy; and the world at large knows that his interests cannot be implicated in any possible determination of the question.

But we must proceed to the tales. The first, called *The Ass and the Stag*, is taken from the *Too-i Nameh*: it is truly humorous, and must give the European reader a very high idea of the talents of the Asiatics for keen and sarcastic observation. In its new dress, it has lost none of its beauties, and is, indeed, delightfully rendered.—We do not often meet with such poetry as the following, where

* "The world will scarcely believe that Madam Le Brun demands thrice the sum for her labours that Sir Joshua Reynolds received for works, which are a lasting credit to the country, at the latest period of his honourable life!"

the Afs, satiated with dainties, gives a loose to his inordinate vanity.

————— "How sweet,
 Prince of the branching antlers wide,
 The mirth-inspiring moments glide!
 How grateful are the hours of spring,
 What odours sweet the breezes bring!
 The musky air to joy invites,
 And drowns the senses in delights.
 Deep 'mid the waving cypress boughs,
 Turtles exchange their amorous vows;
 While, from his rose's fragrant lips,
 The bird of eve love's nectar sips.
 Where'er I throw my eyes around,
 All seems to me enchanted ground;
 And night, while Cynthia's silvery gleam
 Sleeps on the lawn, the grove, the stream,
 Heart-soothing night, for nothing longs,
 But one of my melodious songs,
 To lap the world in bliss, and show
 A perfect paradise below!
 When youth's warm blood shall cease to flow,
 And beauty's cheek no longer glow;
 When these soft graceful limbs, grown old,
 Shall feel Time's fingers, icy cold;
 Close in his chilling arms embraced,
 What pleasures can I hope to taste?
 What sweet delight in Age's train?
 Spring will return, but ah! in vain."

The second is from the same source. As a tale we meet with nothing more complete: its moral too is excellent, and though not so pointed as that of the former, is of more extensive utility. It is called, *The Faggot-Maker and the Fairies*, and is new, at least in its present form, to our language. The version is uniformly elegant, and the tale must be read as a whole to have justice done it. One short specimen we may extract; it breathes a kind of moral melancholy, which we should regret, in spite of its beauty, if we did not know that poets sometimes indulge in the luxury of imaginary woe, to which their ever-creative fancy gives the dark hue of reality. Of the poor faggot-maker, he says,

"Yet care his heart had little pain'd,
 And light the traces that remain'd.
 Where misery once usurps control
 She ever reigns.—Still, still, my soul
 (Though fortune long her brow hath smooth'd,
 And cheering hope my sorrows sooth'd)
 Looks from her secret chamber out,
 And views mankind with fear and doubt.
 Should pleasure in my path be found,
 Alred, I approach the enchanted ground;

Suspect,

Suspect, beneath each flower, a snare,
And tread, with trembling caution, there."

The third tale is *the Man and the Genie*. Mr. H. informs us that it is taken from a little volume published by the Rev. W. Beloe, under the name of *Eastern Apologies*: the filling up, however, is intirely his own, for in the original, it has a very jejune appearance. It is probably the source of the celebrated Belphegor, and a hundred other stories connected with it, which have appeared in all the languages of Europe. In the present version, it is distinguished by spirit and pleasantry:—yet it has one strain of unaffected pathos too beautiful to be omitted. After conducting the two friends to the capital of a great empire, he thus observes on the anxious and busy throngs which crowd his streets.

A different pang each bosom rends,
A faithless wife, insidious friends,
Disease, and meagre want, and strife—
Yet each still fondly clings to life:
On the new day their hopes they cast,
More big with sorrow than the last.—
So hope to me delight hath grown,
Who little else but care have known.
Of thee, my first-born joy bereft,
Hope fills the void thy absence left;
Hope breathes the gale must waft thee home,
And boasts a bliss—that ne'er may come!
But soft, my heart, affection rein;
My tale demands a gayer strain.

The conclusion of this little tale is highly amusing: it has also a quality not always to be found in writers more conversant with poetry than the author, it is very concise. Indeed we know no writer who comprises more circumstances in a given number of lines, which is not the least merit of a story-teller.

In the fourth, *the Seven Lovers*, he returns to the Tooti Nameh. This tale has uncommon merit: it is wild but not irregular; and presents a faithful picture of Eastern manners, more especially in what relates to the corruption of their tribunals. Mr. H. is singularly happy in his version of this tale, from which we could give many exquisite passages, were it not that the whole is so linked together, that any extract from it must be accompanied by an explanatory introduction, which our limits will not allow.

The fifth tale, *the Cow keeper and the Barber's Wife*, is taken from the *Heetopades*. It was introduced into Europe at an early period, and seems to have been a favourite. It appears in the *Speculum vite*, a collection of tales of the 13th century, in Boccaccio, and other Italian writers: it is repeated by Fletcher, in *Women Pleased*, and by Massinger in *the Guardian*. This may seem sufficient authority, and yet we are inclined to wish it had not found a place in the present work. We do not say this on account of any injury which the cause of

morality is likely to sustain from it; for if the fashionable world escape unhurt from the morbid *delicacy* of the "late Mr. Little," and the translator of Camoëns, we may venture to predict that they will, incur no danger from the lively but gross humour of this oft repeated story. Our objection is to its meanness and improbability, since, without supernatural agency, its success depends on the imagined operation of a miracle. It is but justice however, to add here, that the tale is given with more pleasantry by Mr. H. than by any of its numerous relaters, from Veeshnoo Jarma to Massinger.

The sixth, taken from the Tooti Nameh, and called *the Princess and Musician*, makes ample amends for the defects of the preceding one: a vein of rich and genuine poetry pervades it, which we were not prepared to expect in a first publication. It begins thus,

" In fam'd Benares lived, renown'd
For wealth, for wisdom, too, profound,
A Raja, who a son deplored,
Mis-shapen, rude, and little stor'd
With learning's ever-shining light
From which he, wilful, turn'd his sight:
Yet had he aptness to admit
The voice of sense, or light of wit;
For nature, not with step-dame thrift,
His mind had form'd; each lib'ral gift
Was his, with unripe seeds of skill,
That to mature but wanted will.—
To sickness we relief afford,
To sight the blind are oft restored;
The clay-coid dead to life may rise,
But who e'er made the stubborn wife?"

To mould him, the story says, he is married to a princess rich in beauty, wit, and every accomplishment, among which skill in music is predominant.

Touch'd by her fingers fair, the lyre
Now seem'd to breathe, now soft expire,
While the fond chords the heart around,
All sweetly vibrate to the sound.

The prince is little affected by these various excellencies, and the princess, instead of endeavouring to win on his indifference by degrees, treats him with contempt; this begets aversion on his side, and the usual consequences follow.

" Gray evening came in modest suit:
All, save the nightingale, was mute;
The winds in hollow grottos crept,
In their cool bowers the zephyrs slept;
Slow rose the moon in radiance bright,
And shed her soft, her silver light:
One milder beam stole on the fair,
Whose sighs with fragrance fed the air;

Sighs,

Sighs, to her breast, till late, unknown,
 Nurtured by despair, in hatred sown;
 For wealth had fail'd the bliss to shower,
 She vaunted in an idle hour.
 As lost in thought, her eyes she threw
 Wide o'er the expanse of heavenly blue,
 And, pensive, gaz'd on every star
 That studded Cynthia's pearly car,
 Sudden such notes arrest her ear
 As spirits blest'd might stoop to hear:
 Tuneful and sweet the measure flows,
 Like southern breezes o'er the rose,
 Lending a charm to things around;
 And all the air, and all the ground,
 A sacred silence still maintains,
 As if enamour'd of the strains.

These enchanting sounds proceed from an itinerant musician, with whom the princess, taking with her a casket of gold and jewels, elopes. They proceed but a short way before they come to a river, which the vagabond crosses with the precious casket, leaving the princess to her fate. What follows in the original is utterly unworthy of the commencement of the story, and the translator has shewn considerable ingenuity in striking out a catastrophe of his own, which points the moral, and renders the tale complete. As she wanders on the river's bank, bewailing her folly,

Sudden, the sound on which she doats,
 In every gale around her floats;
 Intrals her soul, and puts to flight
 The short repentance of the night.
 With the soft song her love returns,
 (For *will* no useful lesson learns)
 Wild, to the minstrel's haunt she makes,
 Through devious paths, through tangled brakes,
 And sees at length—but doubts her eyes
 Have forged the vision for surprise;—
 Again she looks—too true her sight,
 She listens—farewell all delight;
 O, curst mischance! O, bitter treat!
 It is her lord that sings so sweet;
 Her prince, whom lawless love has fir'd,
 And with celestial song inspir'd.

The following lines, which have a retrospective view, and account for the unsuspected accomplishments of the prince, are eminently beautiful.

“ He mark'd her dark, averted eye,
 Saw her his love, his converse fly,
 And while, with injured pride, he burn'd,
 Her unendear'd embraces spurn'd.

His

His soul depreſs'd, but not ſubdued,
 He nurſed a proud, a vengeful mood;
 Yet wiſdom's ſeed (if right I ſpell)
 Left not to periſh as it fell,
 But ſed with ſcience kindly dew,
 The immortal plant, till fair it grew.
 His mind, in ſecret, richly died,
 With arts to indolence denied;
 And muſic, plaintive maid, he woo'd,
 In her loved haunts, ſweet ſolitude:
 But ſcorning pleaſure to impart
 To one who ſhook him from her heart,
 He hid from all his wondrous ſkill,
 And ſeem'd the ſame dull ſtatue ſtill.
 " Ah! not FROM ALL: one tender maid,
 Sequeſter'd in the foreſt's ſhade,
 Was conſcious of his matchleſs ſtrains;
 And well her love repaid his pains.
 Here frequent, when the queen of night
 Hung forth in heaven her croſcent bright,
 He from his joyleſs palace ſtole,
 And pour'd in melody his ſoul;
 While ſhe, the fair for whom he ſung,
 Enraptured, on his boſom hung."

There yet remain two tales, the *Three Beggars of Bagdat*,* and *The Phyſician of Delhi*, not inferior in merit to thoſe which precede them; but which our limits will not allow us to particulariſe. We muſt now take our leave of the tranſlator, and we confeſs it would not be without regret, if we thought it was for the laſt time. So, indeed, he tells us, but we have learned diſtruſt from high authority:

Ipſe ego, qui nullos me affirmo ſcribere verſus,
 Invenior Parthis mendacior, &c.—HOR.

If, however, we have the pleaſure of meeting Mr. H. again, we hope it will be on original ground: he has ſufficiently ſhewn, by his variations and additions in the preſent inſtance, that he poſſeſſes both invention and judgment. His claims to very conſiderable poetic powers are indiſputable; he has more harmony than Prior, and more briſkneſs than Gay, and muſt, if leiſure or inclination induce him to purſue the cultivation of this pleaſing branch of the art, ſtand in the firſt rank, if not in the front of our Engliſh Fabuliſts.

* The running title of this tale is a miſnomer: it ſhould be the *Four Beggars of Bagdat*, for ſo many are named.

Observations on the Poor Laws, and on the Management of the Poor, in Great Britain, arising from a Consideration of the Returns now before Parliament. By the Right Hon. George Rose, M. P. 8vo. Pp. 44. Hatchard. 1805.

OF all the matters connected with the political economy of a state, there is scarcely one of greater importance than the management of, and provision for, the poor. Whether it be considered in a religious, moral, or political point of view, it must appear of infinite consequence; more especially when, as in this country, the poor consist (as it appears, at least, from a table annexed to this pamphlet, and drawn up from the late returns to Parliament) of little less than one eighth of the whole population, and their support is attended with an expence of *more than four millions annually!* Indeed we have long regarded the growing burden of the rates for the maintenance of the poor, as one of the most serious evils under which the nation labours, and one which loudly calls for the application of some effective remedy. So grievous is this burden in some parts of Essex, that the poor-rates amount to nearly double the rent of the land. Great, however, as this evil is, it is but one of those which result from the present mode of managing the poor. Having expressed this opinion, we must, of course, declare ourselves highly indebted to any gentleman who directs his attention to the subject, with a view to facilitate the discovery of adequate means for the diminution or removal of the grievance so justly complained of.

Mr. Rose is of opinion that, though the expence of maintaining the poor has been so greatly increased within the last twenty years, the situation of the poor has been far from improving. We are not prepared to speak with decision on this point, because our observation has been principally limited to London and its environs. But as far as that observation has extended, we think it but justice to say, that the situation of the poor (we speak of such as are relieved in workhouses) has been very materially improved. More cleanliness, more comfort, and more industry, are observable now in the workhouses which we have inspected, than were to be found there, some years ago; and, in all respects, the present and future welfare of the poor are better attended to.

“ The money (says Mr. Rose) expended exclusively on their account, in 1803, amounting to 4,267,000*l.* is much more than double the amount of that expenditure on the average of 1783-4-and-5, and more than treble that of 1776.”

He then remarks, that the comforts of the poor are not increased, in which opinion we cannot, for the reasons stated above, agree with him, and pursues his subject thus:

“ When the extreme value of the object at which we aim is considered, we surely should not easily abandon the hopes of effectually preventing the
miseries

miseries of the poor, keeping in our view the practicability of reducing the rates for their maintenance, and the many incalculably good consequences which would follow from the employment of them."

Here we fully agree with our author, and we are of opinion that the only effective means of removing the existing evil, is the finding proper employment for the poor. It by the exertion of houses of industry throughout the kingdom, such employment could be supplied, we think it should become a national concern, a sufficient fund for the purpose should be raised by a loan, and the interest defrayed by a tax upon candles, or upon some other article of *general* consumption. At Shrewsbury, if we mistake not, this expedient was tried, and succeeded to the utmost expectations of those by whose advice it was adopted. Why recourse has not been had to it, in other populous districts, we know not. Mr. Rose, very properly, enters his protest against the notion of Mr. Matthews, that marriages should be discouraged among the Poor. We are decidedly of opinion that they should be *encouraged* as far as possible; and we wish much to see a society established for the sole purpose of promoting this object; by defraying the expence attending the marriage-ceremony, and by affording occasional assistance to married persons, distinguished for their industry, sobriety, and good conduct. Sure we are that such a society would do more than any other, for the eradication of vice, and the promotion of virtue; for at present, there exists not any portion of mankind so profligate as the poor, of the metropolis in particular. It is a fact, that a very small proportion of them are married; they mostly live in a state of concubinage, and riot in every species of debauchery of which the promiscuous intercourse of the sexes will allow. The evils resulting from this state of the lower classes of society are most glaring and multifarious. The removal of them must, of necessity, be a work of difficulty and of time. But every effort for that purpose will prove abortive, without the adoption of two previous measures;—the encouragement of marriages; and the vast diminution (if not the total suppression) of the consumption of spirituous liquors. The abolition of pawnbrokers' shops would also greatly accelerate the accomplishment of this grand object.

Mr. Rose is of opinion, that the great desideratum is "some more effectual and more extensive mode of instructing the poor than has yet generally been devised," and he anticipates the greatest possible advantages from the adoption of such a mode. On this subject, we confess, we have very great doubts. To instruct the poor, indeed, and all others, in their duty to God and their neighbours, is certainly an object of primary importance; and there is no means so proper for securing to them such instruction, as the enforcing their regular attendance on divine service, in their parish churches. But the kind of instruction which is acquired by attendance at many of the Sunday-schools, is of a very different nature; and, on the whole, it appears to be a matter of doubt whether such schools have been beneficial to the

the poor or not. This, however, is a subject which ought not to be discussed in a superficial manner; and it would be foreign from our purpose to enter upon a full view of all the circumstances which must necessarily be taken into consideration in the discussion of so important a question.

The objection urged, by some respectable writers, to the employment of the poor in workhouses, on the ground that it would be the means of depriving others of employment, is successfully combated by Mr. Rose; and, indeed, it is an objection that would equally apply to the employment of the poorer classes of society in their own houses. Our author thinks that one of the best means of improving our present system, is by the abolition of workhouses, except in large towns. Certainly if no more care is to be taken in future, than has been hitherto taken (generally speaking) to render the labour of the poor productive, the abolition of workhouses would be an act of wisdom. But if overseers were made to perform their duty, and to exert themselves properly for carrying into effect the salutary provisions of the statute of Elizabeth, we are persuaded that a greater improvement of our system might be obtained by the increase of houses of industry, than by the suppression or diminution of them. There is one advantage resulting from such institutions, which does not seem to have entered into Mr. Rose's contemplation. We allude to the salutary check which, in some instances, it affords, to applications for parochial relief. There is a degree of disgrace attached to a residence in a workhouse (except where age or infirmity supplies a manifest and unanswerable excuse) the removal of which, we are convinced, would multiply applications for relief beyond all calculation. Lest we should be thought singular in our opinion on this topic, and be considered to have spoken too harshly, we shall quote the sentiments of a venerable Judge on an analogous case, who, in speaking of the statute 9 Geo. III. c. 7. said, "One object of the statute was to encourage industry, by holding out *the disgrace of going to a workhouse*, &c. and, if parents could obtain a maintenance for their children, without being compellable to go to the workhouse, idleness would be thereby promoted among artificers and manufacturers." Our experience has furnished us with repeated proofs of the justice of this observation. Indeed, by the facility with which parochial relief is, in general, obtained; and more especially by the thoughtless manner in which numerous writers of the present age have descanted on the *rights* of the poor; a kind of moral revolution has been produced in their minds, which has not been sufficiently attended to. Twenty years ago, the best founded application for relief was always attended with a visible embarrassment, that demonstrated the reluctance of the applicant to make it, and his conviction that there was something humiliating, if not disgraceful, in it; but since paupers have been taught to think more of their *rights* and less of their *duties*, this laudable feeling has entirely disappeared, and the application for relief is very frequently urged with the most unbecoming

coming confidence, and not seldom with the most unblushing impudence; in short, the relief is no longer solicited as a favour, but claimed as a right; and the certainty of receiving it has, in too many instances, nearly annihilated the spirit of industry. This is a most serious evil, which we earnestly recommend to the attention of our author.

In speaking of the refusal or neglect to employ the poor at their own houses, which, notwithstanding our observation on workhouses,* we are ready to admit, would, to a certain extent, be a most desirable thing. Mr. Rose observes, "If I should be asked why I do not interpose as a magistrate, and order relief for such persons at home, my answer would be, that I have hitherto confined myself to remonstrances and persuasion, by which I have sometimes, though with difficulty, succeeded; thinking that it is, on the whole, more for the interest of the poor, as well as more consonant to my own feelings, to avoid the other course till the last extremity." Mr. Rose does not seem to be aware, that the law vests no such power in a magistrate, except in such places in which there are no workhouses or houses of industry; in other words, in such places only in which the poor are maintained by contract. The limited power vested in the magistrates to order relief in such cases, is given by the statute 36 Geo. III. c. 23. which contains a proviso, at the end of it, expressly barring its extension to places in which houses of industry have been, or shall be, established under the authority of 22 Geo. III. c. 83. or of any local act. It is, indeed, much to be wished, that the magistrates were intrusted with a much more extensive power to order the relief of paupers at their own houses; for, exercised, as no doubt it would be, with becoming circumspection and discretion, it would often be productive of beneficial consequences, and would sometimes prevent acts of oppression on the part of overseers.

Mr. Rose, at the close of his observations, recommends a more favourable attention to friendly societies, which, he tells us, contain upwards of 700,000 members, of both sexes, in England alone. If he had seen so much of benefit societies as we have, he would, we incline to believe, think very differently of them. If he will apply for information on this subject, to acting magistrates in the metropolis, he will learn that, there at least, such societies are the sources

* In farther confirmation of our opinion of the utility of workhouses when properly managed, we quote the following remark of Lord Mansfield: "The want of workhouses was soon felt as an inconvenience; they were not long after introduced by the Legislature; and, if well regulated, a most desirable mode of relief they are; they supply comfort and accommodation for those who cannot work, and employment for those who can. In many instances which have chanced to fall within my knowledge, particularly on the Midland circuit, they have reduced the annual amount of the poor's rates one half."

of endless contention, imposition, and fraud. And he would render a real benefit to the community, if he would frame a new law for the regulation of friendly or benefit societies, calculated to remedy the enormous abuses to which they are now exposed.

We trust that this laudable effort of Mr. R. to direct the attention of other able men to the very important subject of the poor laws, will be productive of the desired effect.

Travels through Denmark, Sweden, and part of Italy, in 1798 and 1799. By John Gittbole Küttner. Translated from the German. 8vo. Pp. 200. 1805.

THIS work is the production of a writer whose talents are held in a considerable degree of estimation on the Continent; and of which, perhaps, they are by no means unworthy. M. Küttner may indeed be described as a traveller by profession, since he has passed through and resided in countries for the avowed purpose of considering objects in different points of view, and drawing from them impartial conclusions. Hence it is precisely to such a traveller that we ought to refer for the purpose of acquiring a comparative knowledge of the state of civilization, the progress of the arts and sciences, the theological and political tenets and opinions—in short for every kind of information which may be expected from an accurate and enlightened observer of men and manners.

We know that M. Küttner's publication of *Travels in Denmark*, is highly esteemed on the Continent, where it has gone through several editions in a short space of time. The author, it appears, resided for some months in England, and he has in many parts of his work availed himself of the opportunity of paying a just tribute of applause to the honest virtues of our countrymen, when contrasting various traits in their character with those of their northern neighbours. Indeed the whole of his work bears every appearance of that fair investigation, and those candid strictures, which none but a man of very considerable knowledge could be expected to undertake and to publish.

The work is comprised in a series of Letters, and though we have observed that in the details of his journey, and in his statistical remarks on the different towns through which he passed, the author is by far too minute, yet it should be recollected that he wrote not for the opulent English reader, whose inclination cannot be expected to lead him to pursue the same route, but principally for the inhabitants of the North of Europe, to whom his book must serve as a valuable itinerary.

The translation of this work, from which we have made our review, (not having received the original) is given in the Collection of Modern and Contemporary Voyages and Travels, mentioned in our last number. The translator states, that he has judged it proper to dispense

dispense with the author's desultory observations on Hamburgh and other well known parts of Germany, and has conducted the reader *at once* to his entrance into Denmark. Whether the majority of his readers will thank him for this kind of *Almodeal* conveyance, is a point which we will not stop to determine: but for our own part we shall enter our decided protest against such liberties, which as we have already observed in our account of Cassas's Travels, can only tend to diminish the value of any work, in the opinion of readers of judgment. To us who consider Hamburgh as the centre of our commerce, and as the general point of communication with the northern part of the continent, the passages which have been omitted would perhaps have been the most interesting; and it would have been more judicious to omit the many dull accounts of the author's passage in Denmark from one village to another, than a description of Hamburgh, which from its great commercial importance, must necessarily have contained many objects that could not escape the attention of such a reflecting traveller as Küttner.—It seems, however, that it was desirable to render complete in the volume of "Voyages and Travels," every translation or other work that had been inserted during its publication periodically; and as too great a number had been commenced, a sacrifice of some sort became necessary. We hope, however, that the judgment of the editor will induce him to abandon this unfavourable practice in the continuance of his labours.

Letter I. contains a detail of the journey of the author from Kiel to Korseör, with many remarks of importance to travellers, on Sleswick, Fleusburg, Sunderburg, and other principal towns of the Dutchy. The roads are well preserved, and our author constantly travelled twenty miles in five hours.

A good idea of the general state of Denmark may be formed from his observations on the places through which he passed.

"In the towns every thing exceeded my expectation. The inhabitants are more conveniently lodged and better clothed, they are more cleanly; in a word, they appear to possess greater affluence than persons of the same class in most of the small towns of Germany. I almost every where fancied myself in Holland. The houses are small, low, and frequently consist only of the ground floor; but they are extremely neat and have a great number of windows, which are kept so clean, that, in passing, I often had an opportunity of witnessing the order, cheerfulness and comfort which prevail within.

"Nor is this the case only in the towns; I likewise saw a great number of good houses in the country. Every one appears not only to be acquainted with the conveniences and comforts of life, but likewise with a species of luxury, generally found among people who live near the sea, and who, by navigation and their proximity to sea-ports, procure things which the lower classes in more inland provinces scarcely know even by name. Even the smallest cottages have an appearance of cleanliness and affluence highly agreeable to the feelings of the philanthropist.

Between Eutin and the Great Belt, that is, in the bishopric of Lubeck, in Holstein, Sleswick, and Jutland, I did not meet with a single human creature.

creature but what had shoes and stockings. In Funen, and only there, the shoes of the common people are mostly of wood, and that island, in general, cannot sustain a comparison with Sleswick. I observed scarcely any beggars.

"But, as, on the one hand, every individual appears to possess a competence, so, on the other, no traces are to be found of opulence, grandeur and splendour. Most of the houses in Leipzig would here pass for palaces, and the habitation of many a German farmer would be taken for the residence of a nobleman. Large store-houses, extensive manufactories, and magnificent public buildings, are as rare as splendid equipages, and smart livery-servants.

"The roads, if not always good, are at least tolerable. Here and there we met with sand, but we always went twenty miles in about five hours. The extra-posts ought by right to proceed at the rate of nearly five miles an hour, and I could discover how rigorously this injunction is enforced by the government, from the anxiety manifested by the postillions, on their arrival at the end of each stage, to obtain a written certificate, in which the traveller testifies his satisfaction. They were, at the same time, extremely civil, good-tempered, and always contented with what I gave them. I likewise travelled, without opposition, with only four horses, whereas in both Upper and Lower Saxony, and also in Pomerania and Silesia, I was subject to incessant vexation on this account, and was frequently obliged to take six."

Tunen and the other Danish Islands produce an abundance of corn, which is exported chiefly to England. Our author, however, thinks that this produce is not so much in consequence of the fertility of the soil, as of the scantiness of the population. In 1787, the whole population of Denmark Proper only amounted to 840,045 souls, deducting 86,133 for the number then in Copenhagen; a population certainly very diminutive for such an extensive tract of country. This calculation educes from our author the following judicious remark:—

"If we reflect, that this kingdom has not been involved in a single war of any duration or consequence, since 1718, we may almost affirm, that no other country in Europe has enjoyed such a peace, excepting, perhaps, Sweden, which during the same period has been engaged in no war, but what was very short and scarcely worthy of notice. What might not, under such circumstances, be expected of a kingdom so advantageously situated for commerce, possessing such an immense extent of coast, and so many harbours? It is, however, the fact, that, with respect to population, agriculture, manufactures, commerce, opulence, and every kind of improvement, this country is far behind most of the southern states of Europe, though the latter are, in general, less extensive, and have been harrassed by almost incessant wars. If it be likewise taken into consideration, that Denmark has had no improvident sovereigns during this period, but that it is, on the whole, better governed than many of the southern states, we must admit, that, if the country fall short of our expectation, this circumstance must be attributed to the want of energy in its inhabitants, and the high northern latitude under which most of the provinces of this extensive kingdom are situated."

The small island of Sprøe is worthy of notice. It is about four miles in length, and not quite so broad; and contains only a single farm-house.

"It lies," says M. Küttner, "in the middle of the Great Belt; which in this part is 18 miles over; and in winter is a remarkable station for the post, which regularly stops there. It is conveyed, when the Belt is frozen, in what is termed an ice-boat; to which belong five men.—You may judge of the size of the boat, when I tell you, that these five men are obliged, partly to drag, and partly to carry it, with all that it contains, according as the ice, which is frequently uneven, and the drifts of snow permit. If there are passengers, a larger boat is taken; but all, without exception, must assist to carry. This is the rule, and it is highly necessary; if for no other reason, at least for the personal safety of each individual. These northern seas are never completely frozen: a great number of holes are left: and which could not be crossed without the assistance of a boat. I was very lately informed by a Russian, that it is never possible to go from Peterburgh to Cronstadt, entirely on the ice; but, that it is always necessary to take a boat upon a sledge. In this manner, the boat is carried or dragged along, and used wherever it is found necessary. Sometimes the ice breaks under the weight; the crew then drop the boat, and jump into it. If it fall in a tolerably horizontal position, all is well;—but, it frequently sinks only at one end; and at such times, the poor fellows have a dangerous piece of business; yet, I am informed, it very seldom happens, that any person perishes; and still more rarely, that the boat is lost. With this fatiguing and laborious exertion, it takes the men a whole day to reach the island of Sprøe; where they refresh themselves, and pass the night at the farm-house; and the next morning set out on the second stage to Korsør. The island of Sprøe belongs to a nobleman of Fünen, who keeps a farmer upon it; but, as it is a regular post-station in winter, the king has erected a building for the accommodation of passengers, whom the farmer furnishes with provisions and other necessities.

"The keel of the boat is shod with iron; and it is suspended by cords, from the shoulders of the people, so low, as rather to be drawn along like a sledge, than carried. If the ice be perfectly level, the cords are lengthened; and then the boat is drawn entirely. The reason why this sea is never, or at least, very seldom, completely frozen, is the current which always sets in between the two islands. From Nyeborg to Knuthovæl or Canute's Cape, the extreme point of Fünen, is four miles and a half; from the latter to Sprøe the same distance; and from Sprøe, to Korsør nine miles."

From Korsør our traveller, without any remarkable adventure, arrived at Copenhagen, where he found a wide field for description and remark. Indeed we know no other account of this city which can be compared for interest with that of M. Küttner. He considers it to be one of the finest capitals in Europe, and conceives that it is indebted for its present beauty to two dreadful conflagrations, one of which occurred in 1728, and the other in 1794. The former destroyed 1650 houses, besides public buildings, and the latter nearly 1000; so that a very small part of the city is above a century old; and

and there are but two houses which have stood two hundred years.

" Copenhagen is divided into three principal parts; the Old Town, the New Town, and Christianshaven. As the first was, for the greatest part, destroyed in 1728, and again in 1794, it is, properly speaking, the newest portion of the city. The houses are rebuilt in a superior manner, and the plan of the streets has been altered; so that, in many places, one street now occupies the space which formerly contained two. In reconstructing them, a peculiar method has been introduced, which I never met with before; but which, from the advantages it affords, is worthy of attention. All the corner houses, instead of forming right angles, are rounded off at the turning; and though this practice spoils the form of the corner rooms in each story; yet, this is a trifling consideration, when compared with the public benefit with which it is attended.

" The New Town, and Christianshaven are, consequently, the most ancient parts of the city; and these were built between the years 1588 and 1647. The Seamen's Quarter, which differs greatly from the other portions of Copenhagen, was likewise erected during that period. It contains upwards of 30 streets, all of which are laid out with great regularity; the houses either consist only of a ground-floor, or are but one story high. These huts are small; but their whole appearance is far from contemptible. They are inhabited by the seamen belonging to the navy, and the numerous labourers employed in the dock-yard.

" The New Town, as I have observed, is, properly speaking, the most ancient; but to this an exception is formed by a considerable portion, generally called Amalienburg, (from a castle of that name, which formerly stood on this spot) built during the reign of the late king, between the year 1746 and 1765. In strict propriety, this part should be denominated Frederic's Town; for, besides the spot on which the castle of Amalienburg and its gardens formerly stood, it contains several large palaces, and a great number of other respectable buildings. This part of the city would not make a despicable figure either in London or Paris, Rome or Turin, Vienna or Berlin. I was particularly struck with the beauty of a square, of a perfectly regular form, composed of four large edifices, and several smaller buildings; and opening into the same number of streets.—In the centre is an equestrian statue of Frederic V. in bronze. One of the four principal edifices is inhabited by the king; another by the prince royal of Denmark; the third by the king's brother; and the fourth is the Academy of Naval Cadets. In this quarter are likewise situated many other magnificent structures, as, the residence of the duke of Augustenburg, that of count Bernstorff, &c. All the streets round the square are very fine, and contain a great number of large and remarkable buildings, of which I shall only mention the hospital, the institution for lying-in women, Classen-house and library, and Frederic's Church; or, as it is more commonly called; the *Marble Church*. This part of the city appears to be appropriated to persons of rank and property; and in like manner, the Old Town is inhabited principally by shop-keepers and trades-people of every description.

" The newest houses in the Old Town are built of brick; and most of them have three stories, besides the ground-floor. Their style is neat and simple; but many are embellished with columns and pilasters, and have other claims to architectural beauty.

" Another very beautiful square in Copenhagen; is the New Royal Market; which is not only the largest in this city, but one of the most extensive that I have any where seen. It is almost entirely composed of stately buildings, as, the Academy of Painting and Sculpture; behind which is situated, the Botanic Garden, and which was formerly a royal palace, called Charlottenburg; the theatre; the great hotel; the artillery-house, &c. In the centre is a marble equestrian statue of Christian V.

" The theatre is small; and yet it is the only one in this comparatively extensive city. The performances are in the Danish language; but the house is not opened, excepting when the king is in town.

" Religion appears to be out of fashion at Copenhagen, as in most other places. Magnificent churches were formerly erected, while part of the inhabitants frequently wanted a roof to cover them; but I here observed, that none of the churches burned down in the year 1794, have yet been touched. This conflagration began in the Holm behind the arsenal, and the cause has never yet been discovered. As this calamity reduced so many families to the state of houseless wanderers, the government ordered a great number of tents to be pitched in the fields round Copenhagen, for the reception of those who were unable to procure any other asylum. A multitude of small dwellings for the poor have likewise been, from time to time, erected, in the ruins of the Great Palace. This beautiful and magnificent edifice, called Christiansburg, was burned at an earlier period, in the same year; and nothing was left standing but the bare walls and the cellars, the vaulting of which was so solid, that the fire could not penetrate. These cellars are still inhabited by poor people. To my knowledge, I never saw a more extensive, more beautiful, and more magnificent palace; indeed, I doubt, whether I ever beheld its equal. How great, how sublime, even amidst its ruins! It is a regular square, inclosing a court. The length of each of the principal sides, or of the body of the edifice, is 367 feet; that of the wings 389; and the height of the former 114. Four thousand persons were supposed to be contained in it, when the whole court was in town; but that number is, probably, somewhat exaggerated. It is of brick, but the body of the building was faced with stone; the wings, as may now be seen, were only stuccoed; but, formerly, this must have been almost imperceptible. The walls, at their base, are ten feet thick, and rest on nine or ten thousand piles; for the ground being surrounded with water, is so bad, that a sure foundation could not otherwise be obtained.

" The palace, like most buildings of this kind, consisted of high and low stories or floors, and had three of each. The lowest part is entirely over-arched; and above this is the first floor. Then comes a *mezzanino, entre-sol*, or half-floor, which is succeeded by the second story, formerly the apartments of the royal family. Above, is another lofty story, and a low floor with square windows terminates the building. At the top was a balustrade, that went round the whole, inclosing the roof, which was of copper.

" As the proportions of this edifice are well preserved, its vast magnitude does not, at the first sight, strike the spectator. The eye, however, obtains a standard, on observing that the first story has been divided into two; and thus, a double range of dwellings is made for the poor. The windows are walled up; but two smaller apertures are left in each; one of which

which serves for a window to the lower, and the other to the upper apartment. Two stair-cases are covered, from the top to the bottom, with marble, and have each 183 steps.

"Christiansburg affords a striking demonstration of the difference of the times, and the poverty of the present. This great and magnificent edifice was built by Christian VI. who exacted no aid from his subjects towards its erection. After it was burned, extraordinary taxes were immediately imposed, for the purpose of re-building it; but nothing has yet been done, and many even assert, that the idea is relinquished, probably because the expence is thought too great for the nation to be able to defray.

"Since the conflagration, the walls of this building have suffered exceedingly, from exposure to the weather. In the course of ten years, if better measures be not taken than have hitherto been adopted, the whole will be one vast ruin; and it will require immense sums merely to carry away the rubbish, as the materials will certainly, by that time, be unfit for any other purpose. I have frequently visited this palace, and rambled through it with sensations of regret and pleasure.

"Near Christiansburg stands the Exchange, one of the few buildings from the time of Christian IV. It is quite in the ancient style; but is a very extensive edifice 400 feet in length; and is covered with lead. Only the first hall is appropriated to the use of the merchants: it is much frequented. The other part of the basement is occupied by shops. In those of the four book-sellers, which are situated in this place, I had reason to remark, how very little connection there is between the neighbouring kingdoms of Denmark and Sweden. I would advise the traveller, who intends to visit the latter country, to procure any maps or books relating to the language or literature of Sweden, which he may want, before his arrival at Copenhagen; for, if he expect to meet with them there, he will run a great risk of being disappointed."

Some particulars follow relative to the arsenals of Denmark, which are very curious. It seems the whole navy lies in the harbour of Copenhagen. The rope-walk for the making of cables is 900 Danish feet in length. In the model-house was a very complete model of a man of war, which could be taken into small pieces in a few minutes. It had occupied several men for nine years. At the time our author visited Copenhagen, (July, 1798), the whole naval force of Denmark consisted of twenty-four ships of the line; the largest of which was of 84, and the smallest of 64 guns. One called Christian VII. mounted 100, but she draws so much water as to be unnavigable in the Northern Seas.

The following remarks on the expence of living in Copenhagen are worthy the attention of those whose affairs may call them to that capital.

"Every thing is extremely dear in Copenhagen; and though I should spend more in the course of a year in London, yet here I consider many articles as dearer, because they are so much worse. When things in general are high in price, it is commonly a sign of the opulence, abundance, and luxury of a country; but at Copenhagen the rule appears to be reversed. In England and Holland, most articles are dear, on account of the great demand for them; here, on the contrary, every thing is dear, be-
cause

cause there is a scarcity of every thing. A housekeeper, of the middling class, informed me that the family of a citizen must live with the greatest frugality not to spend more than 2000 Danish dollars (each about 3s. 6d. English) per annum.

"Even wood is uncommonly dear, though Jütland and Norway abound in that material. The fact is, both those countries export the timber which grows in the neighbourhood of water, not only to the Danish islands, but likewise to England, France, and Holland, and consequently it is not cheap, even on the spot: while the immense woods, which are situated at a distance from the sea, and from any river, are absolutely of no value. Vast quantities every year decay, or are felled and burned, merely for the sake of the ashes, which are then employed as manure.

"If the Danes, in general, be poor, the government is in the same situation. It is evidently in the greatest want of money, as every thing connected with it attests. It is unable to rebuild the great palace, though extraordinary imposts have been levied for the purpose; Charlottenburg has been resigned to a private individual; Sophienburg sold; the Hermitage, a small insignificant building, is no longer habitable; and Hirschholm, where twenty-six years ago the whole court resided, is falling to decay. Even Fredericburg, now the principal country residence of the Royal Family, and where they regularly pass the summer, is in a very crazy condition; and I have remarked certain parts of it, which no English gentleman with an income of 3000l. a year would suffer to remain near his house. As this palace is situated near the road from Roskilde to Copenhagen, we alighted and walked round it. Excepting two centinels, not a single living creature was, at first to be seen. We went into the great court, which is enclosed by this extensive building, but a death-like silence every where prevailed. At length I discovered a servant, of whom I asked a few questions, and who, to my no small astonishment, informed me, that all the branches of the Royal Family were at that moment there. On a second visit I found the same solitude and silence.

"The gardens are in the French taste, and are neither laid out in a grand style; nor kept in good order. On that side of the palace towards Copenhagen, runs a walk shaded with trees, bordered by a lofty hedge, and provided with numerous seats, commanding a noble prospect of the city. From this point Copenhagen appears really grand and magnificent. Near it you see the island of Amack, the sea on each side and beyond it, and the Swedish coast in the distance.

"The Danish government is poor, and is, therefore, obliged to be economical. The whole revenues of the state do not quite amount to seven millions of dollars; and of this sum, two thirds are expended in the maintenance of the army and navy. I was assured by a Danish general, that the number of the land forces was not less than 60,000 men, which is an immense proportion for a country containing, at the utmost, no more than 2,390,000 inhabitants. All these troops, it is true, are not on duty during the whole year, and are less prejudicial to the population, because a great part of them are foreigners. The navy likewise requires vast sums, but, to do it justice, it is in the finest order.

"The Crown-prince, who is in reality at the head of the government, exhibits an example of great frugality, spending little on his establishment, and still less on his pleasures. He is extremely active, and in his character predominate a certain regularity and austeri-
that

that he is, upon the whole, less beloved than, for his many excellent qualities, he deserves to be."

The palaces of the King and the Crown-prince are, in the opinion of our traveller, far beneath regal dignity; but it should be remembered that the royal family in Denmark have, since the destruction of Christiansburg, resided in private houses. The only building worthy of particular notice in the vicinity of Copenhagen is the castle of Rosenburg, which was erected by Christian IV. Amongst its curiosities are an extensive service of massy gold plate, used by the royal family on certain annual festivals; a greater collection of old Venetian glass than is to be found in any part of the world, and some interesting tapestry representing the principal occurrences in Danish history.

(To be continued.)

Sermons. By Sir Henry Moncrieff Wellwood, Bart. D. D. and F.R.S.E. 8vo. Pp. 480. Whyte and Anderson, Edinburgh; Longman and Co. London. 1805.

THE Ministers of the Church of Scotland, since the rage for extraordinary preaching has somewhat subsided in the North, have given to the world many specimens of their pulpit abilities. The Sermons of Blair, Logan, Craig, Charteris, &c. evince that good taste and sound doctrine are not confined to the Southern part of our island. The respectable author of the Sermons now before us claims our attention, not by the higher tones of eloquence, but by a perspicuous arrangement of his subject, clearness of expression, and earnestness of manner: thus the mind of the reader requires no extraordinary effort to understand the sentiments of the preacher, and the manner conveys it impressively to his heart.

The volume consists, of fourteen Sermons on the following subjects; On the unequal Allotments of Providence. On the Minute Improvement of the Blessings of Providence. On Self-denial. On the Form of Godliness. On Christian Faith and Morality. On the Result of good and of bad Affections. On the Inheritance of a good Man's children. On the Doctrine of Grace. On the Conduct of Providence to good Men. On the general Spirit and Effects of Christianity. On the universal Promulgation of Christianity, two Sermons. Prospects of Futurity. On the Cultivation of Personal Religion.

The Reverend Baronet is what is called a *Gospel* preacher in the good sense of the term: not one of those wild and misleading preachers, who set Christianity and morals at variance by their perversions of Scripture; who pervert the understanding and contaminate the heart; but one who (according to his own words) preaches "the faith of the Gospel in *practice*, applied to every situation of the human mind." He lays before us the peculiar doctrines of the Christian religion,

and displays their high importance ; while his morality is drawn from, and illustrated by, the Holy Scriptures. As a specimen we give the following extract from the Sermon " on the unequal Allotments of Providence."

" Our original ideas of the perfections of God, and of his immarable justice, are sufficient to satisfy us, that our talents and advantages are in general the measure of our duties, and must have an intimate relation to the account which we shall render to God.

" We go a step farther, when we consider the rules by which the principles of our nature lead us invariably to form our estimate of one another. We do not require from any man services which we are sensible he has not the means of fulfilling, or the use of talents which we know he does not possess. We do not judge with equal severity of the same defects in an ignorant and in a well-informed man ; or take the same view of the extent of duties, common to both, which they have very different means of discharging. We distinguish exactly betwixt the ignorance which is invincible, and that kind of incapacity which is the effect of deliberate negligence and perversion. We estimate the fidelity of men, in all situations, by the opportunities which they might have used, and do not in any instance connect it with those which were entirely beyond their reach. As far as morality is concerned, the diversity of our talents is uniformly taken into our account, when we are judging among ourselves of good conduct or demerit.

" The impressions of justice with regard to one another, which are engraven on our minds, although, from our ignorance of human characters, they are often misapplied, are original memorials within us, of the laws by which our personal conduct shall be judged at the tribunal of God.

" There is another fact in the history of human life, which we ought to consider as confirming them. Our talents grow in our possession, in some proportion to the ardour with which we employ them : And, on the other hand, we lose the advantages which we had received, when we have either neglected to cultivate them at the proper season, or have not applied them to their legitimate ends, or have perverted them to purposes contrary to the design for which they were bestowed on us. We reap the effects of our activity, with more certainty, than even the result of our original endowments ; and suffer more from the perversion of talents, than even from the want of them.

" Facts of this kind, of which every man feels the impression, because they are inseparable from our conditions as intelligent creatures, serve as a perpetual pledge and memorial, of the relation which the last sentence to be pronounced on our conduct shall bear, not only to the precise advantages which have been given or denied us, but to our personal improvement or perversion of them.

" I do not mention them as arguments or speculations : I mention them as facts, which illustrate the moral government of God ; which have an intimate relation to its final result ; and which (as I am now to shew) accord exactly with the precise and definite explanations given us by the gospel.

" In our Lord's parable of the talents related in the 25th chapter of the Gospel of Matthew, he represents those who have equally cultivated very unequal talents, as receiving each a reward in proportion to the talents which were given him : He who had received ten talents, is described as
accounting

accounting for ten; he who had five as accounting for five; and both are represented as attaining the result of their fidelity, in proportion to the account which was required of them. On the other hand, he who had received but one talent, is made to account as strictly for that one, as he could have been required to account if he had received ten; and he suffers the punishment incurred by the perversion of one, with as much severity as could have been applied to him, if he had possessed and perverted all the talents which had been given to his fellow-servants. He is condemned, not because he did not gain five or ten talents, but because, having but one talent to employ, he did not gain, or endeavour to gain, one talent more; because the single advantage which was given him was neglected, or was 'hidden in the earth,' in contempt of his Lord's authority.

"No illustration can be more pointed or exact, than this is, of the strict and definite account which shall be demanded of us at the tribunal of God, of the precise situations in which we have acted, and of our personal application of the peculiar talents which have been entrusted to us.

"Our Lord has given us another example to illustrate the same doctrine, from the rules by which we form our estimate of one another. He mentions the fact, that 'to whom men have committed much, of him they will ask the more;' and uses it to illustrate the conduct of God to 'the servant who knew his will,' and to him who did not know it.' 'That servant,' he says, 'which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall much be required; and to whom men have committed much, of him they will ask the more.'

"He is not guiltless who sins in ignorance, if the means of better information are within his reach; and he suffers in proportion to the guilt, of a criminal ignorance or negligence. But, in comparison with him who has sinned against his conscience, or conviction, 'he shall be beaten,' according to this parable, 'with few stripes.' A circumstance, to which our Lord referred when he prayed on the cross for his merciless tormentors; 'Father, forgive them, for they know not what they do;' A circumstance, which the apostle Peter had in his eye, when, in addressing the Jews who crucified our Lord, he said, 'And now, brethren, I wot that through ignorance ye did it, as did also your rulers.' A circumstance, which the apostle Paul, who had no design to exculpate himself, or to lessen the guilt of the first part of his life, mentions and applies to his own conversion; 'I was before a blasphemer, and a persecutor, and injurious; but I obtained mercy, because I did it ignorantly in unbelief.'

"He is not free from blame who ought to have been better informed. But his transgression is far more aggravated, who knew precisely the will of God, and deliberately set himself against it; and the sentence to be pronounced on his conduct, shall be in proportion, not only to the sins which he has committed, but to the knowledge which he has abused, and the sense of duty by which he ought to have been determined.

"There is one other statement of the same doctrine, given us by the apostle Paul in the Epistle to the Romans: 'There is no respect of persons with God: For as many as have sinned without law, shall also perish without law; and as many as have sinned in the law, shall be judged by the law.'

"Here

" Here the doctrine is applied to the situations of those who have received the least, and of those who have enjoyed the best external and religious advantages. Every man's conduct is estimated by the opportunities which he has really possessed, and by the precise circumstances in which he has sinned against God, or has obeyed his will. No man is condemned, because he did not possess the means of duty, or is tried by advantages which were given to his neighbour, and were withheld from him; but every individual is condemned, or acquitted, according to the specific advantages which were allotted to himself. Superior opportunities are represented as the aggravations of his guilt, who has not used, or who has perverted them; while the most limited talents, the most imperfect information, and the most defective external advantages, are affirmed to be the measure of his account, who has received no more, or who has had no more placed within his reach.

" This, then, is the general language both of reason and of Scripture, concerning the relation, which the last sentence of God on the conduct of men shall bear to the advantages, which have been given or have been denied them in this life. When this part of the subject is connected with the implicit acquiescence in the duties assigned us in our several conditions, which the sense of the authority of God, under which we are all equally placed, ought effectually to teach us; and with our indispensable obligation to cultivate, and our danger from the perversion of the blessings we have received, whether they are many or few; we must be conscious, that the general doctrine, illustrated under these heads, is of the most solemn and impressive kind."

From this specimen it will appear that he has strictly adhered to the ideas of Christian Morality which he has given in another place.

" The gospel is certainly far superior to every other doctrine or system of moral instruction: But it claims its pre-eminence, not because it lays down moral duties, which were not taught or known before its promulgation, but on account of the peculiar motives or sanctions by which it enforces its morality. For it is impossible not to admit, that Christian morals are brought home to the consciences of mankind, by considerations, of which it was not possible that either Jews or Heathens could avail themselves.

" On the other hand, it must be obvious, that as soon as we take this view of the subject, we admit the importance of the distinguishing doctrines of the Gospel; for in them, and in them alone, are to be found the peculiar principles by which Christianity professes to enforce the obligation of moral duties. It represents to us, no doubt, every consideration arising from our present condition which can have any influence in persuading us. But its chief and most impressive arguments for a holy life are such as the following: That 'the grace of God, which bringeth salvation, hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope and the glorious appearing of the great God, and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.' That 'if God so loved us, we ought also to love one another;' 'That Christ died for all; that they

who live should not henceforth live to themselves, but unto him who died for them and rose again: That 'to every one of us is given grace according to the measure of the gift of Christ;' and that 'the small and the great' shall stand at last before the judgment-seat of Christ, to receive sentence, 'every man according as his works have been.'

"It is impossible to think of morality, as the morality of the gospel, without referring it directly to these, or to similar considerations, by which it is the peculiar office and object of the New Testament to enforce it. Referred to these principles, the morality of Christianity is incorporated with its essential doctrines; and it cannot be separated from them, without ceasing to be Christian morality.

We think the Reverend author not perfectly correct in an expression which we find in his Sermon on Self-denial. "There is in human nature an original aversion to religion." As a general proposition given in this unqualified manner, it is so far from being true, that the very opposite may be affirmed. There is an universal propensity in man to consider himself as dependent, to have hopes and fears from a Being infinitely superior to himself, and to endeavour to render that Being propitious by various means, which are considered to be expiatory. These acts, springing from this propensity is what is correctly called religion, and to this facts do not warrant us to say that man has an original aversion, but the contrary. Neither does the text,* quoted by the author, bear him out in his assertion: It clearly and exclusively announces the peculiar doctrine of Christianity; that man, by the fall, was so contaminated that he became incapable of moral perfection, and therefore a creature displeasing to, or an "enemy" to God, till reconciled to him by the death of his Son.

In the Sermon from the text, "Jesus said to his disciples, gather up the fragments that remain, that nothing be lost;" we think that the writer has rather indulged in the *allegorising* manner of some of the ancient fathers, or what was termed *spiritualising* by the puritans and others. From the text we expected nothing more than his usual sensible exhortations to care and economy in the management of our fortune: but when, besides this, we find the preacher extending his exhortations to the economy of time, of personal advantages, and of health, or in his own words, to "the fragments of our time, the fragments of our private comfort, or of our personal advantages, the fragments of our health or of our vigour, we cannot help wishing that the text had not been pressed into such unsuitable service.

The worthy Baronet, in his modest preface, makes an apology for the "provincial peculiarities" which may be found in his discourses: these however are few, and of small importance. Upon the whole, we can recommend the publication to the perusal of every serious Christian, who wishes to be reminded of his duty towards God and Man.

* "For if when we were enemies, we were reconciled to God by the death of his Son: much more being reconciled, we shall be saved by his life."

The

The Works, Moral and Religious, of Sir Matthew Hale, Knt. Lord Chief Justice of the Court of King's Bench: the whole now first collected and revised. To which are prefixed his Life and Death, by Bishop Burnet, D. D. and an Appendix to the Life, including the additional Notes of Richard Baxter. By the Rev. T. Thirlwall, M. A. Editor of the Latin and English Diacessarons. 2 vol. 8vo. Pp. 1186. 16s. White. 1805.

IT will not be expected that we should enter into a critical analysis, of the moral and religious productions of a writer so well known as Sir Matthew Hale. For though he has been principally regarded as a great lawyer, and his writings on law have been most studied and talked of; and although his other works "have been so long permitted to lie in a scattered and neglected state," it must not be supposed that they have lain unnoticed and unknown. Mr. Thirlwall, however, has performed an acceptable service to the public, by collecting these scattered productions, and giving them a compact and regular form. His preface contains a brief character of each of them, generally just, though somewhat too partial. As to the practical pieces, we are decidedly of opinion that it would have been better to omit them; for, take away the rhymes, and they exhibit nothing but mere prose, stripped of its dignity. We admire, as much as the editor, "the vein of piety which runs through them," but it should never be forgotten that sacred poetry requires, more than every other species of poetry, the strong aid of superior genius; and that where the poet does not rise *above* mediocrity (and truth extorts the remark, that Sir Matthew Hale has fallen greatly *below* it) he debases the subject which he ought to dignify.

The continuation of the Appendix to the Judge's Life, written by Mr. Thirlwall, has considerable merit, and contains much curious matter, and many judicious remarks. We cannot, however, concur with this worthy divine in *all* his observations and opinions. Hale's early determination never to see another play, occasioned chiefly by the interruption of his studies, occasioned by his too frequent attendance at the theatre at Oxford, affords our editor an opportunity of entering his solemn protest against the scenic exhibitions of the present day. Though we readily join him in reprobating the criminal tendency of the miserable trash which, from a dearth of dramatic genius at home, we suppose, our managers have been induced to import from the polluted schools of Germany, and though we lament with him the disgraceful scenes too frequently exhibited; not only in the lobbies, but, sometimes, in the very boxes of our theatres, we cannot subscribe to the justice of his censures, in their full extent, nor, indeed, without considerable hesitation. We are of opinion, that the abuses which we condemn are susceptible of a radical cure, and that, by their removal, our theatres might become places of innocent and rational amusement, if not of instruction. But on this subject it is but fair to suffer the editor to speak for himself.

"Hale had reason to congratulate himself on his fortunate escape from a snare, in which thousands of both sexes have been entangled and ruined. His example cannot be too earnestly recommended to the imitation of the young and inexperienced, who wish to preserve the principles of chastity, modesty, and sobriety, which they have imbibed in their education, pure and untainted. Though I am fully aware of the tender ground on which I venture, I hold it an imperious duty to warn every parent, who wishes to promote the present peace and future happiness of his children, to discourage, by his example and advice, a propensity for dramatic entertainments. Allow these exhibitions all their boasted advantages; concede to their advocates the rational and harmless satisfactions which are to be found in the charms of music, poetry, and painting; in the specimens of brilliant wit and refined sentiment, the graces of elocution, the delineation of the passions, and the exhibition of human nature under all her forms, and even in her most amiable dress; yet will it not at the same time be allowed, that the gratification arising from these sources is purchased at much too dear a price, when they court an alliance with profaneness and immorality, and the path to these pleasures is strewed with temptations to vice of the most bewitching and alluring nature? If, by chance, the character and moral of the dramatic composition itself be free from objection, yet when the circumstances, which are inseparably connected with the representation of a *modern playhouse*, are gravely considered, is it not at least unsafe for the sober youth and unspotted virgin to visit it? Is not the danger of corrupting the morals and inflaming the passions too great to justify a participation in these amusements?

"It is possible indeed to imagine such a regulated theatre, as shall be exempt from the evils which are the ground of complaint; but until such a theatre can be realized, it will be difficult to prove, that these evils are not interwoven in the very constitution of a dramatic exhibition, and vitally essential to its success and popularity.

"There is implanted in our nature a veneration and respect for the majesty of virtue. Even vice strives to hide her own deformity under her garb. Hence the patrons of theatrical representations have been studious to deny, or, at least, to extenuate the mischiefs which are imputed to them. Some persons will gravely contend for their utility, will extol them as schools of morality, and will recommend them for the lessons they teach, and the powerful incentives they propose to the cultivation of good and amiable qualities, or the performance of brave and benevolent actions.

"It is a consolatory reflection that this homage is still paid to virtue, that this honourable suffrage is universally acknowledged to be her due, and both candour and justice claim of us the persuasion that the warmest patrons, and most strenuous advocates of these exhibitions want only to be convinced of their fatal consequences, to acknowledge their error, and subscribe their recantation.

"Names do not alter the nature of good and evil. The boundaries of virtue and vice, of religion and profaneness, are marked by a clear and broad line of distinction, amidst all the fluctuations of fashion, and varieties of human opinion. Were our opinion even asked of the morality of our modern dramatic pieces, we do not scruple to declare our pointed reprobation. They are calculated to corrupt the morals, and instil the most dangerous and criminal maxims. Did we wish to root up every religious and moral principle from the heart, to tempt our daughters to barter away the
brightest

brightest jewel of their sex; to inflame the passions of our sons, and abandon them to their lawless empire; did we with our children to become familiar with crime, to blunt and deaden those delicate sensibilities which shrink at the touch of vice; did we wish to harden and inure them to scenes of blasphemy, cruelty, revenge, and prostitution, we would invite them to the sight of the most popular plays which are now performed on our stage; we would send them for instruction to the *German School*, where, by the most subtle and malicious contrivance, vice is decked out in the air of virtue, and the deluded youth is seduced to the road of ruin, while he believes that he indulges in the noblest feelings of his nature; where a casual act of generosity is applauded, whilst obvious and commanded duties are trampled on, and a fit of charity is made the sponge of every sin, and the substitute of every virtue. We would invite them to the plays of *Pizarro*, the *Stranger*, and *John Bull*, where the spurious virtues are blazoned out, and the genuine are thrown in the back ground and degraded. In the one is a bold and sentimental strumpet, whom the passions of lust and jealousy prompt to follow the adventures of her paramour. In the other an adulteress, who had forsaken her amiable husband, and lived in criminal commerce with her seducer. In the last is the daughter of an humble tradesman: she suffers herself to be seduced by the son of a baronet, flies from the roof of her fond and most affectionate father, and afterwards is united in marriage to the despoiler of her virtue. And, to the shame and disgrace of the stage, and the age we live in, these three ladies are the prominent characters of the respective pieces, and instead of being held up instructive warnings to others, are contrived to be made the objects of sympathy, esteem, and admiration.

“And surely it is no recommendation of our modern drama, no proof of our superior refinement and delicate feelings, when we not only tolerate, but openly encourage the immodest allusions which abound in our favourite comedies, and tinge with blushes the virgin cheek of innocence; when the ears are shocked with those *equivocal* expressions, which the most profligate rake dares not repeat in the drawing-room, without incurring the danger of being shewn to the door by the father of a virtuous family; and when to this is added the unpardonable privilege which the performers themselves assume, of improving, as they imagine, upon the author, by additions from their own prolific genius. Their coarse profaneness and shameless blasphemies with which they interlard their speeches, and supply the imperfections of their memory, are too notorious to be denied, and too revolting to the moral feelings to enlarge upon.”

There is, unhappily, but too much truth in these last observations. But the public are, at least, as much to blame for the sufferance, as the actors are for the practice, of this detestable licentiousness. We heartily wish that every performer was compelled to read Hamlet's instructions to the players every day, before he went to the theatre.

There are some parts of the conduct of Sir Matthew Hale which are a stumbling-block in the way of those writers who rather aspire to the character of panegyrists than to that of biographers. We are very far from classing Mr. Thirlwall among the writers of this description. But still, in delineating such parts of the Judge's conduct, he has not displayed his usual firmness and impartiality. Our readers must

must well recollect the "solemn league and covenant" entered into by the rebellious subjects of our first Charles, in the year 1643, which vile instrument was signed by the Judge himself. Of this transaction Mr. T. gives the following account.

"If we credit the testimony of Wood, Hale subscribed to this memorable league and covenant, and, as he had been told, appeared several times with other laymen among the assembly of divines. At the first view of this part of his conduct, it might seem difficult to explain the motives which impelled him to pursue a course so totally repugnant to his principles as a Churchman, and his feelings as a Christian. It might be urged, that in solemnly swearing to exert his endeavours for the *extirpation* of prelacy, he professedly abjured this form of church government, and surrendered his pretensions to that spirit of toleration and candour in religion, which pervades his writings and adorns his character. This was a public and authentic test, by which the religious principles of those who subscribed were to be fully recognised. He became therefore no longer a silent spectator, and passive instrument of the times, but an avowed and decided partisan of the Presbyterian faction. If it were an act of injustice to impeach the memory of Hale for this instance of servile compliance and sacrifice of his religious principles; upon what ground are the names of Ridley, Latimer, and Cranmer, embalmed in our memory, or even of Charles himself, as martyrs in the cause of religion? If it be no crime to swear the destruction of a fabric, which has Christ and his Apostles for its builders, the conduct of our reformers, who sealed with their blood the truths they maintained, partakes no longer the character of primitive zeal and apostolical firmness, but of obstinate bigotry and childish superstition.

We are sorry to see our worthy author here condescending, as it were, to apologize for performing the first duties of a writer—the establishment of truth. Certainly to swear the destruction of such a fabric is a crime, and a very great crime, by whomever committed; but a much greater degree of guilt attaches to it when committed by such a man as Hale. But of this more presently. We should not, perhaps, have noticed the passage just quoted, but for that which immediately follows; and in which the ingenuity of the writer is exerted to palliate, if not to excuse, what his judgment and his conscience must unequivocally condemn.

"Those, however, who are jealous of the reputation of Hale, might offer in exculpation of his conduct, that before censure is passed upon him, it would be proper to take a sober and dispassionate survey of the times and circumstances in which he was called upon to subscribe to the Covenant. If he refused he was deprived of the privilege of exercising his profession, in which he was advancing to fortune and celebrity by rapid strides. He could not, therefore, be supposed to take his measures, without revolving in his mind the very serious alternative which was presented to his choice. He was not unwilling to abridge the prerogative of the king, and reconcile it with the liberties of the people; he could feel no difficulty in joining with parliament to a limited extent; and whilst they still proclaimed their allegiance to the king, and respect for his person and authority, he consoled himself with the prospect of an amicable adjustment between the
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Crown and parliament, and the establishment of a constitution, that would balance the just rights of the king, with the inalienable privileges of the subject. Of this the Covenant afforded a satisfactory pledge. He saw in it an express acknowledgement of the sovereign's rights, and the elements of national peace and concord. His love for his country, loyalty to the king, and attachment to a free constitution, would dispose him to give the most favourable construction to an instrument which apparently led to such important and happy consequences. The mere form and outward structure of the church, always appeared to him an object of secondary nature. He affirmed that the people were left at liberty to choose for themselves such a model as was best adapted to their genius, their manners, and their temper. Neither the letter nor the spirit of the Covenant forced upon him a subscription to unscriptural articles of faith, nor even proscribed the use of the common-prayer and the liturgy of the church of England. Though it was not without a degree of violence to his conscience, he renounced the jurisdiction of the bishop, yet he could discover ingrafted upon the primitive constitution, superadditions of human policy, which moderated in a considerable degree his admiration of its excellency and purity. But in examining this article of the Covenant more critically, his mind found a further relief from observing that 'the extirpation of prelacy' was connected with, and qualified by a subsequent sentence, which was evidently inserted for the purpose of removing the scruples, and satisfying the consciences of the moderate churchman. The obligation to renounce only 'what was contrary to sound doctrine and the power of godliness,' allowed him a latitude of construction, which justified the most satisfactory conclusions in favour of his subscription to the solemn League and Covenant. This public act invested him with the privilege of attending the assembly of Divines, and taking an active part in their proceedings: he was no doubt prevailed upon to assist, by the hope of moderating the passions, and setting bounds to the extravagant projects of the violent zealots. Whilst he entertained this hope, he would occasionally attend; but when he found his endeavours were unavailing, and the temper of the assembly would admit of no control, he no longer shared with them in the responsibility for the wisdom or policy of their measures."

Good Heavens! can Mr. Thirlwall really believe that this instrument of rebellion "afforded a satisfactory pledge," that a Constitution would be established "that would balance the just rights of the King, with the inalienable privileges of the subject." An instrument, which annihilated a most essential part of the British Constitution, the Established Church? Surely, surely, his better judgment must condemn this incautious, this unguarded concession. That the "mere form and outward structure of the Church" should appear to any sound Christian as an object of a *secondary* nature, is not, indeed, to be wondered at; but that a man who had studied the sacred writings, so deeply as Hale appears to have done, should affirm, "that a people were left at liberty to choose for themselves such a model as was best adapted to their genius, their manner, and their temper," and that such an affirmation should be suffered to pass, *sub silentio*, by a reverend biographer, a minister of the Church of England too, does, to us at least, we confess, afford matter of great surprize and serious concern.

cern. In short, the whole of this apology is most lame, inconclusive, and, we must add, unworthy of the writer.

When the rebels had redeemed this *satisfactory pledge*, and balanced the *just rights* of the King, with the *inalienable privileges* of the subject, by the murder of Charles, it became necessary to frame a *new oath*, utterly incompatible, of course, with that already taken by Hale; it was termed the engagement "by which every man swore, 'that he would be true and faithful to the Parliament established, without a King or House of Peers.'" This engagement the very accommodating conscience of the Judge allowed him to subscribe. On the trial of Love, in 1651, for treason, two of the counsel assigned him were declared to be incapacitated from pleading, by their refusal to subscribe the engagement; Hale, therefore, had a very good example set him, if he had honesty enough to follow it. Mr. Thirlwall thus speaks of this transaction.

"The warmest admirer of Hale must admit that his subscription to an instrument of this complexion is a ground upon which his principles of attachment to a regal government may reasonably be questioned. For though it be true that Charles I. was no more, yet Hale was too enlightened and intelligent to conclude that there was an end of monarchy. The prince was alive and unsubdued, who it might be rationally supposed, would make an effort to ascend his father's throne, and assert his legitimate rights. The tenor of this Engagement was a direct contradiction to the letter and spirit of the Covenant which he had taken. If then there be any meaning attached to words, and any sanction and value to the solemnity of an oath, by what train of reasoning can the conduct of Hale be justified? What else is implied in this Engagement than a solemn recognition of those principles upon which Charles was arraigned and condemned? What else than an unqualified rejection of a regal form of government, and an unfeigned approbation and indelible seal of fidelity to a parliament established without a king or house of lords? If oaths are things which men may allow themselves to take upon the ascendancy of a party, and considered only binding so long as interest or violence shall prescribe, then indeed the conduct of Hale will admit of an apology. I confess with all my admiration of his character, and full conviction of his integrity, I feel myself as a loss for reasons to exculpate him in this instance from the charge of pusillanimity, selfishness, or versatility of principle. How much brighter would his character have shone, if he had followed the example of his learned friends, and with the same firmness returned the judge their answer! He would, indeed, have sacrificed his interest to his principles, but he would have displayed the virtues of suffering loyalty, and transmitted his name with unsullied lustre to an admiring posterity.

"It is with extreme reluctance, and the greatest deference, I have felt myself obliged to offer this opinion so unfavourable to his memory. For though it would betray in the biographer an unpardonable ignorance of human nature, and reprehensible partiality for his subject, to hold him up an image of unspotted innocence, and unerring rectitude, yet the uniform tenor and general complexion of Hale's character, his acknowledged reputation for learning, integrity, and piety, of which he gave an instance in the exordium I have transcribed, all forbid us to suppose he was not
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tremblingly alive to the sanctity of an oath, and rather than wound the peace of his conscience, would not submit to the bitterest privations. That he acted from motives which acquitted him at the tribunal of his own conscience, it is reasonable to presume, though we have the misfortune to be unacquainted with them. Nor can this apology, with justice, be placed on an excess of candour, or an undue bias in favour of one who had the firmness very soon after to refuse the offer of a seat on the bench, and to tell Cromwell, when he asked his reasons, 'that he was not satisfied about his authority, and therefore scrupled to accept the commission.'

Mr. T. afterwards adds.

"It is possible he had been prevailed on, by a sentiment of exalted patriotism, to take the Engagement: possibly by the hope of being in a capacity to meliorate the deplorable situation of his country, or at least to oppose the subversion of the established laws, and by stepping forward in the breach to prevent the entire dissolution of the machine of government."

"Whatever colour a writer, betrayed into undue partiality by a just admiration of the learning and piety of Hale, displayed on so many occasions, may seek to give to this transaction, truth must declare, that his conduct in first taking an oath to extirpate the prelacy, but to preserve and defend the just rights of the King; and in afterwards taking another oath, to be true and faithful to the murderers of that King, and the destroyers of his rights, and to the Parliament without King or House of Peers, was guilty of a solemn mockery of the Almighty; and, as one oath was utterly contradictory to the other, committed wilful, deliberate, and, we must add, we think, with justice, *corrupt perjury*; for it is manifest that he acted in direct violation of his sense of religious duty, and that he sacrificed his *principles* to his *interest*. Indeed, to use the words of his biographer, "if he refused he was deprived of the privilege of exercising his profession, in which he was advancing to *fortune* and to celebrity by rapid strides. He could not, therefore, be supposed to take his measures, without *revolving in his mind* the very serious alternative which was presented to his choice." Hence his conduct is clearly admitted to have been the result of deliberation, and to have been influenced by considerations of interest. That it was contrary to his sense of religious duty (putting the perjury even out of the question) might be proved from various passages in his writings. In his pious meditations upon the Lord's Prayer, he observes, that God "sent his Son to be our sacrifice and our priest. And not only so in his own person, but by derivation unto those that believe on him, he hath imprinted upon them, and communicated unto them a participation of his own office, and *bath made them Kings and Priests*." Yet could he swear fidelity to the very man who destroyed those whom God had so made! What ground, then, is there for asserting, that it is reasonable to presume, that he acted from motives which acquitted him at the tribunal of his own conscience?" There is indeed much Christian charity in the presumption; but the writer should have considered, that in delineating the characters of greatmen, with a view to hold them up as ex-

amples to society, there is an imperative duty which he owes to the public, that should make him subdue on, at least, controul every feeling of partiality, where it leads to a concealment or perversion of the truth. It is to a feeling of this nature that we ascribe the attempts of Mr. T. to palliate the most objectionable parts of Hale's conduct, as well as his harsh and unwarrantable censure of Roger North, whose works are not, as he supposes, "consigned to the shelf of oblivion," for they continue to occupy, we suspect, a distinguished place in the libraries of some of the best men in this kingdom. That Roger North might be too partial to his own family, it is, indeed, "reasonable to presume," but we are not on that account inclined to discredit his remarks on the conduct and character of Hale. Nay, we are free to confess, that in North's writings there is an air of ingenuoussness and openness, that impresses us with a conviction of their accuracy. And when he thus closes his account of Hale, "I must not part without adjoining my solemn protestation, that nothing is here set down for any invidious purposes, but merely for the sake of truth," it is too much to be called upon to discredit his testimony, and to admit the inveteracy of his prejudice, and asperity of his censure. Undoubtedly "a consciousness of our own errors should inspire a sentiment of humility, and candour toward those of others." But is there either humility or candour in withholding our credit from a writer, and in accusing him of inveterate prejudice, because he entertains a different opinion of a man from that which we have been accustomed to cherish? Mr. T. closes his biographical sketch with a character of the judge, by Mr. Serjeant Rannington, a character certainly drawn with considerable ability, and exhibiting many forcible truths, but which, nevertheless, is one indiscriminate, unqualified, panegyric. Not a word is said of, nor even the most distant allusion made to, the shameful tergiversation of Hale, as displayed in his conduct during the rebellion; but he is represented as a spotless character, absolutely superior to reproach, in short as "a faultless monster which the world ne'er knew," and Mr. Thirlwall, led away, no doubt, by the generous warmth of friendship, has not scrupled to characterize this delineation, as exhibiting "precision and correctness of description!"

In our remarks on the culpable parts of the conduct of this illustrious judge, we have purposely forborne to consider it in a *political* point of view, because we never will consent to render religion subservient to policy, for any purpose whatever. That the part he took might, ultimately, prove more favourable to the Monarchist, than if he had refused to subscribe the Republican engagement, is possible; but this plea would not justify his conduct. Indeed it is wholly unjustifiable on any ground whatever. Having freely declared our opinion of the merits and demerits of this publication, it is but justice to add that the former so greatly outweigh the latter, that we cannot but repeat our first declaration that the Editor is entitled to the thanks of the public.

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POETRY.

The Reign of Fancy; a Poem. With Notes, Lyric Tales, &c. By the Author of the "Pleasures of Nature." Small 8vo. Pr. 17s. Bds. 3s. Verner and Hood. 1805.

THE thoughts contained in the following poem," says the author in his preface, "were thrown together in the Spenserian stanza, and intended to have been published in the third and last part of the *"Pleasures of Nature,"* (a poem written under happier auspices) and meant to convey some faint expressions of those refined enjoyments that human nature is capable of acquiring in the bosom of science and domestic felicity."

Our readers will probably recollect the favourable notice which we gave of Mr. Carey's *"Pleasures of Nature,"* alluded to above. We must, however, congratulate him on the alteration of his plan; as well for making the present an entire, and distinct poem, as for adopting the heroic verse, in preference to the Spenserian stanza. Dr. Beattie, and one or two other modern writers, have indeed given proof, that the latter is capable of every beauty and elegance of poetry; but its structure is admitted, by all, to be extremely difficult, and the shackles which it imposes are not easily overcome. In addition to this, it may be observed, that every poet is not in possession of the commanding powers of Spenser or of Beattie; and that every reader is not capable of appreciating the merit, or of enjoying the beauty, of the Spenserian stanza. We proceed to exhibit a brief analysis of the poem now before us.

After a few introductory lines, the poet invokes the aid of Fancy, who descends, and describes her powers, in retracing the past, in anticipating the future, and thereby heightening the joy of the present. In describing the work of creation, and the beauties of Eden, the goddess thus expresses herself:—

" 'Tis mine to pierce the past, on wing of flame,
Ere yet ye knew existence, place, or name;
To penetrate th' immensity profound,
Where darkness spreads her dragon pinions round.
'Tis done,—the awful voice of thunder speaks,
' Let there be light ! ' a tide of glory breaks :
I see, receding far, the veil withdrawn,
And watch the wonders of Creation's dawn.
Sun of the morning ! shed thy influence bland,
Fountain of light, fresh from thy Maker's hand,
How fair art thou ! how beautiful thy beams,
Soft trembling, dancing on the ocean streams !
The azure skies, in new-born beauty bright,
Spread their translucent folds to catch thy light ;
The world, emerging from her oozy bed,
Woos thee, with all her charms ; thy beams to shed ;

Their purple hues the blushing meads unfold,
And wave with pride ambrosial locks of gold;
Pure flows the streamlet o'er the sylvan scene,
And laves its borders dy'd in loveliest green;
Sweet sings the feather'd warbler from the tree;
Murmurs on thymy wilds the mountain bee;
Fountain of light! effuse thy genial ray,
That universal nature may be gay.

"But sweetest of the landscapes bright with dew,
Fair Eden spreads its breast of loveliest hue;
For there the flowers a fairer bloom disclose,
And clearer there the crystal current flows,
And sweeter sings the warbler from the tree,
Murmurs in softer sounds the mountain bee;
Still sweeter there the vernal breezes sigh,
And greener far the sod's perennial dye,
Where stray to mark their sweets, in blooming pride,
The first of men, with beauty by his side;—
And when the moon shall gild the vault of night,
Far softer there shall fall her mellow light;
The primrose flowers in beauty shall outvie,
Stars of the earth! their brethren of the sky;
And Philomela pour a sweeter lay
Than ever warbled in the ear of day."

The expulsion of Adam and Eve succeeds, and man is depicted in a savage state. Fancy apostrophises Science, and traces her progress, from Egypt, through ancient and modern Greece, to Rome, and thence to Britain; now considered happy, as the seat of Freedom and the Arts.—Shakespeare, the sweet child of nature, the pride of genius, the glory of our isle, is thus appropriately noticed:—

"But who is he essays the lay to weave,
As, laid by Avon's wave at summer's eve,
He scans the old traditionary rhymes,
And meditates the song of future times?
Before his eyes, in joyous revels, pass
The fairy hands, nor how the velvet grafts:
A tiny race! that leave their flowery cells,
Or hide them in the lily's dewy bells.
Lo! the weird sisters' mystic forms appear,
And chaunt their wildest witch-notes in his ear:
They roam with Hecate the blasted heath,
And hail the Thane of Cawdor, hail Macbeth!
Come, to my arms, sweet SHAKESPEARE, artless, wild,
The child of nature, thou shalt be my child!
To PROSPER's lonely cell I'll lead thy feet,
And shed, o'er thy charm'd sense my visions sweet,
And bid thee all antiquity explore,
And teach thee all my charms and all my lore;
Then, with expanded wing and sails unroll'd,
Give thee with pride to the astonish'd world!"

Fancy proceeds to characterise Newton as a philosopher; exhibits Franklin, at Philadelphia, amidst a storm of thunder and lightning, and eulogises his memory in a strain, which will, by some, be deemed too elevated for the subject. The light of Science is represented as slow, but progressive; and a love of fame is described as favourable to virtue and the interests of society.

Amidst the crowds of poets and poetsasters, who have attempted, by their visionary and philosophical flights, to cast a shade upon the best hope of the Christian; it is with much satisfaction that we occasionally meet with one, who, to an ardour of feeling, joins a just mode of thinking. Mr. Carey here renders our blessed expectation of immortality: a noble spur to the exertion of talent and virtue in our present state of existence.

" Did not the energetic mind have power
To wing her flight beyond the present hour,
Her boundless sphere were narrowed to a span,
And life a thing not worthy of the man.
Snatch from his daring ken the glorious prize,
And what remains to prompt him to be wise?
Bound his aspiring wishes by the grave,
And what shall prompt him to be good or brave?"

From Columbus, and the discovery of America, Fancy, or in other words, the poet, proceeds to descant upon the Slave Trade. This is a theme on which poets—especially young poets—generally dwell with enthusiasm. Nor is it to be wondered at, when we consider that the human heart insensibly revolts at slavery. It would be well, however, in this case, if reason, instead of fancy, were to dictate. It would be well to reflect—as it has been fully proved by those who are most intimately acquainted with the subject—that the slavery here alluded to, instead of being an evil, is frequently the means of preserving life and conferring happiness, man's "end and aim."

We cannot pass the following lines, so beautifully and pathetically descriptive of the sensations which we experience in the remembrance of a departed object of tender affection, without transcribing them.

" No misery mingles with the lover's tears
When conscious innocence the pang endears:
'Tis sweet to plant, where the belov'd repose,
The weeping willow and ephemeral rose;
'Tis sweet to tread those walks they lov'd to tread,
While fond remembrance balms the tears they shed.
There, while their breasts with mixt emotions swell;
The charms of those they lov'd on earth so well
Assimilate with all they hear and see,
And banish every thought of misery;
Dear is the pledge they gave, when forc'd to part,
And dear their memory to the kindred heart."

In the second canto of the poem, Fancy portrays the charms of rural retirement and domestic felicity, and addresses the libertine and voluptuary. In the former canto, we found more of description than of narrative: in this

this, the latter prevails, and several episodes are introduced. Again, adverting to the immortality of the soul, the poet makes the dying Christian exclaim :

" O, tell me not that, when this breath is o'er,
The spirit sleeps in death, to wake no more ;
That this fair frame corruption shall destroy,
And never, never wake to life and joy :
Nor love's, nor friendship's holy fires relume,
They died long ere the slumber of the tomb ;
That hope was but a phantom of the brain,
And all the yearnings of the heart were vain.
'Tis false ! the sophist dreads his gloomy lore,
And dies a convert when he can no more.
This form, which lives to triumph o'er the grave,
Some power intelligent existence gave.
Who bade yon glorious orbs through ether roll,
Gave light, and heat, and still supports the whole ?
They rose—they shine—they own some potent word—
Why not the voice and right hand of the Lord ?
Dim-sighted mortals, keep the onward road,
But one step farther, and you find a God !

" O, Heavens ! what glories on my vision stream,
Of dazzling brightness and eternal beam ;
Can this be he, on Calvary's hill who bled,
Who had no where on earth to lay his head ;
Wept tears of blood that I might never weep,
And slept in death that I might never sleep ?
I hear the halo'd faint' triumphant strain,
That tells that ' he who dies shall live again.'
Transporting thought ! and shall such joys be mine ?
And, O, shall I with such perfection shine ?
Who sees and sighs for sublunary bliss,
Who would not die ten thousand deaths for this ?
Souls of the just ! who at his footstool meet,
Cast, cast your crowns of glory at his feet.
My soul, long harra's'd in this mortal strife,
Pants like the hart to taste the streams of life :
When shall I pass the barrier of the tomb ?
Father of Light ! when shall thy kingdom come ?

" Away ! why should the good man fear to die ?
His witness is in heaven, his record is on high."

After the ample quotations which we have made from this poem, it would be useless to occupy our page with praise : the reader is, so far, competent to be his own reviewer. It is our duty, however, to point out certain blemishes which present themselves ; and this we shall do, more for the sake of the author than of the reader, as, fortunately, they may be easily removed in a future edition, the appearance of which we shall be happy to notice. Speaking of Egypt, the poet says :

" Her pyramidal columns mock the sky."

This verse is extremely harsh, monotonous, and prosaic. The same objection applies to the following :

" In blood of followers of the Most High."

This is downright prose, and prose of the most rugged cast.

" But, ah ! the lightnings of *the* truth intrude."

The article *the*, in the above verse, enfeebls the expression, and destroys the poetry. If *the* truth were personified, with an epithet, instead of an article, prefixed, perhaps it would be an improvement. The harmony of verse is so barbarously set at defiance in the following line, that, notwithstanding the general typographical correctness of the volume, we must attribute the defect to an error of the press. We will venture to correct it.

" Adieu ! the *wild-woven* [wild-wood] bowers that pleas'd my youth."

Defective rhymes also occasionally occur. The succeeding passages will serve as instances :

" Or rove, with awe, where Avon leaves the *glade*,
Or by thy winding waters, *Sylvan Jed*."

" Th'enamour'd youth retires to haunts *remote*,
To revel in the luxury of *thoughts*."

" Which warm'd the bosoms of the wife and *good*,
Or gave the patriot faith or *fortitude*."

" Shake from thy tottering limbs these fetters *vile*,
And ope thy pond'rous jaws, O dark *Bastille* !"

The last-quoted couplet exhibits one of those rhymes to the *eye*, but not to the *ear*, which are seldom met with in the present day, even among the most careless versifiers.

Mr. Carey makes Conscience say :—

" ' I go,—*but we shall meet some other time* !"

—— So, ere Philippi's fatal day appear'd,

The gliding spectre's warning voice was heard :

' Brutus, farewell !' he said, or seem'd to say,

' Farewell ! *we yet shall meet another day*."

How poor and feeble are these "*but we shall meet some other time*," and "*we yet shall meet another day*," compared with the simple unaffected style of history, in relating this circumstance ; or with the "*thou shalt see me at Philippi*," of Shakespeare !

The following line requires correction :—

" And fiends of darkness *hollow* [holla, or hollo] in thy ear."

These blemishes are but moats in the sun-beams ; but they ought to be removed ; and we trust that Mr. Carey will consider our pointing them out rather as a mark of attention than hypercriticism. The poem, as we have sufficiently proved by our quotations, possesses a superior degree of merit ; and, on the whole, exhibits a far greater portion, both of energy and polish, than appeared in the author's earlier productions.

From

From the smaller pieces which are contained in this volume, we select the following as a specimen.

ON LEAVING A SCENE ON THE BANKS OF THE ARNO.

" Adieu to Arno's shelvy side,
With Nature's brightest colours gay,
Array'd in aromatic pride,
Luxuriant as the lap of May.

" Your fragrance I no more inhale,
Your flowing tracks no more pursue,
To all your bowers a long farewell,
To all your sweets a long adieu.

" Where, as the tones of harp or horn,
In mingling measure play'd the while,
I caught the sweet breath of the morn,
Or watch'd the sun's departing smile.

" Thine, Arno, is the loveliest vale
That spreads its bosom to the day,
Or courts the soft favonian gale
To brush the pearly dew away.

" A long your banks, with blossoms crown'd,
How oft with careless steps I stray'd,
And taught the lute with dulcet sound,
To murmur in the twilight shade!

" And when the nymphs of Neptune's wave
Awoke the music of the deep,
And her mild light wan Cynthia gave,
To smooth the horrors of the sleep;

" And when the primrose spread its gem,
And April dew sat in the bell,
And when the tiny fairies came
To revel in the lily's cell;

" O! then 'twas sweet to wander o'er
Your scenes, beneath the moon's pale glance,
By dew-bright bowers of sycamore,
Gay as the visions of romance!

" But, ah, no more those scenes I view,
No more their sweet breath I inhale,
To all those walks a long adieu,
To all your sweets a long farewell."

Poems. By P. L. Courtier, Vol. II. Small 8vo. Pr. 150. 7s. Plates.
Rivingtons. 1805.

WE had occasion to speak, in terms of merited commendation, of the first volume of Mr. Courtier's Poems; and 'tis, with great pleasure, we hail these new effusions of his chaste and delicate muse. The present volume

volume is filled with lighter pieces, chiefly, though not wholly, of the satirical kind, and, they exhibit the same marks of pure genius, unaffected delicacy, and genuine feeling, which so strongly distinguished his former productions. We shall select two or three specimens, which can scarcely fail, we think, to excite a wish in our readers to peruse the whole of these pleasing poems.

" AM I TO BLAME."

" What though they call thee passing fair—
Thy graceful form, thy pleasing air,
The swimming witchery of thine eyes
Extol, and deem thee of the skies;
Am I to blame, if less to me
The charms which others boast they see?

So much to love in thee I find,
Such simple dignity of mind,
Such strength of thought, and warmth of soul,
Such sense of honour's fine controul;
That, lost in these, I scarcely see
The charms which others praise in thee."

" TO AMICUS."

" Since urg'd the avowal, most frankly I own
That I cannot the impulse of beauty withstand;
Some repellent they boast that to me is unknown,
Who at will can the tender emotion command.

" Sweet-sex! what the blessings from you we derive,
When in concert with virtue our sympathies flow!—
The heart to the magic of feeling alive,
And all the mild grace that existence can know."

" Oh be but yourselves—the fair guardians of bliss!
O'er the kinder affections unfulfilled to reign;
Reprove with a sigh, and subdue with a kiss;
And through ages, unchang'd, shall your empire remain!"

" RECOLLECTION."

" What anguish I felt, no expression can tell,
Sweet girl of my heart! when I bade you farewell:
I gaz'd on the scene—not a sound, not a breath,
Undisturb'd was the gloom and the silence of death,
That scene where the mourner is destin'd to part,
With all that to life can attach the sad heart;
Then, the wild-beaming moon, from the heavens above,
Seem'd to wake in my soul the kind impulse of love,
And anger, and folly, and meanness, and pride,
These fiends of the bosom, benignly to chide!
Still, still, I remember and cannot forget,
The days when with pleasure unfulfill'd we met!
Still deep in my mind these last accents remain;
I hear them,—*"You never will see me again."*

O never?—By all that affection can prize,
 By the worship of love, by contrition's warm sighs,
 By the walk, by the parting too sweetly delay'd,
 By endearments now past, and by trust unbetray'd,
 If only by chance, not unguided our feet
 Shall tread the same paths, and again we shall meet.
 O never?—By earth when no longer depress'd,
 Our freed spirits soar to the world of the blest,
 Ah then! where the happy no horrors beside,
 Where chance, and where error can never divide,
 We surely shall meet; unembitter'd to prove,
 In that union of souls, the pure transports of love!
 'Tis there, sister Spirit! at last, thou wilt know
 The truth of the friendship I bare thee below:
 O there—even thou shalt with confidence hail,
 Affections no longer impassion'd and frail!"

“ THE CONSOLATION.

“ Alas! and shall it never be—
 In vain my ceaseless sighs?—
 And must I never hope to see
 The eyes that fondly shone on me,
 Though motionless she lies?

“ Surely there is a world of bliss,
 Where faintest Spirits go!
 And those who purely lov'd in this,
 Shall mingle in that world of bliss
 Above the reach of woe.”

There is a sweet simplicity in these last stanzas which speaks forcibly to the heart. Indeed, far the greater part of Mr. Courtier's poems bear the indelible stamp of pure, unadulterated feeling; and reflect no less credit on his heart than on his head. The volume is embellished with three appropriate engravings executed in a superior style.

Bonaparte, a Satire. His Coronation, a Vision. 8vo. Pr. 22. Constable and Co. Edinburgh. 1804.

Every attempt, however humble, to hold up this tyrant of the Continent, in his true colours to the world; and to strip him of those vain trappings which dazzle the eyes, and fascinate the minds, of superficial observers, is entitled to praise. The poet here assigns as a reason for the choice of winter as the time for performing the ceremony of the usurper's coronation, that the gloom which pervades that season of the year, when half the globe is “ fast bound in icy chains,” is most congenial to the soul of the tyrant. The reason certainly is appropriate; and equally so is the pre-eminence allowed to modern Paris over ancient Rome, in the following particular.

Monsters imperial governed Rome of old;
 But, oh! more monstrous these our times behold;

Caligula

Caligula ! Domitian !—dreadful names !
 And *he*, who, for his sport, wrapp'd Rome in flames—
 Dreadful indeed !—yet, Paris, still 'tis thine,
 O'er Rome, in dire pre-eminence, to shine."

Buonaparté, in ordering his sick troops to be poisoned in Syria, is aptly compared to the Egyptian *asp*, " which frequently glides into the beds of those who are asleep, giving little or no pain with its bite, but which never fails to occasion a stupor, mortal, and resembling that brought on by *opium*." The never-to-be-forgotten fact of his cold-blooded assassination of several thousand of his Turkish prisoners, is also recorded as one of his strangest claims to the Imperial dignity which he has assumed.

" But *single* murders now 'twere vain to state:
 Thine end, brave Pichegru ; or, Toussaint, thy fate ;
 Or thine, young d'Erghien, much lamented shade,
 In an unhallowed grave, by hands unhallowed laid.
 Such are *his deeds* ! on these he founds his claim,
 As master-strokes, to a great statesman's name."

Some traits of his early life, extracted from the Revolutionary Pintarch, are then introduced, to shew that qualis ab incepto the wholesale murderer has continued to the present moment. In " the vision " the tyrant's procession to the scene of his coronation, that impious mockery of God by man ; and that man claiming to be the lineal successor of an apostle, is described. His conduct, during that ceremony, and the fears and uneasiness which he displayed on the occasion, are portrayed in the second book, not in verse, but in a " *detailed argument*," whence we extract the following passage, " he," (the Emperor that is about to be) " seems highly displeased at the slowness with which the ceremony proceeds, and whispers peremptorily to the Pope, to finish the business as fast as possible. His Holiness immediately begins his invocation, but makes at once two invocations, the one external, the other internal. In his internal one, he wishes that hell would open at his feet, and that, through the fissure, some demon would hand up to him molten lead, to be poured, instead of oil, upon the head of the atheist and assassin now before him, to crown whom, he has, without mercy, been dragged from his own country, over the Alps, at this inclement season. The poor old man, however, having inadvertently mixed his two invocations, and audibly used the word *hell*, instead of *heaven*, Buonaparté hears it, and starting up, with the most fanatic gestures, thus exclaims: " Have I detected thee, thou heary forcerer? Thou, thou art the cause of all these horrible phantoms with which I have been haunted ; there, take thy reward, and instantly plunges his sword into his heart." The soldiers then rush in and tear the tyrant piece-meal ; and Tallien seizes his heart and runs away with it. That our bard did not exaggerate, in his anticipations, the apprehensions betrayed by Buonaparté during his coronation, is evident, from the following account which was received from Paris, subsequent to the publication of his satire.

" Buonaparté was pale and sulky, watching with an anxious and suspicious eye all persons approaching him, and, though surrounded by his most trusty slaves, started often at the foot of the altar, as well as when seated on the throne, as if from apprehension of the secret presence of some revengeful or hired assassin, or from the irresistible pangs of a guilty conscience. He sent General Duroc twice to the Cardinal Caprara and to the Pope ;

Pope, to hasten the ceremony, with an impertinent look, which indicated his great uneasiness and trouble. He spoke to Madam Buonaparté three times, in an angry tone, because she did not perform her part exactly as regulated by the grand master of the ceremony, Segur, or because she was not quick enough in performing it."

This is a singular coincidence. We received, some months ago, a letter censuring the review of this little satire, in a literary journal. We looked into the journal in question, and certainly were surprised to find in it, so contemptible a piece of hypercriticism. But as we shall give our correspondent's letter, in a subsequent part of our number, we shall not offer any observations of our own upon it. We had nearly omitted to observe, that at the end of his satire, the author has given a review of his own book, such as he supposes will be given of it by some of our critical brethren. And it appears, that, here also, he has not been wholly deceived in his expectation.

DIVINITY.

A Letter to the Rev. George Burder, occasioned by his Sermon on Lawful Amusements, preached at the Thursday Evening Lecture, Fetter Lane, Jan. 10, 1805. 8vo. Pp. 36. 3s. 6d. Symonds, Hatchard, and Bickersstaff, 1805.

Thoughts on the Letter to the Rev. G. Burder, occasioned by his Appendix to his Sermon on Lawful Amusements. 8vo. Pp. 40. 1s. 6d. Symonds, &c. 1805.

As we have not seen either Mr. Burder's Sermon, or his Appendix, we can only form a judgment of them by the quotations which appear in the pamphlets before us. We do not know who Mr. Burder is, but we suppose him to be one of those Calvinistic fanatics who have multiplied so much of late years, and who have done no little injury to the cause of religion. His Sermon on Lawful Amusements, it seems, had been previously announced, like a new play, and accordingly drew an overflowing house. We take it for granted it was duly applauded by the audience, and that their applause was the inducement to publish it. Be that as it may, Mr. Burder appears to have reasoned most inconclusively, from the abuse of amusements, against the use of them: and also to have wholly omitted to draw the line of distinction between lawful and unlawful amusements; and to have neglected to assign his reasons for the unlawfulness of those which he took upon him to condemn. As well might we declaim against the use of argument and reason, because Mr. George Burder has committed a most violent abuse of them. But it would be a waste of time to enter into a serious confutation of the most senseless declamation which ever fell from the lips or the pen of a rational being. Besides, his antagonist, who is evidently a man of excellent understanding, and a good Christian, has sufficiently exposed his folly and absurdity, in a Letter, written with equal ability and temper. In one of his notes there is a curious anecdote, which we have not met with before; and as it exhibits a notable specimen of Calvinistic morality, we shall extract it, for the benefit of our readers.

"What must we think of the conduct of many who profess to be Christians, when we read the following extract from the letters recently published, 'from Mr. Vidler to Mr. Fuller, on the Universal Restoration, with a Statement of Facts attending that Controversy?'"

We are indebted to Mr. Burder's Appendix for the knowledge of a fact with which we were before unacquainted;—that he is the author of some *village sermons*, which have run through no less than *seven editions*; containing some of the most pernicious stuff that the brain of a fanatic ever engendered. But that our readers may be enabled to estimate its merit we shall extract the note, long as it is, in which the writer of the postscript animadverts upon some of the passages in this precious collection.

“Can we wonder that the depravity of the lower classes should increase, as of late it has increased, not merely in the metropolis, but in every town and village throughout the kingdom, when doctrines are disseminated amongst them, in the disguise of *Sermons*, which are destructive to every principle of vital and active virtue; when, instead of being exhorted to forsake every known sin, and to flee from the wrath to come, they are taught, by a strange and dreadful perversion of the spirit of the Gospel, to believe that Christ came on earth to pay the penalty of their sins; that his righteousness will be placed to their account; and that he obeyed the precepts of the law in their stead? ‘*If thou wilt enter into life,*’ says our Lord, ‘*Keep the commandments.*’ And he hath expressly declared, that ‘*When the Son of Man shall come in the glory of his Father with his angels, then shall he reward every man according to his works.*’ Thus our salvation is clearly made to depend on our keeping the commandments, and our future reward, it is most plainly asserted, will be according to our works. Repent, says the Gospel; turn from your evil ways, and live. What then are we to think of a preacher, who applying himself peculiarly to the lowest classes of the community, and the most abandoned votaries of vice, addresses them in language such as this?—‘*You must despair of obtaining salvation by your works; your sorrow for sin is your future amendment. And this will make the Gospel welcome to you.*’ The law has done its office if it drives you to Christ. It is preached for this very purpose, and ‘*Christ is the end of the law for righteousness.*’ The Gospel reveals a full, free, and everlasting salvation. It publishes to the convinced sinner pardon and life as the free gift of God; for *Christ has obeyed the precepts of the law in our stead.* He has also borne the punishment in our room.—*Burder's Village Sermons, seventh edition, Sermon 3, p. 35.*

“The evil of such teaching as this, who can calculate? Or who can explain the confused and unmeaning jargon so common to the fanatics, which abounds in such phrases as this? ‘*the law has done its office when it drives you to Christ.*’ If you ask, are we to be driven to repentance and amendment of life? we are just before told that every hope of salvation from these means is utterly without foundation. Can any man be a sinner, and not know it? Certainly not. But he may be convinced that his ways are sinful, and yet not repent. But repentance, it seems, is of no account. Christ has destroyed its necessity: he has obeyed the precepts of the law in our stead. And the Gospel, we are here told, publishes to the convinced (not repentant) sinner pardon and life.

“Let us again attend to the doctrine of this preacher: ‘*The righteousness of Christ is to and upon all who believe in him; it is transferred to them, imputed to them, or reckoned to their account, as if they had themselves performed it; and on this ground it is, that they are admitted into the realms of light and glory: therefore are they before the throne because they have washed their robes, and made them white in the blood of the Lamb, and not on account of any goodness, virtue, or good works of their own.*’ Vil. Ser. 19, p. 5. Again, ‘*all have sinned, sin being the transgression*

son of the law. How then can any man, being a sinner, become righteous? There is but one way. It is by the righteousness of Christ, *put to the account of an UNRIGHTEOUS MAN.* Ibid. Sermon 12, p. 141.

"How directly contrary to this delusive and unscriptural notion of imputed righteousness is the language of our Saviour himself in all his parables, in his inestimable Sermon on the Mount, and throughout all his discourses! 'He that endureth unto the end shall be saved,' he every where plainly taught as the most awful truth to be believed. How directly contrary to it, likewise, is the doctrine taught by St. Paul! 'He will render to every man according to his DEEDS: to them who, by patient continuance in well doing, seek for honour and glory, eternal life. Tribulation and anguish upon every soul of man that doeth evil; but glory, honour, and peace, to every man that worketh good.' (Romans ii. 6, &c.)—And, again—'We must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to what he hath done, whether good or bad.' (2 Cor. v. 10.)

"We are to remember," (says that valuable writer*, whose works deserve our most careful and serious perusal) 'We are to remember---what many among us are, I fear, too prone to forget---that Christ did not appear on earth merely in the character of a redeemer or deliverer from punishment, but as a Lawgiver and a King, promulgating laws which he hath solemnly called on us to obey. As a Redeemer, he hath paid our ransom from the grave, or hath prevented that total extinction of our being which otherwise awaited all men at the close of this mortal life; but, as a king, he will not confer eternal blessedness on any but those who observe the statutes of his kingdom. As a Redeemer, he hath procured our deliverance from death; but he hath not wrought our unconditional deliverance from trespasses and sins. *This righteousness is not imputed to us; but he hath told us to follow his steps, and to endeavour to work out our own salvation. And he hath left us rules and directions for this important work; and hath, moreover, promised helps to assist us in the execution.*'---John xv. 7—10; James iv. 8; Luke xi. 9—13.

"The learned WHITBY calls the imputation of Christ's righteousness to us a very false and pernicious doctrine, and he proves that it is contrary both to reason and Scripture.—See *Whitby's New Testament*, Vol. II.

"Blessed," says the Scripture, 'are they which do hunger and thirst after righteousness, for they shall be filled.'—And again—Little children, let no man deceive you: he that *doeth* righteousness is *righteous*.'—What say, the Village Sermons?—'My dear children, why do you hope to go to heaven? Is it because you are not so bad as others; because you say your prayers, and go to church or meeting? If so, you are proud; proud of your own righteousness, which the Scripture calls 'filthy rags.' Now, who would be proud of filthy rags?---Sermon 13."

"Besides the delusive and unscriptural vein which runs through many of these discourses, there is often an apparently studied perversion of the simplicity of the Gospel: I shall select the following as an example, because the preacher calls our attention to it in the following words:---'Now hearken;' as if he were about to illustrate what no one had hitherto properly understood. 'Matt. xxiv. 34. Now hearken. Then shall the King say unto them on his right hand, Come, ye blessed of my Father; inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat; I was thirsty and ye gave me

drink, &c. Let us take care my friends to understand this aright, for many have *sadly mistaken it*. We are not to imagine that such good works as are here mentioned merit heaven: this is not only contrary to the whole Gospel, but contrary also to the meaning of this place. You are to observe, that the judgment here represented is of the professors of the gospel: all the persons here spoken of, both on the right and left hand of Christ, are such as were called by his name, and professed to be believers in him; and when it is said that they are judged *according to their works*, it means according to the evidence of their works; that is, whether the faith they pretended to have, brought forth good works or not. The sentence passed is *not for their works, nor for their faith neither*. The kingdom they receive is not their wages, but their inheritance; not merited, as it were, yesterday, but prepared for them before the foundation of the world: and they were prepared for it not by their works, but by the grace of God, which united them to Christ, led them to believe, and enabled them to bring forth the fruits here mentioned; namely, works of love to the saints, *not mere works of humanity*, but of love to the poor despised saints of God, because they belonged to Jesus.—*Village Sermons, Ser. XI. p. 129.*

For the plain, clear, simple lesson of practical benevolence which the Gospel here teaches, and which addresses itself in an easy and familiar manner to the humblest capacity, we have a comment which involves the whole in confusion. It would be well for every one who preaches in this mystic and unintelligible manner to the servants, mechanics, and obscure and ignorant farming men in our villages, to ask himself whether he even clearly comprehends his own meaning; and whether he is not giving his hearers *sound* instead of *sense*, when he tells them that *according to their works* means according to the evidence of their works; and that the fruits here mentioned are *not works of humanity*, but *works of love to the saints*; and all this without distinctly teaching or plainly enforcing any one of those moral duties, the neglect of which it is that fills our prisons, that loads our goals, and that so dreadfully increases the number of our public executions.

“The Scripture informs us in the *Old Testament*, that God pardons penitent sinners for his own sake; and, in the *New*, that he pardons by or through a Mediator. ‘God so loved the world that he gave his only Son, that all who believe in him (and obey his laws) should not perish, but have everlasting life.’ And we find our blessed Saviour expressly declaring and explicitly teaching the conditions upon which, and upon which alone, we can be admitted to the inestimable benefit of his sufferings and death. As human righteousness must ever be imperfect, He “who knows whereof we are made, and remembereth that we are, but dust, hath graciously promised pardon to that sincere repentance which is followed by amendment of life. The obedience of the best of men is so imperfect, that, without the mercy of God, it would not exempt them from punishment. Never could it deserve reward; much less the reward of eternal life. As a *title* to that reward, therefore, no man can plead *his own righteousness*, for that were the extreme of sinful presumption. It is to him a free gift from the Giver of all Good; it is the reward which he hath promised to those who obey him: a faith, in which promise is the strong excitement and steady refuge of every true believer.

“Christ by his obedience to death, brought life and immortality to light. But, as Archbishop Secker justly and forcibly observes, ‘no one will ever be accounted righteous for his *sake* that do not become righteous by his *means*.’ And our Saviour himself says, and his words should sink
deep

deep into our hearts, 'if thou wilt enter into life, keep the commandments.'

"The doctrine of *imputed* righteousness is no where the doctrine of Christ; and of those who maintain it, the far greater part affirm it without examination, or adopt it without enquiry.

"I have no leisure to remark farther on these Sermons: what is here extracted may serve as a specimen of their style and their doctrines. Whether such a style of preaching and such forms of doctrine tend to the improvement of the heart and life, whether they are calculated to bring about a moral reform among the poor in our villages, and to guide their steps aright amidst the snares and dangers that every where surround them, the reflecting and serious reader will judge. I shall close this note with the following just and important remarks from a writer I have before quoted.

"Though the present increasing luxury in one part of the community, with the increased and increasing distress in another, do greatly favour the corruption of public morals, I think that another very vigorous and active cause of the declension of virtue and the increase of vice will be found in those polluted, unreasonable, and absurd representations of the Christian religion, which have of late years been with too little consideration patronised by the great, and with too much facility listened to by the populace. Of those persons, who ever think seriously of going to heaven, the majority would travel in company with that guide who requires the fewest sacrifices at their hands; who orders the least self-denial, and permits the greatest self-indulgence. Thus they are predisposed to lend a willing ear to the instructions of any juggler who endeavours to persuade them that faith without holiness, grace without exertion, or *righteousness by imputation*, will supersede the necessity of personal goodness, and exempt the favoured convert from the painful toils of practical morality. Such admonitions, coloured over with a great deal of cant, in order to disguise the rottenness of the ingredients and the unwholesomeness of the mixture, have been called '*Evangelical preaching*,' and at other times, emphatically, '*Preaching the Gospel*;' and the great and everlasting principles of moral duty have been shamelessly libelled, and most industriously lowered in the public estimation, by men professing to teach the holy doctrine of the holy Jesus. The attempts which have been made, of late years, to bring what has been too contemptuously termed '*moral preaching*' into disrepute, are too notorious to be forgotten, and too destructive of national virtue not be mentioned with abhorrence."

It is, indeed, impossible to calculate the mischief produced by the circulation of such pernicious productions as these village sermons of Mr. Burder's, and a thousand others written in the same spirit, and with the same design. Supported by such periodical productions as the Evangelical and Gospel Magazines, and by a new Review lately established by these fanatics, their principles are propagated throughout the kingdom to an extent almost incredible, and equalled only by the zeal which is displayed in the cause. Nothing but a similar zeal in support of sound principles, and in defence of the established Church, can possibly counteract the effects of so formidable and so extensive a combination. With one more extract from the Postscript we shall conclude our review of two of the most useful and best written tracts which have called for our attention for some time.

"You begin by affirming that my principles are not of God, and you end by acknowledging that those who know themselves will act upon the principle I have laid down. You accuse me in the outset with pleading for a conformity to the world, and you conclude with affirming, that, if they conform to the rule I have prescribed, they will never be seen at the playhouse. It is peculiarly pleasing to hear the accuser himself pronounce the verdict of our acquittal. It is the more acceptable, and comes with a better grace*.

We cannot part with this judicious and temperate writer without expressing a hope that he will continue to exercise his vigilance in detecting, and his abilities in exposing, the insidious manoeuvres of these dangerous sectarists.

A Sermon on the Religious Advantages afforded by the Church of England to the Members of her Communion, preached at St. Mary-le-Bow, on St. Mark's Day, April 5th, 1805, in Conformity with the Will of the late Mr. John Hutchins. By the Rev. Thomas White, A. M. of Queen's College, Oxford, and Minister of Welbeck Chapel, St. Mary-le-Bone. 8vo. Pr. 22. Hatchard.

THIS is a very good discourse, both in matter and manner; containing some reasonable remarks on the cause and progress of schism, and many just observations on the superior purity and excellence of the Church of England. Most true it is, that "Schism, in numberless instances, proceeds from a spirit of pride and insubordination; that it fosters the worst principles of our fallen nature; that it produces consequences from which every pious man would shrink, could he distinctly foresee them." Nor is the following character of our Church less correct. "Every unprejudiced person must confess, that her doctrines are sound and scriptural; that, whilst she abstains from vain speculation, and from presumptuously searching into

* "Mr. B., in his review of his own Sermon, in his Evangelical Magazine, states my Letter to him to be written by one who "endeavours to apologise for these nurseries of vice." He here makes the falsehood of his own assertion appear by his own statement. The fact is, in my Letter I was no where the advocate of the theatres. I did no more than state the evil consequences that the language used and the principles laid down in his Sermon involved. I thought his inattention or his zeal had betrayed him into misconception or mistake. Such acrimony of language may sometimes be forgiven to private animadversion; and some indulgence is due to the intemperate warmth excited by private disputation. But in the pulpit all this is without excuse. It is from thence to be corrected, not exemplified. Doctrines and sentiments advanced by individual men often extend not beyond their own circle: but one false doctrine in the mouth of a man, who, from his situation as a public teacher, enforces it with authority, is an evil incalculable. My Letter was the result of this conviction. Had I offered any one argument that was false or inconclusive, and Mr. B. had pointed out that it was so, I would most readily have retracted it. But he returns me abuse instead of argument. I was a total stranger to him, and am so still. But to his official character, I paid that tribute of respect which that character from me will always receive. But I owe no acknowledgment to the candour of Mr. B., or to his justice: I have not, therefore, found it necessary at present to stand upon quite so much ceremony."

the Councils of God, she omits nothing which the Scriptures expressly teach, and which it is important for men to know. Her discipline is apologetical and pure; her ministers are lawfully ordained; her sacraments rightly administered; her worship is solemn without superstition, fervent without enthusiasm, plain without meanness, and sublime without obscurity."

Wisdom better than Weapons of War.—A Sermon preached in the Episcopal Chapel of Forfar, on Thursday, the 21st of February, 1805, being the Day appointed by his Majesty for a General Fast in North Britain; with an Appendix, containing a Dissertation on the Hebrew, Greek, and Latin Terms for Wisdom.—A Letter to the Editor of the Anti-Jacobin Review, and some Strictures on the Review of Bishop Skinner's Convocation Sermon, given in the Anti-Jacobin and British Critic, for February last. By the Reverend John Skinner, A. M. Episcopal Clergyman at Forfar. 8vo. pp 56. Constable and Co. Edinburgh; Donaldson, Dundee; Fenton, Forfar; Angus and Co. Aberdeen; Im-lach, Banff; and Rivingtons, London. 1805.

IN the opening of this discourse, Mr. Skinner complains, and, we doubt not, with justice, of the general neglect of public fasts, enjoined, by competent authority, for national sins. And he argues, forcibly and successfully, (supporting his arguments by apposite passages from the sacred writings) for the propriety, expediency, and necessity of a strict observance of such fasts. His text, taken from the ninth chapter of Ecclesiastes, is—*"Wisdom is better than weapons of war: but one sinner destroyeth much good;"* and several pages of the sermon are devoted to an explanation of the scriptural sense of the word *wisdom* (which also forms the subject of the appendix;); certainly this word is always used in Scripture to denote that quality of the mind which makes men *wise unto salvation*.

Mr. Skinner justly considers the prevailing characteristic of the age to be a relaxation of religious principle, and an indifference to religion itself. There is, unfortunately, but too much truth in this observation, and, in confirmation of it, a passage is quoted, from a very able sermon preached by the present archdeacon of Stafford, before the honourable society of Lincoln's Inn. The insufficiency of weapons of war to defend us against our enemies, unless we put our trust in that God, who can alone give success to our efforts, is ably and impressively urged.

"Whither, therefore, should Britons look for an ally, at such a time as the present? Whither should they turn for aid and assistance superior to the force by which they are, or may be assailed? Not, surely, to the Princes of this world, equally accessible to the arm of the Almighty as themselves; but to Him, who is 'King of Kings, and Lord of Lords;' who 'worketh all things after the counsel of his own will;' and who saveth not by many, or by few; but 'who, with his own right hand and holy arm, getteth himself the victory!'"

"This is what the wisest of men urges in the text, and what every man, calling himself a Christian, is bound in duty to receive as the truth; and to conform to, as the only unerring rule for human belief, and human practice: for 'wisdom is better than weapons of war: but one sinner destroyeth much good.'

"The truth of this conclusion is equally undeniable, as are the truths which we have now been discussing, and to which it is opposed: for one artful sinner, be his condition what it may, destroys much good among the mass of

society; who judge chiefly by appearances, and who are ever ready to become the dupes of evil example. 'A little leaven,' saith an apostle, 'leaveneth the whole lump.' And, were instances wanting, thousands of living instances could be brought forward where, by one artful companion, the good principles of a parent have been effaced from the bosoms of his family—his sons and daughters; where one infidel writer, or infidel declaimer, has corrupted a whole community; and where one sinner, one aspiring usurper, has, by his ambitious plots, destroyed the good of the most refined state in Europe!*

"Nay,

* "In this striking instance, we may see the difference between *power* and *authority*; and, in all our enquiries into the nature of *lawful government*, we ought to keep this difference ever in our view. The highwayman has *power* over the helpless traveller, when demanding his property, as the only exchange for his life! But has the highwayman *authority* to take either the one or the other? No! It is brutal force on which he rests his claim; and by the law of terror only, that he prevails. Now it is the very same with the *mighty robber*, who has seized the *property* of a *whole kingdom*; and who, having the *lives* of its *inhabitants* also in his *power*, keeps them in the most slavish subjection, by some hundred thousands of armed plunderers, perpetually holding the dagger to their throats. The sanguinary despot, who thus tyrannizes over a vanquished people, may call himself *EMPEROR*, or any thing he pleases; but, in the sight of God, he is none other than a base usurper of the rights of others. His imperial purple serves only to conceal the bloody assassin that lurks under it; and the solemn mockery of a *coronation*, nay, blasphemous as it is, of a *consecration*, can but blacken his guilt the deeper—the more horribly! For of all the wicked devices which this wonderful contriver of mischief has yet been able to practise, none has exceeded, in impious effrontery, that farce which was lately acted in prostituting a most solemn religious rite to the worst, the vilest of purposes! It is, indeed, difficult to determine, of the two parties, which has evinced the greatest contempt of the sovereignty of Heaven; the one, commanding the profanation of a holy and venerable service; or the other, degrading himself so far as to yield obedience to the base command! Where, may we ask, is now the *dignity*, the *holiness*; the *infallibility* of the pretended Head of the Catholic Church? Has not the person supposed to be invested with that high and holy character, debased it to the lowest pitch of infamy, by bestowing his solemn benediction on one of the most consummate works of wickedness, through all its various stages, which the Christian or heathen world has ever witnessed? Let it not be said, that the poor unfortunate Roman Pontiff, holding all the dignities of his office, his freedom and his life, at the will of this stern tyrant of France, was obliged to comply with the arbitrary dictates which he had not the power to resist. *He had the power* to resign his dignity, his freedom and his life, if he could not retain them without the loss of credit, of character, and of a pure conscience! And had he been possessed of any regard for *these*, and known what it was to tread in the steps of a *once suffering but now highly exalted Saviour*, he would have readily surrendered all that he had in the world; he would have "*died the death*," rather than have been guilty of an action which must entail disgrace upon him while he exists, and be to his memory an everlasting reproach! Many are the motives which might be thought to influence serious and well disposed persons

" Nay, only mark the conduct of the political innovator, such as the recent annals of this country exhibit him, and you will have ample proof of the good destroyed by one crafty and intriguing son of Belial! He tells his quiet unsuspecting neighbour, alike indolent in discharging, heretofore, his duty both to God and man, that, in this enlightened age, every man should be particularly well informed on the subject of governors, and the governed. For this purpose, he entreats him to peruse such an essay, such a pamphlet, and such a newspaper; in which are carefully detailed *grievances* which never existed, and *rights* which, though ingeniously advocated, never were, and never could be, recognized. In a twinkling the whole household is enlightened—man, wife and child, con over the pages of sedition and discontent—friends and neighbours procure them in loan—meetings are held—clubs instituted—and oaths administered!

" Convinced that his poison has operated, the political quack himself retires to a distant quarter, that he may imbrue his hands in the blood of others, and initiate strangers into his mysterious system! Meanwhile his former converts proceed with the work of darkness! Midnight revelling admits neither of morning nor noontide labour. The shopman deserts his counter; the mechanic his axe or anvil; and the labourer his shovel and spade! At length, become desperate, the day of general insurrection is fixed! But the *eye of Heaven* can no longer look with unconcern upon the hitherto smothered flame!

" On the eve of its bursting forth with a violence, as the incendiaries conceive not be overpowered, a 'still small voice' whispers to the conscience of some one the awakening word, *forbear!* Roused, as from a dream of horror, the panic-struck man goes and reveals the whole! The arm of justice is extended; and, on the day, perhaps, when the deluded wretches expected to see success crowning their plans of murder and misrule, a gibbet is prepared, on which they are themselves suspended, victims to the injured laws of their country, and a terror to evil doers of every description!

" Even those who, being less implicated, escape the awful sentence of death, escape not the temporal wrath of Him 'who is of purer eyes than to behold iniquity.' Like Cain, they become 'fugitives and vagabonds in the earth.' Estranged from God, and the renewing grace of his Holy Spirit, thinned by the loyal and virtuous, and beggared in their fortunes, they drag on a miserable existence while on earth; and when they die, have nought to expect, but the doom announced by an inspired apostle, 'Whosoever resisteth the power, resisteth the ordinance of God; and they that resist, shall receive to themselves damnation.'† 'If we look to the highest

persons against the errors of popery; but none, I should think, could now have greater weight, with such persons, than the conduct so lately exhibited by the Pope himself; a conduct of itself sufficient to open the eyes of the most bigotted adherent to the See of Rome; and, therefore, more than enough to make every wise and good man, of the Romish communion, exclaim—

" To popery henceforth I bid adieu!"

† Rom. xlii. 2. Have not a Paine and a Godwin, not to mention others, thus slain, by means of their writings, and the emissaries of discontent, "their

highest place in society,' says the writer before quoted; 'the chief magistrate, by whatever title distinguished, the effects of having a *sinner* so situated will be the more extensive and alarming. When the power of such a ruler is absolute, there is no evil, physically possible, which he may not readily produce; no *good* which he may not, by a mere act of authority, *destroy*. In our own country, we have happily, at present, a double security from these evils. We have a Monarch limited by law; and we have one, (I mean not to flatter, which in this holy place were most unworthy, but I believe, in conscience, we have one,) who, if any man could deserve confidence, might be trusted even without restraints. The *evil* which a ruler so situated might do, if a sinner, may, providentially for us, be calculated *best* by contrast; and we have to consider only what would be the effect of a disposition, in that high place, diametrically opposite to the character which we in reality contemplate."

We have been somewhat copious in our extracts from this sermon, first, because the subject is important, and, secondly, because we were anxious to enable our readers to form their own judgment on its merits, rather than authoritatively to decide on these merits ourselves. And this anxiety was increased by the complaints which Mr. Skinner has here preferred against us, for the review of some former publications of his most excellent father, and of his own. Our readers will recollect, that the "Vindication of Primitive Truth and Order" was reviewed by us, in December 1803, and in the following months; and the length of the articles sufficiently demonstrated the sense which we entertained of the importance of the work. But, the remarks of the critic upon some verbal errors, and some awkward phraseology which appeared in that work, and the difference of opinion which he declared on some few of the points maintained by the bishop, gave considerable offence to his friends, and occasioned his son, the author of the production before us, to send us a letter, containing strong animadversions on the review of his father's book. This letter not having been inserted Mr. Skinner has thought proper to annex it to his Fast Sermon. It becomes necessary, therefore, for us to say, in vindication of our own impartiality, that our only motive for not inserting that letter, was a wish to prevent a controversy between men who were engaged in the same cause, in a steady, uniform, and vigorous support of our civil and ecclesiastical establishments; we considered that a public dispute between such men could be productive of no one possible good, but might be attended with serious evil. We thought so, then; and we think so still; for nothing which Mr. Skinner has urged has produced the smallest alteration in our opinion. We did not, however, refuse to insert his letter, but communicated our notions on the subject to the very respectable, and highly esteemed, friend, by whose hands it was transmitted to us; we observed, too, that, if it were inserted, it must

"their thousands and ten thousands?" The public executioners, or the records of suicide and of emigration from our country, can tell! Would to God that *experience* may, at length open the eyes of those who are yet in danger of destruction from such *pens* and such *principles*, "that they may know the things which belong unto their peace, before they are hid from their eyes!"

† "Archdeacon Nares. (See a single Sermon, entitled, The Benefits of Wisdom, and the Evils of Sin, preached before the Society of Lincoln's Inn, and published at the request of the Bench.)"

be previously submitted to the writer of the critique, that he might subjoin his own comments upon it; in the same way, as was observed with respect to Mr. Skene Keith's remarks upon the review of Dr. Campbell's Lectures on Ecclesiastical History. It is needless to repeat what farther passed between this friend and ourselves on the matter; or to add any thing more than that it was our intention to publish it in the manner prescribed. Neither need we trouble our readers with the cause of the delay of its publication, arising wholly from circumstances of a private nature. Having entered into this explanation, we shall leave the letter entirely to the writer of the article which it attacks, who is well able to defend himself, even against more powerful assailants. We shall only say one word on the following note, which has been newly added to the letter.

"By the way—Bishop Skinner's exposition of the cherubim is the exposition of that pre-eminently learned theologian, the late Reverend William Jones, of Nayland.—(See his works.) Of course, the critic, and the work for which he wrote, are *completely at variance*; for, in a dedication to Lord Kenyon, inserted in the Appendix to Vol. XIX. we are informed by the Editor, that the Anti-Jacobin 'was established for the purpose of *maintaining and upholding those religious and political principles, which were deeply implanted in his Lordship's mind, by his venerable preceptor, the Reverend William Jones of Nayland!*'"

How could Mr. Skinner adopt so illogical a conclusion? If he cannot perceive that we can maintain and uphold the leading principles of Mr. Jones, in religion and politics, without a servile adoption of every interpretation which he may have given to doubtful and disputed passages in Scripture, which involve no essential article of faith or doctrine, his penetration must be limited indeed. And unless he advance the preposterous assertion that we cannot do so, the *complete variance*, of which he talks, will be found to exist only in his own imagination. Mr. Skinner is not to be told, that Mr. Jones was a decided Hutchinsonian; but in what part of our work, will he find, that *we* also are Hutchinsonians? If he will refer to our Fifth Volume, p. 123, he will find, that, in alluding to the system of John Hutchinson, we took occasion to observe, that it was "a system which has been eagerly adopted and strenuously defended by many pious and learned men, and which has been as firmly resisted, and as strongly attacked, by others of equal piety and learning. It is far from our intention to revive this controversy, or even to offer an opinion on the arguments adduced on either side." By referring to Mr. Jones's admirable life of Bishop Horne, Mr. Skinner will also find that men may be "true *Churchmen and Loyalists*, steady in the fellowship of the Apostles, and faithful to the monarchy under which they live," and of course, may maintain and uphold the religious and political principles of Mr. Jones, without being Hutchinsonians, and, consequently, without adopting Mr. Hutchinson's and Mr. Jones's exposition of the *Cherubim*. When a man is employed in the censure of others, he should be less positive and dogmatical in his own assertions, especially where he is so palpably wrong, as Mr. Skinner is in the present instance.

POLITICS.

Reflections on the Proceedings of the House of Commons on the Nights of the 8th and 9th April, 1805, embracing a View of the Conduct of Mr. H'bisbread and the Whig-Opposition on those memorable Nights: To which is annexed a Verbatim Copy of the Act for regulating the Office of the Treasurer of his Majesty's Navy. By Allan Macleod, Esq. 8vo. 1p. 94. Ginger, Goddard. 1805.

"NOTWITHSTANDING the interference of the Whigs," says Mr. Macleod, in his advertisement, "the press is not yet silenced, nor the human mind subdued. A manly Minister, disdaining clamour, will protect the freedom of discussion, and the right of public writers to investigate public concerns. On this right in this publication I stand. I have dwelt upon it in the sequel. The right itself is sacred; and so long as it is exercised for the maintenance of our liberties, religion, and laws, let no man fear the Whigs, or tremble at the political vindictiveness of Mr. Grey."

If the press be not yet silenced, the fault rests not with the Whigs. For they, certainly, with Lord St. Vincent at their head, have done infinitely more, of late, to silence the press, by destroying its constitutional freedom on the one hand, and by encouraging its licentiousness on the other, than was ever before attempted by, or even imputed to, any of those statesmen, against whom the clamours of these very Whigs, assuming to themselves the exclusive appellation of "*Friends to the Freedom of the Press*," were so long and so vehemently directed. Encouraged by his past success, it is said, that Lord St. Vincent is proceeding, with increased activity, and invigorated spirits, in the noble task of prosecution, and that the author of the pamphlet before us is the next object to be sacrificed on the altar of Whiggism. And while thus engaged in the generous effort to silence every voice which presumes to question the existence of his public virtues, or even to impeach their purity; to still every tongue which has the temerity to represent him as a brave officer, whose professional services have been most liberally appreciated by his country, and most bountifully rewarded by his Sovereign, and as a puny politician possessed of no one requisite for a statesman; that paper, which is here called, and certainly with great appearance of truth, *his own*, and which is, beyond all doubt, devoted entirely, if not exclusively, to his service, is daily filled with a nauseous mixture of the most fulsome adulation of himself, and of the most calumnious and profligate abuse of all his political opponents. We should think, that his Lordship might, without any extraordinary exertion of intellect, or any uncommon sacrifice of feeling, continue to pass the evening of his life, in a way somewhat more suitable to his age, more compatible with his dignity, and unquestionably better calculated to ensure satisfaction at his last hour, and to embellish his character when this transient scene of existence shall have closed, and all the little objects of mortal ambition be annihilated. As it is, his Lordship appears more solicitous to secure a niche for himself in *Westminster Hall*, than in *Westminster Abbey*; and it is with infinite concern we observe, that such is his influence over the bar, that it is with the utmost difficulty that any person prosecuted by him can procure an advocate of any eminence to plead his cause. We say, we observe this, with concern, because

make it is highly disgraceful to a very honourable profession. But, alas! what place, in these degenerate times, is inaccessible to prejudice and to party?

To return from this digression; Mr. Macleod is a fearless, undaunted champion of Lord Melville, whose cause he pleads against popular clamour and political injustice, with great energy and effect. Passing over the first twenty pages of his tract, which is filled with personalities that had better been omitted, we come to his remarks on the Whigs, to the justice of which we readily subscribe.

"All Mr. Whitbread wants or wishes is power as a Whig; and, as a Whig let the giddy unheeding populace assure themselves, that Mr. Whitbread would employ power. In any of the changes, by which the Whigs have obtained a temporary ascendancy, their principles and objects directly became manifest; no sooner were they in than they brought in along with them the whole rabble of their followers, and disappointed ambition and raved avarice now wanted with the public honour, engorged itself (themselves) from the public purse."

Again—"Nothing can be conceived more unprincipled than the Whig edition. They have ever persecuted all but their own party. Thus, Whig humanity is persecution, Whig justice destruction. An instance of the uprightness of the Whigs occurs in history, too remarkable not to form a feature of the portrait here hastily delineated.

"Richard Hampden, a descendant of the illustrious Hampden, was a treasurer of the navy. Hampden became a defaulter in the sum of 3,000*l*. His default was one of corruption and turpitude. The Whigs were in power. What did the Whigs? they excused Mr. Hampden, because his ancestor had resisted the payment of ship money!

"When, therefore, the Whigs pretend to a jealous and anxious regard to the interests of the people, to economy, to public order and virtue, it may not be amiss to send them back to their libraries, to consult the historians of the latter reigns. Other edifying narrations will likewise strike them. For instance, they will learn, that, in the administration of Walpole, their ancestors were clamorous for reforms out of office, which they resisted in office; and they can learn from history, if they read fairly, nothing but that they are, in themselves, a set of men unworthy the confidence of the sovereign or the people."

Without going back to our libraries, or to the history of any preceding reign, it will be sufficient to cast our eyes on a transaction recently adverted to in the House of Commons, in order to appreciate the boasted regard of the Whigs for the interest of the public. We allude to the sums of public money, retained by the executors of a man, who was emphatically designated "*the Defaulter of unaccounted Millions*"—the father of Mr. Fox, and the grandfather of the present Lord Holland. Viewing that transaction in the most favourable light, it is manifest that during eight years, half a million of the public money was retained in the hands of the family, the simple interest of which amounted to 200,000*l*. not one farthing of which has ever been paid to the treasury. Why did not, Mr. Whitbread bring forward this transaction? Why not include it in the comprehensive range of his visionary reforms? We are not fond of perfection, present or retrospective, but we have a right, at least, to call upon men, who pretend to a superior parity of patriotism, and who hold themselves up as objects of public applause, to preserve consistency in their actions, and to render their conduct

conduct conformable to their principles. In Lord Holland's case, there was a great, admitted, loss sustained by the public; whereas in Lord Melville's no one pretends that the public have lost a single sixpence. Yet the former is deemed unworthy of notice by the Whigs, while the latter is considered as a fit subject for extreme punishment, and for national vengeance. The facts speak for themselves.

Mr. Macleod contends that Lord Melville has not been guilty of the violation of an act of parliament, in which his alleged guilt is made to consist. And he certainly acts with great fairness, in giving the law at full length that his readers may have the means of appreciating the strength of his arguments, and the justice of his conclusions. The act requires that after the 1st of July, 1785, all sums demanded of the treasury for navy-service by the treasurer of the navy, shall be placed in the Bank of England; and by the fifth clause, which peculiarly applies to the case of Lord Melville, it is enacted, that "the treasurer of his Majesty's navy for the time being by himself, or the person or persons in his office duly authorized by the said treasurer, from and after the 1st day of July, 1785, shall draw upon the Governor and Company of the Bank of England for all navy services *whatsoever*, and shall specify, in each and every draft, *the head of service* for which the same is drawn; and no draft of the said treasurer, or the person or persons authorized as aforesaid, *shall be deemed a sufficient voucher* to the said Governor and Company of the Bank of England, *unless the same specifies a head of service for which it is drawn*, and has been actually paid by the said Governor and Company of the Bank of England."

Now, has Lord Melville drawn any money out of the Bank of England without specifying in his drafts *the head of service*, (whether for the navy, the victualling, or the sick and hurt boards), for which the same was drawn? It is not pretended that he has; it cannot be so pretended, because it is evident the bank would not have paid his drafts, for, if they had, they could have produced no voucher, and must have lost the money so paid. In what then does this alleged violation consist? Why, forsooth, in drawing the sums, in the manner prescribed by law, and in afterwards vesting those sums, or rather, in allowing them to be vested, in the hands of a private banker, until the numerous persons among whom they were to be distributed, called for payment. It is not even pretended, that any claimant experienced the smallest inconvenience or delay from such arrangements; nay, it is admitted that the convenience of every claimant for a small sum (and there were thousands and thousands of that description whose demands did not exceed 20s.) was promoted by it; inasmuch as he had only to go the short distance between Somerset House and Messrs. Coutts' banking-house, in the Strand; instead of being sent to the Bank of England. It is said, however, that the Legislature intended that every separate demand, however trivial, should be paid by a draft on the bank. But we can only know what the Legislature intended by what it has said in the act. And it assuredly does not appear to us to warrant this strange interpretation; nor can we believe that it could be the intention that every claimant of a few shillings (and it must not be forgotten that there are thousands of such claimants) should be sent, with a draft, to the bank to receive it. The *head of service* is all that the law requires should be specified in the drafts of the treasurer; this, we know was specified, and therefore we are utterly at a loss to discover in the conduct of Lord Melville any violation of the act of parliament. But, it is farther said, by vesting the money in the hands

ends of a banker, a *risk* was incurred, and a loss *might have been* sustained. To talk of what *might have been* the case, either in a criminal prosecution, or in a civil action, is ridiculous. The jury must decide on the evidence of *facts*, and *facts alone*. Whatever the *risk* may have been, it is certain no loss has been sustained. As to the subsequent appropriation of money, that is a distinct question entirely; but we would take the liberty of suggesting to Mr. Whitbread, that if he expect the affairs of a great nation to be conducted on the narrow scale of his own counting-house; and supposes that a minister stands in the situation of a brewer's clerk, and is to be tried by the same contracted rules; that he can "deal out empires as he would deal out thread;" he may be, for aught we know, a very fit member of that motley assemblage of citizens, who elected the *Common Council*; but is by no means qualified to act the conspicuous part of a representative of the Commons of Great Britain. Having thus briefly suggested some of our own ideas on this subject, it is but just to place the sentiments of the author, before our readers, on the alleged violation of the statute 25 Geo. III.

"A reflection," he says, "which has often struck me, and on which I have argued much in private, occurs here in coincidence with a remark made by a judicious writer, in one of our public journals, which is, that at most, all that the public could have *gained* by the sums not immediately required for naval payments at the several offices connected with the department of the treasurer of the navy was, that the money so not required or called for would be *useless* in the iron chest of the paymaster and his clerks. A halfpenny of saving to the public could in no case have arisen or accrued from any possible mode of disposing of such sums, if the act of the 25th were interpreted, as it is now sought to fix its interpretation by the *Whigs*; and, in fact, by no mode of interpreting the statute could the public have gained a farthing by the surplus sums in the hands of the treasurer or his paymaster. As to the act, what the object of it strictly was, I should think it not difficult for cool and impartial minds to guess. In truth, it is acknowledged that its main object and purpose was [were], to render impracticable the accumulation of dangerous balances in the hands of the heads of the office of the treasurer of the navy; and so far it has completely succeeded: for since the passing of that act not a shilling of unaccounted balance was ever in the hands of the treasurer or his paymaster, when the season of rendering an account was arrived. The question, therefore, as to the sums uncalled for and in the hands of the paymaster, lies between the lodging such sums in the hands of a private banker, and placing it in the iron chest at the office of the treasurer. This is altogether a question of expediency. There is not a syllable in the act preferring the one mode over the other. The act, as to the expediency of either mode, is silent. It shall not incur the possibility of raising an ill-natured smile by any minuteness of observation in this place; yet, if this were not such a subject as it is, if this were any subject but that of the *imputed delinquency* of a great man; if it were, as in common cases, a question respecting which we should be at liberty to reason, without appeal to an infuriated public and exasperated mob, I should distinctly lay it down, that not only in point of expediency but as to the ordinary convenience and safety of the practice, the placing the uncalled-for amounts in the hands of private bankers, was just that very thing which the paymaster of the navy was bound to do: however, I give up the point to the multitude. All that concerns me materially in my argument is, that the statute interdicts not the placing the sums for
naval

naval services in the hands of private bankers, for the period during which they are uncalled for by the various boards.

The author then hurls defiance in the face of all the Whig lawyers, and dares them to prove the affirmative of the proposition, that the treasurer of the navy did violate the statute 25 Geo. III. For our part, we appeal to a conscientious and upright magistrate, whether, supposing this act were penal statute, and fine and imprisonment, to be inflicted in a summary way by a magistrate, were, by a separate clause, annexed to any violation of it he could, under all the circumstances of the present case, (as fully detailed by the commissioners, and in the House of Commons,) consistently with his oath to *administer justice according to law*, inflict such punishment on Lord Melville? We are free to declare, unpopular as such declaration will be, that Lord Melville has not been guilty of any such violation. But we will go much farther, and declare without hesitation, that if we really believed him to be as guilty as we are convinced he is innocent, we should condemn, with equal strength, the temper and the nature of the proceedings against him: There is no one principle of British law more fully established, more clearly understood, than this; that every person accused of whatever crime is entitled to a fair and impartial trial by his Peers; and that every attempt to create a prejudice against a person in the course of a trial, by inflaming the public mind, by attacks upon his character, or by partial representation of the circumstances of his case, in the papers, is a misdemeanour. When Lord Eldon was Attorney-General, he threatened to commence prosecutions against the proprietors or conductors of the daily prints, for inserting in them the ex-parte proceedings at the public office of persons committed or about to be committed for trial. And, during Mr. Addington's administration the Secretary of State adopted every precaution for preventing the publication of such proceedings. At the Surrey assize some few years ago, on proof that an attempt had been made to bias the minds of the jury, by the circulation of a printed paper, a cause that stood for trial, was, on motion, put off by the judge, on the ground that a fair and impartial trial could scarcely be expected. The judge very properly reprehended most severely the conduct of the party who circulated the paper; and, if we mistake not, directed a prosecution to be instituted against him. Indeed, the principle on which this conduct is founded is so obviously just, that it would be an insult to our readers to enter into an elaborate demonstration of its justice. How can a man have a fair and impartial trial, when every act is used to inflame and to prejudice against him the minds of those who are to decide upon his fate? When the merciful spirit of the English law leads it to consider every man accused as innocent before his guilt is established by legal proof, is it not just and proper, that those should be punished who publicly proclaim his guilt and infamy to the world even before he has been brought to trial? Apply this principle to the case of Lord Melville, and let any honest man answer the question, Whether every artifice which ingenuity could devise, or malice suggest, has not been used to make him be considered as guilty by those who ought to decide, on his guilt or innocence, without any previous bias on their minds, solely by the evidence adduced on his trial? Most certainly every means has been employed to render him odious; to hold him up as a criminal to the public. Independently of the violent speeches in the House of Commons, printed and circulated throughout the country, all the vindictive effusions of party-malice have found a vent through the medium of the press, and have been extended

extended to the utmost corners of the kingdom. We condemned such illegal and unjust proceedings, in the case of Colonel Despard; and shall we allow them to pass without censure or reproof, when Lord Melville is their object? Forbid it justice, forbid it truth! We have other very strong objections to urge against the proceedings in the House of Commons, and against the unconstitutional conduct of certain peers who have not scrupled to convene county-meetings, for the express purpose of pronouncing on the criminality of a man, on whom, it was most probable, they would themselves be called upon to sit as judges; but our limits compel us to postpone our observations on this subject to a future opportunity. Meanwhile we recommend to the attention of our readers Mr. Macleod's very spirited remarks on the conduct of the House of Commons in their proceedings against Lord Melville. They lead to very serious considerations on a most important constitutional topic, which we mean hereafter to discuss more at large.

MISCELLANIES.

The Traveller's Guide, or English Itinerary, containing accurate and original Descriptions of all Counties, Cities, Towns, Villages, Hamlets, &c. and their exact Distances from London: together with the Cathedrals, Churches, Hospitals, Gentlemen's Seats (with the Names of their present Possessors), Manufactures, Harbours, Bays, Rivers, Canals, Bridges, Lakes, salt and medicinal Springs, Vales, Hills, Mountains, Mines, Castles, Curiosities, Market Days, Fairs, Inns for Post-Horses, &c. The whole comprising a complete Topography of England and Wales. To which are prefixed, General Observations on Great Britain; including a correct Itinerary from London to the several watering and sea-bathing Places, Lists of Inns in London; Mail Coaches; Wharfs; Packet Boats; Rates of Portage; Postage of Letters; and every other useful Information, equally calculated for the Man of Business and the inquisitive Traveller. By W. C. Oulton, Esq. Illustrated with sixty-six correct picturesque Views, and a whole Sheet coloured Map of England and Wales. 2 vol. small 8vo. Pp. 1774. Cundee, Chapple, 1808.

MUCH as Mr. Oulton promises in his title page, he has not promised more than he has performed. For, with incredible industry and perseverance, he has produced, in a comparatively small compass, by much the most complete and useful general itinerary, which we have yet seen: it is, as far as we have been able to examine it, perfectly accurate, and will, no doubt, experience, what it richly deserves, the approbation of the public.

The Theatrical Dictionary; or, Dramatic Biography of the present Age, containing Sketches of the Lives, Lists of the Productions, various Merits, &c. &c. of all the principal Dramatists, Composers, Commentators, Managers, Actors, and Actresses, of the United Kingdom: interspersed with numerous original Anecdotes, forming a complete modern History of the English Stage. The 2d Edition, with considerable Improvements and Additions. Illustrated by 22 elegant Engravings. Small 8vo. 9s. Cundee, Chapple. 1805.

FOR frequenters of the theatres, and lovers of the drama, this little volume will form an acceptable *vade mecum*. It is evidently written by a person

person conversant with the stage, and initiated into the mysteries of the Green Room. If the portraits of the actors are not distinguished for critical acumen, they are at least marked by as much impartiality as can be reasonably expected in such a compilation. The remarks on Master Betty, in particular, absurdly denominated the *Young Roscius*, are just and impartial.

Culina Famulatrix Medicinæ: or, Receipts in Modern Cookery; with a medical Commentary written by Ignotus, and revised by A. Hunter, M. D. F. R. S. L. and E. The Second Edition, 12mo. Pp. 269. 5s. 6d. Mawman, London; Wilfon and Spence, York; Constable and Co. Edinburgh; 1805.

WE are glad to find that the *taste* of the public has coincided with our own, in *relishing* this *well-seasoned dish* of culinary literature. The ingenious cook has added a number of new receipts, in this *second course*, which, however, may be purchased *separately*, for the moderate sum of Sixpence, by those who are in possession of the first.

THE DRAMA.

To Marry or Not to Marry. A Comedy. In Five Acts. By Mrs. Inchbald. 2s. 6d. Longman and Co. 1804.

THIS comedy possesses more claims than most of the modern dramas which come under our observation. The character of Hester is drawn with much dramatic skill, though we meet with a few slight aberrations from nature and consistency. The situations in which she is thrown with a man who determined never to marry, are highly interesting, and afford most excellent opportunities for good acting. With many beauties it possesses great and glaring defects. It is singular that the authoress should, without any foresight, have dramatized the situation of Lord Melville with Mr. Whitbread; yet such she has done, or at least circumstances which directly bear on the political relation in which the latter gentleman stands with the former.

MISCELLANEOUS.

TO THE EDITOR.

SIR,

IN the present crisis of our affairs it is of the utmost consequence to let the people in general know what Popery really is, and, as the Papists assure us that it cannot possibly alter, to shew, in its true colours, the monstrous system which is now attempted to be introduced, though it must involve the certain ruin of our Constitution, both in Church and State. I will give you a few specimens, and I earnestly intreat all men of learning, who have a true love of religion and of their country, to exert themselves for the above salutary purpose.

A late most amiable and learned friend of mine, a Doctor in Divinity, was extremely kind to the Emigrant French Priest to whom I addressed the letter

When I lately sent you. My friend supported him in all his distresses, and gave him an unlimited invitation to his hospitable board. There I frequently met him, and we used to argue, though I fear but to little purpose, with a man so ignorant and bigotted. One day in a dispute the Frenchman cried out, with some warmth, "Where you have one Doctor, we have a thousand."—"Yes, Sir, (replied my friend) and a great many Mediators, too." To this admirable retort the other had not a word to say, nor could he have had, for all the Romish Saints are in fact Mediators, and are addressed as such. This subject I shall now pursue a little farther.

In the 19th year of Henry II. the following infamous collect was ordered to be read in the diocese of Canterbury: "Be favourable, good Lord, to our supplication and prayer, that we which acknowledge ourselves guilty of iniquity, may be delivered by the *intercession* of Thomas thy blessed Martyr and Bishop!" (*Kennet's Hist.* Vol. I. P. 149.) It was about the same time, I suppose, that, as Pennant tells us, "St. Thomas (a-Becket) seemed to have *preceded*, if not *superfeded*, our Saviour, for in one year the offering to Christ's altar, at Canterbury, was ol. os. od. to that of his holy Mother, 4l. 1s. 8d. but to that of the great Becket, 954l. 6s. 3d!!!" Intercessions of saints, indeed, are without number, but what shall we say if God Almighty himself is sometimes turned into a Mediator? and yet a friend of mine, of the highest credit and honour, who has been at Naples, most solemnly assures me that, when there, he has heard the people pray to God Almighty to intercede with St. Januarius to come and help them! After all, these same saints are sometimes but scurvily used by their worshippers, for, as the sailors have a custom of flogging St. Francis if he does not produce them a favourable wind, &c.* so we find that St. Januarius has at present got himself into terrible disgrace, by not preventing the French invasion; for Miss Williams tells us, in her "Sketches of Manners, &c. in the French Republic," that "St. Anthony has been installed the patron Saint of Naples, in the room of St. Januarius, found guilty of Jacobinism!" Poor Januarius, then, has found to his cost, that Popery is now in all points "incapable of change."

Now if my venerable friend had gone further, and asserted that the Papists had many *Redeemers* also as well as Mediators, he would not have been mistaken. Apollonia, a virgin and martyr, having had her teeth knocked out, was made the tutelary Goddess of all who had the tooth-ach; and she was prayed to, not only to intercede with God in that behalf, but also that "through *her passion* (those are the very words of the prayer) she would obtain for them the remission of all sins committed by the teeth and mouth, either through gluttony, or evil speaking." (*Carm's*

* St. Francis, though not for this offence, yet richly deserved flogging for many particulars which I could produce from his preposterous legend. I will mention one circumstance, related with approbation by one of their own writers, though not in his legend. "St. Francis being asked which way such a murderer went, that passed by him, putting his hand into his sleeves, said, 'He did not pass that way;' meaning, he did not pass through his sleeves." (*Napier's*, Tom. IX. C. 12.)

Lives of the Fathers, P. 200.)† We are told; too, that on the Feast of St. Bonaventure, the Roman Catholics pray that God would absolve them from all their sins, by the interceding merits of St. Bonaventure." (*Lives of the Fathers*, P. 277.) But the strongest instance I know of this is contained in the following verses on the above-mentioned Thomas a-Becket.

Tu, per Thomæ sanguinem
Quem pro se impendit,
Fac nos, Christe, scandere
Quò Thomas ascendit.

As if this proud prelate had offered a voluntary and sufficient sacrifice for sins! This is *superfeding* Christianity with a vengeance; and yet it is to the professors of such a religion that we are now called upon to intrust a share of the government of this Church and State!

Addison, I think, somewhere says, that "Popery is a great bundle of superstitions;" but surely the spirit of Popery is something infinitely worse than mere superstition. Jacobins vowed the total excision of this kingdom, but then they renounced Christianity, or even a belief in God, and therefore they acted in character; whereas Papists equally doom those whom they call heretics to destruction, and yet assert that they are not only true, but the only true Christians, which is the greatest of all possible contradictions. Add to this their most senseless and ridiculous miracles—male and female saints running about, and talking with their heads off; and then putting them on again at pleasure; some living 100 years without food, others hanging their clothes upon sun-beams; one child nourished by sucking a man's ear, instead of its mother's breasts; and another calling out before he was born, to bring an accusation against his grandfather; with a thousand other similar exploits. Let any one seriously consider these things, together with the false accusations they are perpetually bringing against those who will not bow down to their idol, and then let him tell us whether the head of such a religion is more likely to be the vicar of the God of truth, or of the Father of lies.

INCOGNITUS.

† Cave goes on to say, that besides the teeth of this saint, that might be preserved in foreign churches, or that she might have lost in her martyrdom, when King Edward had the tooth-ach, and commanded St. Apollonia's teeth to be collected for him, so many were brought, that several great tuns could not hold them!

† One notable feat of this sort I must relate.—As St. Melorus had his head cut off by one Cerialtanno, when, knowing that the murderer was thirsty, the head thus cut off bid him thrust his staff into the ground, and a plentiful spring would rise, at which he might quench his thirst! (*Stillingfleet's second Discourse*, &c. p. 309.) St. Francis was kind to a murderer, but St. Melorus to his own murderer; so small a crime does this seem to be amongst Roman Catholics. Such tales can surely be looked upon as no other than burlesques on the miracles of religion. Oh, Popery, what hast thou to answer for!

A Statement of Existing Abuses continued.

SCHOOLS AND SEMINARIES.

TO THE EDITOR.

SIR,

THE abuses on this head are so palpable, glaring, and numerous, that were they minutely stated they would fill a volume. Dr. Burn under the title of Schools, sets out with observing that the general law concerning them has never been considered upon full and solemn argument.

The first material statute on the subject of Schools, is that of James I. c. iv. s. 9, wherein a penalty of forty shillings per day is recoverable unless the party be master of some public school, or teach in the house of a nobleman or gentleman not a recusant, or be licenced by the ordinary. But inasmuch as these words are a little ambiguous on account of the disjunctive *or*, the 13th and 14th Charles II. c. iv. has put the matter beyond all doubt; and no literary teacher, whatsoever, can instruct, even privately, without a licence obtained from the ordinary, and before the ordinary grants the licence he has a power of examining the individual, consequently, he can and must judge of his competency in learning well as in morals. *Rex v. Archbishop of York*, 6 Term Reports, 490.

I am ready to admit that there have been and probably ever will be some persons so decidedly competent that it would be at least indelicate for the ordinary to examine them, nor do I think that examinations, previous to election, are always to be resolved upon. Circumstances must determine the necessity or propriety of such a measure. And though many grammar schools be filled with very insufficient or indolent teachers, yet the greatest mischief arises from those private empiricks in education who infect more especially the metropolis and its neighbourhood. Many proprietors of academies, I am aware, profess themselves no literary instructors, but they must be informed that the law extends to their *classical* assistants. The diocesan should no more suffer such men to act as interlopers than he should suffer clergymen to officiate in his diocese without proper testimonials. But what says Dr. Barrow on education in a note. That when he applied for a license as teacher in Soho Square, the Secretary who had been in that situation, nearly six years, heard of such a request for the first time. That schools are subject to ecclesiastical jurisdiction seems to have been admitted in the temporal courts, and at episcopal visitations the masters are called over, more it should seem for the sake of the proctor's or secretary's fee, than under the idea of responsibility. Many free schools are turned into mere sinecures, and the inhabitants of the respective places have no remedy but by sending their sons at a distance and at an expence which they can ill support. That in the late Residence Act bishops should have the power of dispensing with the personal residence of schoolmasters, was reasonable; but they will do well to enquire into the conduct of such masters, and if they find any of them inattentive let the licence of absence be refused. The following case will put the matter out of dispute. A, says one, to B, turns his school into a sinecure; he is in the right, said B, who does the same.

Where was the conscience of A, or of B? A highwayman is a virtuous character compared with either of them. In some, perhaps, in most cases, the remedy is difficult, because expensive. Could not a commission of li-

terary men be instituted and empowered to examine on oath, and then send the depositions to the visitor, who, if a private individual, would, of course, take advice, and, if the Lord Chancellor might decide, in a summary way? Was not this summary mode that which Founders of Colleges, generally speaking, had in view? Indeed were it not for the inconvenience of shaking old established rights, I could see no inconvenience from leaving the final decision of disputes to the Diocesan who would call in assessors.

"It is greatly to be lamented that the electors to Grammar Schools are often incompetent. Without any trite or vulgar language against corporations we may without breach of charity lament their insufficiency. Some similar motive of consanguinity, affinity, or nativity, some indirect inference of gratifying a great man or accommodating a private friend, immediately or remotely, in a word, any thing but a true sense of honour, occasions those fatal mistakes which are an insult upon common sense and are injurious to those persons with large families who cannot afford to send their children at a distance. If any of your numerous readers should be implicated in this accusation, let him determine upon every future vacancy to reserve his suffrage till due enquiry can be made. Competency in learning should be strictly attended to, but not without some regard to morals, diligence, and even manners. Some years ago a corporate body very laudably devolved the task of examining testimonials and qualifications to four or five clergymen and the result was favourable. The successful candidate now removed to a better situation is acknowledged to be a person of real merit. Nor has it always happened that where a body of electors is fairly composed of noblemen and gentlemen, due care and discretion have been exerted. Some in superior stations have deemed it beneath their dignity to stoop to the humble employment of investigating the merits of the several candidates, and have pronounced it of little moment who educates the lower classes of mankind, while others have interfered to serve some child of a domestic or to promote some humble abject follower. Appeals on such occasions, are painful, troublesome and of doubtful success. Even when schools are in the appointment of colleges and the endowments considerable, they are offered like livings in rotation, and the mischief of the event has fully confirmed the absurdity of the practice. For one school, in which the masters succeeded by seniority, an act of parliament was obtained which has placed it on a respectable footing. For another there was also an act in which the rage of reforming was carried so far, that a certain number of the electors can displace the master. This parliamentary shackle reduced the number of candidates, and some other circumstances have happened which diminish the weight and dignity of the master. In another instance bonds of resignation at the requisition of a certain number of the electors have been given, which, by the way, the electors themselves never can enforce. Indeed it is fairly to be questioned whether any one subject enough to submit to them can be a proper conductor of a seminary.

I have frequently read in newspapers a certain number of enquiries to be strictly made by certain prelates at their visitations and such enquiries have tended to render the clergy odious particularly by annexing criminality to every non-resident incumbent, let his plea be ever so fair and equitable.

But which of them, let me ask, ever enquired after the management of the schools within his diocese? the bishop of St. David's; we are informed,

formed, intends to appropriate one tenth of his income for the support of schools within his diocese. It is not meant that every bishop can follow such an example. But may not every bishop enquire as easily what is the character of the teachers as of the officiating clergy? Nay, he may do more. Where the salaries are small and inadequate he may promote and encourage subscriptions for their increase. Where trustees are invested with property, he may enquire whether that property be disposed of according to the founder's intention. If the discoveries made prove ever so unpleasant, let him not be discouraged. If beneficial leases be let to individuals, by which the master is defrauded, one example of such delinquency duly exposed, will have a beneficial effect through the kingdom.

That electors, whatever name they have, are not on that account visitors, was determined long ago; and indeed, who would make them judges of that which is out of their province? But that, aided by the ordinary, they might adjut, in a summary way, many irregularities, and supply many defects, is unquestionable; and it would not be amiss, if, upon their first nomination, they were bound to take a very strict oath of office, which oath should be also taken every time they are called upon to fill up vacancies. This is known to be the practice of the University of Oxford at least even as to the lowest office which the convocation can confer. They might not always elect the very fittest person, but they would be put upon their guard not to choose a very unfit one. They would more especially be guarded by certain words in the oath itself from entering into circumstances totally foreign to their investigation. Humanity sometimes pleads in favour of indigence; but the office of teacher is not so to be complimented away. Perhaps were we to reason at all upon the situation and the prospects of candidates we should act in a way the very reverse. For we should say that if any one possesses the probable means of advancement or quiet retirement, he is the very person who ought to have a preference. For then he will not be tempted to retain the office when he can no longer perform the duties with energy and vigour. That the most meritorious will be the most successful is little to be expected, but electors are not answerable for success. Many parents are often more anxious what their children are to eat and drink, and what sort of a hand they will write, than what learning and useful knowledge they will acquire. Many masters of Grammar Schools do not understand quantity, and whoever has been in the habit of conversing with college tutors, has heard continual complaints of various seminaries through the kingdom. And should these complaints be treated with neglect or contempt? Should not the literary part of the legislature and of the kingdom at large take the alarm? If the present law be sufficient to remedy or to alleviate the evil, let it be enforced, but let its operation be duly ascertained; if it be insufficient, then why not summon all the wisdom and learning in his Majesty's dominions to supply the defect? It is complained of Reformers, that the rage of reforming carries them too far. Let them proceed with caution, coolness, and deliberation, and we may hope to see the nation cleared of those pests of society, who having only a smattering of knowledge can but give a smattering to others, and who owe their popularity to indulgence, flattery, and obsequiousness. How many parents have reason to lament their own credulity in trusting to such blind guides? How many teachers can testify the years which have been lost by pupils and which can never be thoroughly recovered even by the best abilities and the closest application? That great men have risen from humble stations is well known and matter of real rejoicing. But that men who have grown

up to manhood in the meanest mechanical employments, who have had neither ability nor leisure for the acquisition of learning, should be encouraged in the present day, is equally matter of wonder and of regret. Yet such teachers almost every neighbourhood produces, and numbers will encourage them. And to compleat the imposture some of these men usurp the title of Reverend, and we may ask by whom were they appointed? They were not ordained by any Bishop. Few of them by any Presbytery. An independent preacher is ordained by nobody, and is at the command of his congregation. The preachers of Swedenburg's doctrines have no head or governor. The teachers in Whitfield's and Westley's meeting houses are all split and divided, and have not the presumption to pretend to learning. The Dissenters have few seminaries and most of the duties of education fall upon the clergy of the church of England. Due care therefore should be taken of them, many of whom are to educate others, and, if my feeble voice could be heard, not one moment should be lost in this great work of national Reformation.

I am, Sir, your's,

EUBULUS.

P. S. Where there is a number of assistants rewarded from the endowment, a strict law should be made that there be no imperium in imperio, but that the head master be supreme over all of them, as well as over other masters who teach French, drawing &c. To him should belong the arrangement of the time, the choice of all the books, and the occasional examination of all the classes.

One of the leading objects of enquiry from the Bishop and Archdeacon, should be, what elementary instructions are given in the Christian Religion, and how often the Scriptures are read? whether any distinction be made between the boarders and, oppidans, and if there be, such partiality should be severely reprov'd, for were there any difference of claim, theirs is the strongest for whose benefit the endowment was originally intended.

TO THE EDITOR.

Sir,

IN order to teach and enforce the principles of religion, and the practice of its duties, there must necessarily be an order of men to instruct in the one, or enforce the other. The rulers of this land, in obedience to the great Head of the Christian Church, and in conformity to apostolic injunctions, have taken care, that, whenever or wherever in this country, any man fails in knowledge or practice, it is chargeable on himself alone. The sacred volume, our most excellent Liturgy, and the most wise selection of lessons, epistles, and gospels, with an uninterrupted succession of public teachers, leave every man without excuse. Let it, at the same time, be seriously considered, that the sacred order of men who are called to minister in holy things, must ever be the peculiar care of the Governors of this country, and by its laws, and the administrators of them, be protected against every attempt to injure them, and be preserved from every species of injustice and oppression. In order to promote religion, you have ever been the zealous advocate of the national clergy; and reading in your last Appendix the 26 excellent queries of the Rev. Mr. Smith, relative to public worship, I send you 25 questions upon a subject of no little importance.

importance; trusting you will consider them as not unworthy of having a more general circulation by affording them a place in your most valuable and every day a still more necessary work.

June 8, 1805.

I am, Sir, your's, &c.

A CONSTANT READER.

Plain, Serious, and Important Questions, proposed to Magistrates, Parochial Vestries, Parish Officers, and all Persons, whether Clergy or Laity, interested in Parochial Rates and Assessments.

1. Is it not the design and intention of the Legislature in every law enacted under the authority of King, Lords, and Commons, that the necessary burdens such laws lay upon the people respecting county and parochial rates, should bear equally, and in as just proportions as possible, upon every man's property?
2. Are not the discretionary powers granted by the laws to magistrates and courts of quarter sessions, for the regulation of such rates, granted for the express purpose of preventing any unjust and undue proportion in assessments upon the property of one man, more than another?
3. As against the decision of a court of quarter sessions, possessing such discretionary powers, there lies no appeal, unless a case is granted; when a cause comes before them very complex in its nature in which there may be two appellants against each other, and a third against them both, (as is sometimes the case) should not the importance of their decision, as being final, incline a court to pause and to weigh very seriously the consequences of such decision? And will it not in such complicated cases, and in which there are such a variety of interests, be always most wise and honorable, and prove most likely to promote the ends of justice, to grant a case, if requested by the counsel of any of the parties?
4. Is it not in order to preserve a proportionable equity of assessment, the law has directed and provided that a rate may be made upon land, and houses, or upon stock;—but not upon both?
5. Upon this principle of equitable and just proportion in assessment, can the rate be made upon the land or house of one man, and upon the stock of another, in the same parish? Would not such a mode of rating be in direct contradiction to the laws which have been made for the purpose of preserving equality, and securing every man from unequal and unjust assessments upon his property?
6. Can one man be rated to the full value of his property in stock or produce, and another man be assessed upon a very small proportion of his property, by being rated only upon his house or land; upon any legal rate for equal and proportionable assessment?
7. Are not magistrates and courts of quarter sessions required by the laws to secure to every man a just and proportionable rate?
8. Have parochial vestries in order to regulate their conduct by these laws, a legal right to employ surveyors to survey and value the seat of any nobleman or gentleman in the parish, that upon their valuation and estimate they may be assessed to the amount of what, in their opinion, such mans, parks, and pleasure grounds would let for, to any person pleased with the premises and situation, and desirous to hire them?
9. If they have a right in one instance, have they not a right in all? And if it is done in one instance, ought it not to be done in all?

10. If an opulent farmer is assessed only at the rent of his land, without any valuation of the house in which he resides for a separate and distinct rate; ought the poor labourer, or can he upon the proportionable equity the law requires, be rack rented for his miserable cottage? does not every principle of law and equity requiring just proportion, limit the rate upon this man to his cabbage and potatoe garden? The farmer's land probably produces five or six rents; and let it be seriously asked both of magistrates and assessors, whether the rate levied upon the opulent farmer, bears any proportion to the rate upon the poor cottager surrounded by a family of half naked children?

11. Is it not both the letter and spirit of our laws, that all necessary burdens upon the people respecting rates, should be equally and proportionably laid?

12. Have parochial vestries a legal right to assess farm houses upon a percentage, according to the money they might cost in building, independent of the assessment upon the land occupied by the farmer residing in this house, standing upon the farm so occupied?

13. As the law knows no power possessed by a clerical rector or vicar to let his parsonage or vicarage, but positively compels to residence; does any law direct, or does equity permit that parsonages and vicarages should be compared in the valuation of surveyors with houses that the proprietors can let or sell at pleasure? Does not every principle both of law and justice require that the residence of the parochial clergyman, should be included in the rate upon the glebe and tithe; as farm houses are included in the rate upon the farm?

14. If to oblige a farmer, a clergyman sells to him his portion of the produce; and is, by this act of kindness considered by the law as the occupier of the land; of what portion of the land does the law deem him the occupier? Of the whole farm? Or of that part from which his produce was severed?

15. In a field, upon which stands a hundred shocks of corn; upon what principle of law or proportionable justice, are ninety shocks the property of the farmer, considered as stock, and from the custom of the parish, not assessable; and the ten shocks, the property of the clergyman rated as rent, so an ad valorem of their worth? Is this according to any law; consonant with justice; or consistent with common sense?

16. Must not such a principle and mode of assessing, (the increasing rates for the poor considered,) ultimately and inevitably ruin the church in its legal revenues, and reduce the clergy and their families to abject poverty? Does the law intend this? Can magistrates intend this? Does not the law require them to prevent this?

17. If such a mode of assessment upon clerical property is practised for the purpose of overawing them, to prevent their claiming their legal rights, and compel them to take, (rather than starve with their dependents,) what the farmer may chuse to give them; are not the discretionary powers granted to magistrates and courts of quarter sessions, granted for the purpose of preventing such illegal oppressions? Can the clergy be oppressed and ruined, with any safety to the state?

18. Do not such lay improPRIATORS who take the tithe in kind—taking the full tenth of the grain and straw to their own yards under all improved cultivation, fully prove what is the legal right of the tithe owner; Can the clerical rector do more than this?

19. When

19. When the lay impropiator thus takes in kind the full of his legal claim, the tenth of the produce when severed, are any charges of oppression and avarice clamorously urged against him, or any vexatious modes resorted to to impede and harass him in taking possession of his right? Why are all such epithets &c. reserved for the parochial clergy?

20. Are the laws, the criterion of property respecting the impropiator; and not so, respecting the clerical owner of the same species of property?

21. Does any power of oppression lie with the clerical tithe owner; does it not rest wholly with those that are against him? To whom are the clergy to look for protection of their rights, or to be defended against all vexatious and ruinous opposition in the claim of those rights?

22. If for the purpose of vexatious oppression, and to force a clerical tithe owner into expensive litigations and appeals; combinations are formed, and subscriptions raised by a number of individuals thus combined against the clergyman and his legal claims; does not religion, morality, justice, equity, and humanity, all unite in demanding for him every possible protection that the laws, and those entrusted with the administration of them, can afford him?

23. Forced, as a parochial clergyman may be, into expensive litigations in defence of his property; compelled, as he may be, to contend against such combinations and general subscriptions, from his own purse; when the existing laws have secured to him by a legal decision, the possession of his rights; does not every principle of religion and justice require that he should be allowed fair and equitable costs? Will it be possible for any benighted clergyman to defend his own rights, or the rights of the church, against such combinations, without such allowance? And do not courts of quarter sessions possess discretionary powers to grant this necessary aid and protection when appeals are made to their legal authority and discretionary powers?

24. Can such aid and protection be denied, without affording the strongest encouragement to such oppressive combinations, if not of insuring the overthrow of the national church, and the ruin of her clergy?

25. In assessing tithe owners according to an equitable ratio of the parish rental, (if such a mode is reciprocally agreed upon for mutual accommodation) must not all such lands be first separated, that pay rates to the poor, but which yield no emolument to the rector or vicar, namely the rents of all lands in the parish, that from any cause are tithe free?

On the Necessity of Prayers for the Sick.

TO THE EDITOR.

SIR,

HAVING been a reader of your useful review, from its first publication, and highly approving the principles on which it is conducted in respect both to the church and state; I take the liberty of addressing you on a subject, which, though I hope it is only local, in respect to its practice, is, I think, important in its consequences, and as it may affect the interest of the Established Church, I flatter myself will not be deemed totally unworthy of your consideration.

I am so little acquainted with the ecclesiastical or canon law, or the ordinances of the Church, that I know not how far a Minister is *obliged* to desire the prayers of his congregation, when requested by any of his parishioners. The law, supposing the case improbable, may be silent on that head,

head, satisfied that "*the law written in our hearts*," would prevent their refusal. I hope, and I am satisfied that the case is singular, but it has come within my own observation, in one Church, that, if not refused, it is often neglected. The compilers of our Liturgy certainly provided for such cases, and the rubrick enjoins it, and I would willingly presume, that the omission arises rather from indolence and negligence, than from a more criminal motive. To suppose that a Minister of Christ has *no faith* in the efficacy of the prayers of the Church, would be charging him with a species of hypocrisy, too hateful to be named; and with an opinion in direct opposition to an apostolic precept; St. James having told us, "*that the prayer of faith shall save the sick, and the Lord shall raise him up.*" And we are in many instances enjoined to "*pray one for another,*" not only for spiritual, but for temporal, blessings.

I grant that there is a possibility, that the prayers of the Church may be desired, on occasions in which it may be allowable for a clergyman to refuse: but in that case, it would seem to be his duty, to represent the impropriety of the request to the party concerned, and give his reasons for the refusal: but in the case to which I now allude, no objection in respect to impropriety can have been made, as it is occasionally complied with, but generally omitted.

But surely there are no circumstances in which humanity can feel itself more deeply interested, than those in which a fellow creature is trembling on the brink of an awful eternity, tormented by doubts, and agonized with fears. Can we *then* refuse our petitions to the throne of grace. "When who can tell but that the Lord may be gracious, and leave a blessing behind him," who can tell, but he may accept the sincere though late penitent, or raise him up, and grant him a longer space for repentance and amendment of life.

We cannot but know, that even the best of men have so many imperfections to lament, so many sins to bewail, that even they may sometimes approach the vale and gate of death, with terror and dismay: that they may earnestly and humbly solicit the comfort and consolation of God's holy Spirit in vain, "*though sought carefully with tears.*" Shall we refuse to join our prayers to relieve distress like this? and from indolence or carelessness neglect so great, so charitable a duty?

But if the bodily pains of death *only* might be alleviated by our intercession; if the agonies which frequently attend the separation of the soul from the body, may by our prayers be mitigated; can we refuse our help to a suffering neighbour? we might perhaps willingly afford them food or medicine, and shall we refuse to solicit the aid of the great Physician both of body and soul?

The efficacy of prayer upon the counsels of the Most High, is awfully mysterious to our limited capacities; yet as prayer seems to be the dictate of natural Religion, and is commanded by Revelation, and we may trace its happy influence upon our own minds, we need not perplex ourselves with any farther enquiry.

When death has closed the scene, and our *dear* departed brother, as he is then styled, is committed to the grave, in *the* sure and certain hope of a future Resurrection: what must be the sensations of the officiating Minister, who is conscious of having refused the dying request of *that* brother, or carelessly neglected that duty which his office required him to perform, and the effects of which he cannot determine?

But if this neglect arises from indolence or carelessness in the Minister, in what manner may it be expected, will that painful and arduous, though necessary, duty be performed, of attending the bed-side of the sick and dying? If it is too much trouble to repeat a few words, when engaged in the offices of the Church, can we expect that he will *unwillingly* attend a quarter of an hour, in affording spiritual comfort to the afflicted soul, in smoothing the bed of death, or in pious exhortations to faith and hope in a gracious Redeemer?—I fear not,—and, in this point of view, I think we may trace its consequences to the great prejudice of the established Church.

We all know how assiduous the Ministers of dissenting congregations are in the discharge of this office. They visit the doubting or the despairing sinner, often unsolicited, with a zeal, perhaps, worthy of imitation. They pour the balm of Gilead into the wounds of the disquieted conscience; I do not say, always judiciously, but with professions of tenderness and love, which cannot but excite the attention and gratitude of the suffering patient, and of those about him, and probably he becomes one of his fold, all the remaining days of his life.

If these consequences may be reasonably expected from the omission here complained of, I doubt not, but you will consider the subject of this letter (however incorrectly expressed) as not unworthy your attention. I know the direct mode of redress, would be a complaint to the Bishop of the diocese, but that would be attended with consequences to the writer, which he would wish to avoid; and I doubt not but the animadversions of some of your correspondents on the subject, would produce the desired effect, (and a more extensive one, if needed) as it would fall into the hands of those, for whom it is particularly designed.

I have, Sir, that confidence in the rectitude of your judgment, and in the purity of your zeal for the welfare of mankind, and the prosperity of our happy establishment, that I commit this letter to your care, to apply it to whatever purpose you may think most proper.

I am, Sir,

Your constant reader and admirer,

S. F. INDOCTUS.

Warwickshire, June 1, 1805.

Observations upon the Article Buonaparté, a Satire, in the Literary Journal for January 1805.

I WAS struck with the length of the article. The writer would have dismissed it much more quickly, had he not been anxious to destroy any favourable impressions which the poem might have made upon its readers. What is said as to the word Buonaparté, I own I do not comprehend. As to their saying that, had it not been for the rhyme, they should have mistaken the above passages for prose; this will apply to some of our poets, even the most harmonious—Pope, for instance, and Dryden. Much depends upon the manner of reading. The observations upon the words *looking up*, are truly curious. Good judges have thought this one of the happiest passages, as giving the picture at once of the soldiers, and of Buonaparté's being present, to be sure of the execution of his orders. In what they say upon "*But Corsica, thy name*," &c. they actually use the very objection which is humorously anticipated in the supposed Review by the author. *Learned*
could

could not be said to apply to the author. This, and their printing *detail* instead of *retail*, and "*but hums a song*," instead of "*and hums a song*," are, I am inclined to think, internal proofs, that this critique has been sent to the journalist in manuscript, perhaps from this place, as, had the printed copy been before him, he could hardly have committed such errors. Says the critic, "How grand and awful is the action of Buonaparté in driving through the crowd!"—"he hums a song." This certainly never was intended to be either grand or awful, but merely to shew his cold cruelty, which, to be sure, might perhaps have been equally well depicted, by saying, "and he takes a pinch of snuff," had it answered the measure and rhyme equally well. But the most admirable of the whole is, his giving only the four last lines of the Epifode, and making "*Rose*" a dying *Lady* forsooth. In this way the most elegant poems in the English, or any language, may be burlesqued and misrepresented, by picking out a line or two, without giving what precedes or follows. For example, I shall suppose our journalist exercising his talents upon Dryden's *Alexander's Feast*; he would say, we must admire our author's dexterity in making a line to consist of a repetition of the same word—

"Fallen, fallen, fallen, fallen."

I suppose we shall next meet with,

"Risen, risen, ri'en, risen, &c." and so forth.

Curious to see how this said Literary Journal treated other poem, I got some of the preceding numbers, in one of which, for 1st July 1804. I found the following liberal criticism upon Mrs. Grant's poem of the *Highlander*, in which any one but this critic would certainly have seen many beauties. But says he, "From beginning to end it proceeds in the same languid and feeble manner, so that it is impossible to read it with any sort of interest. *There is not one passage that exhibits a spark of the poetic fire.*" Here is a fellow for you! He should be whipt at the cart's tail. But, in his observations upon the familiar poem of the *Journey from Glasgow to Laggan*, he exceeds even himself. "The authorefs," says he, "it also appears, was by no means unacquainted with that grand and well-known part of the poetic art, denominated by Scriblerus the Art of Sinking. For instance,

"The cavalry drawn out in force,
Black Paddy, and the yellow horse,"

Here the reader is taught to expect a troop of cavalry, consisting of some *hundreds* at least; but, lo! in the next line he finds the whole to be no more than two horses, the one for our poetess, and the other for her husband!" This, I really do think, is by much the most completely absurd criticism I ever met with. Ignorant of the common familiar expression, How are you as to cavalry? used when a friend asks about even one horse, the critic besides expects that a Scotch Minister and his wife, travelling quietly in the Highlands, are to give the word of command for hundreds of dragoons to turn out. But, Sir; I ask your pardon: you will, I am afraid, begin to think me as absurd as our critic. I have now done. I enclose the leaf with the criticism on Buonaparté, instead of troubling you with the complete number.

J. H. C.

P. S. Before closing this long story, I happened to cast my eyes over a volume of *Pope*. The journalist objects strongly to the words, *up, there,* and

and *so*, being used in the conclusion of lines; but in the Essay on Criticism I find

"Our wiser sons, no doubt, will think us *so*."

Again,

"Who, if once wrong, will needs be always *so*."

There is a frequent close of a line with Pope, *cum multis aliis*; and in the Rape of the Lock,

"But Umbriel, hateful Gnome! forbears not *so*."

As to prosaick lines, in the Essay on Criticism, we find,

"Horace still charms with graceful negligence,
"And without method talks us into sense."

Again,

"With him most authors steal their works, or buy;
"Garth did not write his own Dispensary."

I suppose our journalist thinks his own original poetry the finest in the world. His Battle of the Books, and his Curiosities—such nauseous stuff! I absolutely could not read it. How different from your truly admirable "Loves of the Triangles!" I do not know whether I was most delighted or surprised with the excellence of this *jeu d'esprit*. I thought it, *a priori*, impossible to parody Darwin upon such a subject.

POETRY.

ECONOMY OF COOKERY.

STAY your rude steps, whose vulgar souls despise
The fragrant steam of Gallia's savoury pies.
Stay, whose plebeian appetites can dine,
Where no rich sauces blush with generous wine.
For you no cooks, lest luscious fat should waste,
Involve the venison in protecting paste,
From choicest fruits distil translucent jam,
Or with strewed crumbs embrown the melting ham.
But thou, whose feet explor'd the winding ways
Of dubious Taste's inextricable maze,
From airy realms Raffalia* haste, and fling
Celestial favours from descending wing.
Comp, ye black nymphs, whose greasy pow'rs preside
O'er saucepans teeming with the bubbling tide,
Ye whose fine forms divide the frothy stream,
Where islands float in undulating cream,
With plastic hand your patty labours ply,
To raise the bastion of the nascent pie;
Whether by some expiring fire reclin'd,
You bid the bellows woo the welcome wind;

* A celebrated writer on this subject.

Or in gay troops the hours meridian pass
 In weaving trophies for the tomb of Glass,
 As my swift hands the warbling wire explore,
 Drink the full stream of culinary lore,
 Hear your tapt bard dispense the daring song,
 Soft as your turtle, as your gravy strong.
 And ye who oft (where steep Parnass enshrouds
 His snowy head in circumambient clouds.)
 Your listening ears delighted concave fill
 With melting murmurs of poetic rill,
 From dripping dells, and moon-entilvered glades,
 Drive your light cars, thrice three Aonian maids:
 Whether you wear, while Eurus freezes Greece,
 The warm envelop of the fur pelisse,
 Or in full folds entice the waving shawl,
 To float and flutter in its easy fall,
 To Albion's coast direct the flexile rein,
 To Albion's coast your wistful eye-balls strain,
 Change, (as my hand didactic strings attunes)
 Your flutes for gridirons, and your harps for spoons.
 Thus, when the seventh auspicious morn returns,
 And o'er the east with burnished blushes burns,
 Six days condemned in tedious toil to waste,
 Nine gauzy nymphs from Cranbourn's Alley haste;
 No more they sit from public eye withdrawn,
 Starch the quilled coif, or hem the snowy lawn;
 Clings the thin garb around each airy form,
 And lilac lute-strings rustle in the storm.
 When shines the board with pictured damask spread,
 High in the midst Sotipa rears her head;
 Camælion hues the varying fair one please,
 Now red with carrots, and now green with peas,
 She clasps, enamoured of her changeful charms,
 The vermicelli in her oozy arms.
 Strike, muse of fire, thy boldest chords, and sing
 With trumpet tongue the worm-compelling Ching,
 No more unawed by rhubarb's searching pow'r,
 The reptile race bid eyes of beauty low'r,
 Their vengeance dread on fair Macdonald wreak,
 Or crop the rose of Devon's damask cheek.
 Unsoiled by art, unschooled in simpering wiles
 Lascivious leers, and meretricious smiles,
 Turbotis woos with half averted face,
 Her Lobster lover to the chaste embrace;
 Pleased o'er his charms her pearly eye-balls rove,
 Simmers the stream, and simmering whispers love:
 While for his hue that flames the Pæstan rose
 With fiercest flames the soft enslaver glows;
 With fait unheard presumptuous shrimps retire,
 And groveling cockles in a hiss expire.
 Thus the fond nymph to tie the nuptial noose
 Some parson prim, or pert physician sues,

Each murmured plaint with cold contempt the hears,
 Nor opes to praise her undelighted ears:
 But at her feet if some smart-on sign sighs,
 Swift through her veins the soft contagion flies,
 The clattering spur that clasps the polished boot,
 The air heroic, and the sanguine suit.
 All, all to win her wavering soul combine,
 She yields, she cries, I'm ever ever thine.
 Creak the swift wheels that whirl the flying fair,
 And panting postboys hail the blissful pair,
 Counts the grim blacksmith his illicit gains,
 And rivets fast indissoluble chains.

TO THE EDITOR.

SIR

IF the inclosed translation of the following little poem from Catullus, be thought worthy of insertion in your Magazine, it is much at your service.

R. S.

IN AMICAM FORMIANI.

Salve, nec nimio puella naso,
 Nec bello pede, nec nigris ocellis,
 Nec longis digitis, nec ore sicco,
 Nec sane nimis elegante lingua,
 Decoctoris amica Formiani.
 Ten' provincia narrat esse bellam?
 Tecum Lesbia nostra comparatur?
 O sæclum insipiens & inficetum.

ON FORMIAN'S MISTRESS.

Hail nymph, thy nose so sharp and keen,
 Thy foot the largest ever seen,
 Thy small grey eyes, whose horrid lust
 Provoke no feeling but disgust,
 Thy fingers short, thy slabbering lip,
 Thy tongue that's ever on the trip,
 Shew thee in person and in wit
 For thy dear mate the mistress fit—
 Shall Lesbia then with thee compare?
 Shame on the town that calls thee fair;
 Oh, tasteless and degen'rate days,
 When you usurp my Lesbia's praise!

EPIGRAMS.

A MODEST REQUEST.

"When the Fence is pull'd down,"—our political power,—
 "Then the Bear, and wild Beasts, will our Vineyard devour."
 —But the Beasts, it seems, *now* have more grace, and more sense,
 So no harm *can* be done—only pull down the Fence.

RUINERS

RUINOUS SAFETY.*

As the Knight begg'd the Lady would cease to defend;
And to blast with her praises the fame of his friend†;
So if patriots succeed in the work they've begun,
And at last "save the Nation"—*I'm sure it's undone.*

THE CRITERION.

If a Statesman has faults, as he *may* have, no doubt,
These faults let the friends of their country point out.
But when Faction pursues him with rancour and hate,
'Tis at least a plain proof that his merits are great.

THE FOX'S TAIL.

When a Fox, we are told, lost his Tail in a gin,
That the rest should wear Tails he declared was a sin.
Thus *our* Fox to cajole us has made a bold push.
He has lost his own Tail,—but *we'll give him a Brush.*

TOM T'WHIG'EM.

* This was written some years ago, when opposition threatened to "save the nation," by that plausible engine of faction, "An Inquiry into the State of the Nation," which affords the wished-for opportunity of depreciating and abusing every thing relating to this country, and extolling and encouraging its enemies.

† See School for Scandal, Act II. Scene II.

ERRATA.

- P. 110, l. 10, for 'from' read 'form'
 l. 35, for 'writing on his holiness' read 'waiting on his holiness'
 l. 43, for 'reformations' read 'reformation.'
 P. 111, l. 2, for 'reliquarum' read 'reliquetet'
 l. 6, for 'orded leviculæ, —' read 'adco leviculæ,
 —' pudet me cætera'
 l. 14, for 'conheste' read 'coneste'
 l. 25, for 'spirabent' read 'spirabant'
 l. 21, for 'Eatere' read 'latere.'
 l. 30, for 'P. VII' read 'Pii VII.'
 l. 32, for 'so that only' read 'so that not only'
 In the note, for 'pigetaque' read 'pigetque'
 P. 112, l. 3, for 'have an ear let' read 'have an ear to hear, let'

THE
ANTI-JACOBIN
Review and Magazine,

&c. &c. &c.

For JULY, 1805.

Formam vero, et institutum operis sic mihi definivi, ut ea præcipuè attingerem, quæ ad sanitatem sinceritatemque lectionis pertinerent.

BENTL.

ORIGINAL CRITICISM.

The History of Scotland, from the Union of the Crowns on the Accession of James VI. to the Throne of England, to the Union of the Kingdoms, in the Reign of Queen Anne. The Second Edition corrected. With a preliminary Dissertation on the participation of Mary, Queen of Scots, in the Murder of Darnley. By Malcolm Laing, Esq. 4 Vol. 8vo. Mawman, London; Col- stable and Co. Edinburgh. 1804.

THE first edition of this history of Scotland, in two volumes 8vo. was published in 1800, and reviewed by us, at considerable length, in our ninth and tenth volumes. In his preface to that edition, the author, regarding his history as a continuation of Robertson's, promised "to add, in a preliminary, or rather intermediate volume, an historical dissertation on the participation of Mary, Queen of Scots, in the murder of her husband." The promise then made is now fulfilled; or, to speak more properly, Mr. Laing's performance has exceeded his promise. For, instead of one preliminary or intermediate volume, he has given us two. "The subject," he says, "has unavoidably extended to two volumes, as I did not choose by retrenching the Appendix, to deprive my argument of illustration or proof. But I trust, that the reader will be better pleased to possess the evidence of the Queen's guilt entire, than to be referred to authorities which are not always admissible, and which few, perhaps, would be disposed to consult."

In this short intimation, it will be observed, Mr. Laing pays both himself and his readers a very handsome compliment. For himself he assumes, with complacent confidence, that his proofs of Mary's guilt are incontrovertible, and for his readers, that they will take pleasure in seeing that guilt established. But we are rather inclined to think that the author is a little too sanguine with regard to both the points here taken for granted. The fact of Mary's guilt or innocence Mr. Laing has left just where he found it. To the evidence indeed he has added very little, and nothing at all of consequence. He has, therefore, no title to talk, as he uniformly does, as if he had put an end to the controversy. With respect to his readers, or the public, at large, we know not why Mr. Laing should presume that to find Mary guilty will afford them pleasure. All have not adopted this author's prejudices in favour of hypocrisy, faction and rebellion; nor are all the slaves of that rancorous malignity with which he pursues the house of Stuart. There are persons, who, at all times, take greater delight in contemplating the bright than the dark side of human nature, and to whom the most horrid authenticated crimes even of Kings and Queens yield no satisfaction. Although this is not, we are well aware, the disposition of certain cold-blooded philosophers, who, besides, regard Kings and Queens as monsters, the bane and curse of civil society; it is yet, we are persuaded, the genuine disposition of the *British public*. The far greater part, therefore, of our author's readers will, we doubt not, be of opinion that *we* think of them much more honourably than *he* does, when we suppose they would be *much less pleased* to find evidence of Mary's guilt than of her innocence.

Mr. Laing observes that, "Lesly's Defence of the Honour of Mary," and "Buchanan's Detection of her Guilt," the oldest publications on the subject of this controversy, "were differently received according to the prejudices and political disputes of the times." The authority of Buchanan was followed by Thuanus; that of Lesly by Camden. This circumstance itself, our reader will observe, is no contemptible argument in favour of Mary; for which of the two had the best opportunity of knowing the truth, Thuanus or Camden? The answer is plain: and, therefore, in a subsequent part of his book, Mr. Laing labours hard, but without success, to invalidate the credit of the British historian. "The question afterwards," says Mr. Laing, "continued dormant, till revived by the *Jacobites*," (P. 2.) a set of men, we doubt not, considered by our author as extremely worthless, though he cannot deny them some "literary talents." But is it, we ask, of any consequence, in this dispute, by whom it was revived? No: but Mr. Laing, for a moment, forgot that, though there was a time when the term *Jacobite* had an evil sound, it is now merely "*vox et præterea nihil*." His introduction of the word is one of those little arts by which he, now and then, tries to prejudice his readers. The "*impartial reasonings*," however, of Hume and Robertson, our author informs us, "ceased for a time

to decide the controversy, till the arguments of Keith and Goodall were refuted by a series of new apologists." Stuart's history he tells us, was "written from motives of personal hostility to Robertson." This may, for aught we know, be true; but, whether true or false, it is nothing to the purpose. The motives of Stuart affect not the truth or falshood of his narrative; and Robertson would have more effectually guarded his own reputation as a faithful historian by confuting Stuart than by affecting to despise him. The inference which such a conduct naturally suggests is obvious. It even obtrudes itself, with violence, on the mind. To Mr. Tytler he made, indeed, a sort of reply, after that ingenious writer was no more. In a new edition of his history he endeavoured to obviate no fewer than *three* of Tytler's objections. With regard to Mr. Whitaker, his conduct was still more extraordinary. "The doctor, I hear," says that very able and impressive author, "is so little disposed to *refute* the vindication, that he has declared his resolution not to *read* it. He is thus practising the arts of generalship, which many a veteran has been obliged to practise before him. Warburton particularly, when he found himself attacked by Lowth, similarly refused to read what he feared he could not answer; and, with a child's simplicity of cunning, imagined he should escape the lightning of his adversary's wit, by shutting his eyes to the light, and evade the thunder of his adversary's argument, by stopping his ears to the sound." (Whit. Advert. to Ed. 2. p. xviii.)

Mr. Laing acknowledges (p. 3.) that, on the subject of this controversy, "few discoveries are now to be made." Of course the peculiar merit of his dissertation must arise from his manner of placing before the reader such facts as are already known. He adheres, he says, to "a method which, on former occasions, *he has found successful*." On what former occasions the author was successful he has not informed us, and we pretend not to know. But his present arrangement is sufficiently comprehensive and methodical. He divides his dissertation into seven chapters, of which the first three are historical, and the last four critical. We shall state the subjects of them in the author's own words.

"1. The facts that preceded, 2. Those which succeeded, the murder of Darnley. 3. The conferences at York and Westminster. 4. The letters from Mary to Bothwell. 5. Her sonnets. 6. The contracts of marriage between them. 7. The confessions and judicial depositions of those who suffered for her husband's death." (P. 3.)

Mr. Laing's impartiality may be fairly estimated from the very first paragraph of his first chapter. This paragraph is of so extraordinary a nature that we think ourselves obliged to insert it entire.

"It is *necessary* to premise that in addition to personal charms and accomplishments, every moral and every mental qualification *has* (*have* certainly) been ascribed to Mary; in order that her innocence may be the better deduced from the ideal perfection with which her character is *so gravitously*

ously invested. But the court of Henry II. was the most dissolute, as well as the most refined in Europe. Gallantry and licentious intrigues were the prevailing vices; and in France, as well as in Scotland, assassination was a frequent and familiar crime. The early education of Mary under her uncles and Catherine of Medicis, at a court which produced such flagitious characters as Charles IX., Henry III. and Margaret of Anjou, among persons who projected the massacres of Paris, can give us no assurance of a mind utterly incapable of those crimes which have been laid to her charge. At the same time, it would be no less unjust to indulge a previous suspicion of her guilt, than improper to deduce a presumption of her innocence, from her education in a profligate and luxurious court." (P. 4.)

The apparent candour, and real artifice, of this curious passage must strike every reader. While the author professes to abstain from insinuating a *previous suspicion* of Mary's guilt, his object is evidently to instil such suspicion. He is, therefore, careful to tell us that moral and mental gratifications are ascribed to Mary *gratuitously*; and that the court where she was educated was the most dissolute and profligate in Europe. Mr. Laing well knew the consequences which many persons would draw from this representation. But, fortunately for Mary, Mr. Laing will not be able to persuade the world that either her moral or mental qualifications have been exaggerated. From the genuine productions of her pen, we know that her abilities were equal to those of the most accomplished characters of the age. And, from the testimony of her enemies as well as of her friends, we know that her morals were not corrupted by her French education. For a considerable time after her arrival in Scotland, her conduct obtained universal praise; and it was not till a desperate faction of rebels had succeeded in their schemes, that an attempt was made to blast her reputation. The author, however, assures us that the reflections contained in this introductory paragraph were *necessary to be premised*. The necessity for making them we do not perceive. But we see in them some things exceedingly like nonsense. Mr. Laing gravely tells us that Mary's education "can give us no assurance of a mind utterly incapable of those crimes which have been laid to her charge." Is Mr. Laing acquainted with any education that can give us such assurance? With equal wisdom, we think, he warns us that it would be "improper to deduce a presumption, of her innocence from her education in a profligate and luxurious court." The warning, in our opinion, was very needless; for we know not who would draw such a presumption from such a source. The truth is, that Mr. Laing is endeavouring to prepossess our minds against the unfortunate Queen at the very moment that he disclaims such intention. This attempt, however, though not ill imagined as connected with the end which he had in view, is not more insidious in the design than weak in the execution.

In the same spirit of candour, our impartial author, in the very next page, enumerates among those accomplishments of Darnley with which Mary became enamoured, his "robust stature." The hint

hint is very intelligible. But though Mr. Laing gives the Queen no credit, except for sensual motives, her marriage with Darnley was dictated by sound political maxims; and, had that young nobleman possessed a mind at all corresponding to the graces of his person, it must have been happy. But of his marriage, says our author, "her Protestant nobility generally disapproved." (P. 5.) Murray, it is certain disapproved of it; but he would have equally disapproved of every other. That ambitious bastard had long aspired to his sister's crown; and, in conjunction with Elizabeth of England, had entered into a nefarious plot for harrassing and subverting her government. Mr. Laing sees no ambition in Murray. But his schemes were very early laid, so early as previous to Mary's departure from France. Mr. Tytler has traced them with minuteness, and exposed them with such clearness of evidence that, when we see the Queen of England in a league with the most trusted of Mary's subjects to effect the ruin of that injured princess, we no longer wonder at the events which ensued.

The first great incident to which Mr. Laing adverts is what was denominated, the "*Raid of Beith*," which was important in its consequences. In 1565, some time before Mary's marriage with Darnley, a convention of the estates was to meet at Perth. From this convention Murray absented himself, under pretence of sickness; but really because, as he alleged, he was informed that Darnley had laid a plot for his life. On the other hand, Mary affirmed that, in order to prevent her marriage, Murray had formed an association of which the object was to seize her and Darnley on their return from Perth, at the Kirk of Beith; to imprison the former in the castle of Lochleven, to murder the latter, or to send him prisoner to England. Dr. Robertson considers both plots as real, while our author considers them as "premature or false alarms." But whatever credit may be given to Murray's accusation of Darnley, there can be no doubt of the reality of his own conspiracy. Of this no better evidence can be required than what is told by the English resident Randolph, who entered deeply into all the designs of Murray and his faction. In a letter of the 2d of July he tells Cecil; "The question hath byn asked me, whether yf theie (Lennox and Darnley) were delivered us into Barwick, we wolde receave them. I answered, that we could nor wolde not refuse our owne; in what sorte soever theie came unto us." (Keith, 290): that is, as Tytler has properly explained Randolph's words, *dead or alive*. The issue of this conspiracy was, that Murray and his adherents were expelled the kingdom; but they soon returned, and took ample vengeance on their sovereign for their present disgrace.

Mary, in the mean time had married Darnley, who was, indeed, most unworthy of the preference with which she honoured him. "His disposition," as Mr. Laing observes, "was vain, capricious, ungrateful, vindictive, and insolent." (P. 8.) A parliament had been summoned against the beginning of April, in which Murray and

his companions would have been attained. This step was by all means to be prevented; and it was prevented by the most brutal outrage which was ever offered to a sovereign. The Earl of Morton and Secretary Maitland, Murray's steady friends, engaged in a new conspiracy, which was executed under the auspices of the weak and deluded King. After mutual articles had been subscribed, of which one was the instant return of the exiled Lords, on the 9th March, the avenues of the palace were occupied by a body of armed men conducted by Morton, Lindsay, and Ruthven. This last mentioned nobleman, attended by some more, then rushed into the Queen's private apartment, and in presence of Darnley, stabbed her Italian Secretary, David Rizzio, to the heart, even while he sought protection from the Queen's own person. The rebel Lords returned next day; and a proclamation is issued in the King's name to prevent the meeting of Parliament.

Mr. Laing does not pretend to justify this horrid combination of treason and murder; but he gives it such a colouring as is most favourable to the conspirators. "The preservation of the banished Lords," he says, "of their own power, and of the Protestant religion, was their professed, and *undoubtedly* their real motive," (P. 9.) That they were anxious for the preservation of the two first will not be questioned; but for the Protestant religion, any farther than as it threw the possessions of the Church into their hands, their whole conduct shews that they cared not a feather. The fanatical preachers were merely their dupes. But there was another and a more powerful motive for this murder, or at least for the manner in which it was executed. We shall state it in the convincing language of Mr. Tytler.

"The Queen was, at this time, above six months advanced in her pregnancy. The death of Rizzio was surely the least view of the conspirators. *Had that been their sole aim, a hundred ways occurred to have dispatched him quietly out of sight*: but that would have had no consequence. In the plan which they pursued, how big a scene for expectation appeared! A band of armed ruffians, with their daggers brandished, to rush of a sudden into the presence of a woman six months gone with child, to overturn the table at which she sat, and to stab a man hanging at her knees! From this scene of brutal outrage, of blood and horror, was it natural to expect less than the Queen's abortion? Might they not expect her death? And, in any event, was not this an infallible means of bringing on an immediate rupture between the Queen and her husband? In this last view the scheme succeeded. It was impossible for the Queen, or indeed any woman, not to shew resentment against a husband who could join in so horrid, so unnatural a conspiracy against her life, and that of his own offspring." (Tyt. Inq. Vol. II. 13, 14.)

The force of this reasoning is plainly irresistible. Yet Mr. Laing writes as if he had never read the passage. The conspirators, he says, "intended, at first, to seize Rizzio, and *execute him in public.*" This, though asserted by Buchanan and Knox, is the very acme of absurdity. Had this been their intention, they had, as Tytler observes,

serves, a hundred ways to effect their purpose without insulting the very person of their sovereign, and endangering her life. To quote on this subject, Knox and Buchanan is disgraceful to Mr. Laing. Yet this candid gentleman even revives the calumny, circulated by Buchanan alone, of a criminal intercourse between Mary and Rizzio. And, in perfect conformity with his boasted impartiality, he does so at the very time, when he says that *he will not enquire into it*. It is worth the reader's while to observe the disingenuous art of this writer. Of Mary's familiarity with Rizzio, he observes, "there is no proof now but her husband's suspicions." (P. 10.) The idea is, accordingly, properly scouted by Robertson and all the other historians. But how does Mr. Laing act on this occasion? He labours to communicate the suspicions of Darnley to the mind of his readers. "That Rizzio was old, deformed, and decrepid, is," he tells us, "an interpolation of Dr. Mackenzie in his edition of Ruthven's Narrative. Blackwood says that he was *assez âgé, laid, morne et malplaisant*." Our author then adds: "This, if true, corresponds sufficiently with Buchanan's account, that he was ugly, *but not past his vigour*." This last touch is clearly of a piece with the mention of Darnley's *robust stature*, and is designed to produce the same impression on the mind, that Mary was a worthless abandoned woman, perpetually intent on the gratification, by whatever means, of her sensual appetites. How far such repeated insinuations are honourable to the author's head or heart we leave others to judge. But, at all events, it is proper to mark them, as *evidences of his impartiality*.

The part which had been acted by Darnley in the murder of Rizzio was so ferocious, and his general conduct was so mean and contemptible, that we cannot wonder that the Queen's affection for him was greatly impaired. And "in proportion as her husband sunk," says Mr. Laing, "the Earl of Bothwell rose in her confidence and esteem." (P. 12.) It is of great importance to the case of Mr. Laing that the reader should be impressed with the belief that Mary's attachment to the Earl of Bothwell was of a criminal kind; because on this is built her subsequent supposed participation with that nobleman in the murder of her husband. Yet even our author himself assigns very good reasons for the favours which Mary conferred on Bothwell. In that age of faction, rebellion and treason, he had been uniformly distinguished for his loyalty. "Though a Protestant himself," says Mr. Laing, "he had adhered to her mother, the Queen regent, against the congregation, and continued in the service of Mary abroad, before her return to Scotland, from whence he was soon expelled for a supposed plot against Murray's life." (P. 13.) Such a man was, surely, a very proper object of the bounty of his sovereign. But this reasoning will not satisfy Mr. Laing. The honours conferred on Bothwell must be the price of an adulterous commerce with his sovereign. "According to the representation of her enemies, she acknowledged to Murray, when confined in

Lochlevin castle, that she was first betrayed, on her return from Alloa, into Bothwell's arms." (P. 14.) For this precious anecdote our author refers to Buchanan and Keith. Once more we must observe, with regard to Buchanan, that to use his evidence against the Queen is supremely disgraceful. His infamous *detection* was written for the very purpose of defaming her, and is filled with innumerable barefaced lies. The following, we suppose, is the passage of Keith, to which our author sends us. It is part of a letter addressed to Elizabeth, by Sir Nicholas Throckmorton, and dated August 20, 1567.

"I do hear that he (Murray) behaved himself rather like a ghastly father (yes, he had an ample stock of hypocrisy) unto her than like a counsellor. Sometimes the Queen wept bitterly; sometimes she acknowledged her unadvisedness and misgovernment; some things she did confess plainly; some things she did excuse; some things she did extenuate." (Keith, p. 445.)

Such undoubtedly is the notable confirmation which our candid author offers of Buchanan's defamatory story. Our readers will observe that a general confession, reported no doubt, to Sir N. T. by Murray himself, is converted by Mr. Laing into a positive proof of a particular calumny. And this is the way that our author demonstrates poor Mary's crimes! But as Mr. Laing has directed us to the passage, it may not be amiss to lay before our readers the very next words of Sir Nicholas's letter. "In conclusion, the Earl of Murray left her that night in *hope of nothing but of God's mercy*, willing her to seek *that as her chiefest refuge*." The meaning of this language none can mistake. It is, as Keith has expressed it, "*that the Lords had a mind to put her to death*."

But our author proceeds to give stronger proofs of Mary's criminal attachment to Bothwell. He had gone as Lieutenant of the Marches, into Liddisdale, where he was surrounded by some robbers whom he endeavoured to apprehend, and was carried to Hermitage Castle; on hearing of this accident Mary instantly set out to visit him, and performed a journey, says Mr. Laing, of more than sixty miles. This journey is urged by our ingenious author as it had been by Robertson, as "a convincing proof of her most tender affection." (P. 14.) Mr. Laing is a little too peremptory when he says, "there was no insurrection to demand her presence; no visible circumstance to require, or even to justify, a visit from the Queen." Mr. Laing well knows that, in those lawless times, disturbances on the borders were serious things; and he was not present with her Majesty to hear what reports were brought her. No matter; her love for Bothwell, it seems, carried her to Hermitage Castle. She surely, remained there some time to indulge it. O no, says our author: "She returned to Jedburgh that same night." We appeal to our readers, whether young or old, if this was the conduct of a woman desperately in love. Mr. Laing has fairly confuted his own argument, and proved it absurd. But we must farther observe that this very absurdity had been strongly stated by Tytler, in answer to Robertson. Yet our candid
author

author continues to write as if Tytler's work had been wholly unknown to him.

It is impossible for us, within the limits of a Review, to follow our author step by step. We can notice only the most prominent parts of his multifarious performance. He frequently puzzles us by the obscurity, and sometimes confounds us by the absurdity, of his reasoning. Mr. Laing, we think, somewhere makes honourable mention of "the quibbling objections of a Scottish advocate." If our readers be desirous to see a specimen, we shall here present them with a striking one. On Mary's return from Jedburgh, she passed some time at the house of Craigmillar, about two miles from Edinburgh, where she was attended by Murray, Bothwell, Huntley, Argyle, and Secretary Maitland of Lethington. She was observed to be sunk in a profound melancholy, supposed to arise from the ill conduct of her husband. It was therefore agreed, on the proposal of Murray and Lethington, and on condition of a pardon for Morton of Ruthven, and Lindsay, then in exile for the murder of Rizzio, that an offer of assistance should be made to the Queen for the purpose of freeing her from her husband. An account of the conference is contained in the famous protestation of Huntley and Argyle, which was intended to be given in during the proceedings at Westminster. This account Mr. Laing himself adopts, and quotes as follows:

"Madam," said Lethington, "fancie ye not that wi are heir of the principal of your grace's nobilitie and counsaile, that shall fynd the moyen that your Majestie shall be *quyt* of him without prejudice of your sone? and albeit, that my Lord of Murraye heir present be lytill leis scrupulous for ane Protestant than your Grace is for ane Papist, I am assurit he will look throw his fingeris thairto, and will behald our doings, saying nathing to the same. 'I will that ye do nathing,' said Mary, 'quhairto any spot may be layit to my honour or conscience, and thairfor I pray you rather let the matter be in the estat as it is, abyding that God in his gudnesse put remeid thairto; that ye believing to do me service may possibill turn to my hurt and displeasour.' 'Madam,' said Lethington, 'let us guyde the matter amongis us, and your Grace shall see nathing but gude, and approvit be parliament.'" (Laing, P. 20, Keith App. p. 138.)

From this conversation Argyle and Huntley draw the following conclusion. "Swa after the premissis, the murther of the said Henry Stewart following we juge in our conscience and haldis for certane treuth, that the saids Erle of Murraye and Lethingtoun war autors, indentors, devyseris, counsalors, and cauferis of the said murther, in quhat manner or be quhatsumever personis the same was execut." (Keith, *ubi sup.*) Mr. Laing's conclusion is very different: Whatever might be Lethington's project for making her Majesty *quyt* of Darnley, our author thinks it evident, from the last words of Lethington that "the Queen, who perceived his meaning by her former answer, *acquiesced in the design.*" This is strange, when her Majesty absolutely forbids them to do any thing against her *honour or conscience*. Lethington's project might point to murder; and in
Mr.

Mr. Laing's opinion, it did so. He says, indeed, that it *undoubtedly* did so; and he adds, with the genuine "quibbling of a Scottish advocate," what nobody, we believe, but himself will perceive; that "the Queen's answer but too evidently implies a foreknowledge, and her acquiescence a tacit approbation of the design, which the least prohibition, or intimation of her abhorrence might have sufficed to prevent." (P. 21.)

Thus eager is Mr. Laing to fix on the Queen a foreknowledge and approbation of the murder in spite of the very evidence before him, and in defiance of common sense. But his eagerness has involved him in a gross inconsistency. This conference at Craigmillar has been always quoted by Mary's friends, as irrefragable evidence that she would not even agree to a divorce from her husband, lest the step should be prejudicial to herself or her son. Mr. Laing was resolved to turn the very weapons of Mary's friends against her, and to shew, from the conference, that she consented even to the murder. We believe with Mr. Laing, that Lethington's speech alluded to the murder, which was already devised by the party. But what opinion, then, shall we form of Murray, who, according to Lethington, was to "*looke throw his fingeris, and behald their doings, saying naething to the same?*" It is surely possible, at least, to suppose the Queen ignorant of Lethington's meaning. But we cannot make the same supposition in favour of Murray. He is, therefore, by Mr. Laing himself, convicted of being an accessary before the fact to the murder of Darnley. Yet, says Mr. Laing, "if Murray had even proposed a divorce with the Queen's consent, the conclusion that he murdered her husband without her knowledge may be justly decided as unconnected with the premises." (P. 21.) But Murray by the tenor of Mr. Laing's own pleading is privy to the murder; and there is nothing in the case that deserves to be decided but the very absurd and ridiculous defence which this "Scottish advocate" makes for his client.

That the King's ungrateful and wild behaviour gave great offence and uneasiness to the Queen, will easily be perceived. But her enemies convert her just displeasure into irreconcilable hatred, in order that the reader may be gradually disposed to believe her the author of his subsequent murder. Our author is careful in relating their differences, uniformly to throw the blame on the Queen. Thus, without so much as the shadow of authority, he represents the absence of Darnley from the baptism of the prince (which took place at Stirling, Dec. 17, 1566.) as occasioned by "a prohibition issuing from the Queen." (P. 22.) She was, says Mr. Laing, "inexorable towards her husband." (P. 23.) But Mr. Laing is pleased to invest her with a character which did not belong to her. Mary was never inexorable towards any one. On the contrary, her known placability and the easiness of her temper were the very engines employed to ruin her. At Stirling she consented to extend her pardon to Morton and his associates in the murder of Rizzio; and, on
December

December 24, she went to spend her Christmas at Drummond Castle, and Tullibardine, while Darnley returned to his father's at Glasgow. There he was seized with a putrid disorder, which Mary's enemies would have us believe was owing to poison administered to him by her order, but which is generally allowed to have been the small-pox.

It is stated, by Mr. Laing, that, while Mary was at Stirling, "the Archbishop of St. Andrew's consistorial jurisdiction, which had been suppressed at the Reformation, was restored by the Queen's signature." (P. 23.) This fact has been denied by Mr. Whitaker, whose reasoning on the subject we deem unanswerable. In reality the jurisdiction of the Archbishop had never been *legally* abolished, and, consequently, needed not to be restored, the fact, however, of its revival is considered, by all the enemies of Mary, as a point of great moment. Such a step, they say, could be intended only to prepare the way for Bothwell's divorce, and is a pregnant proof of her guilt. But they forget that, in this view, the restoration of the Archbishop's jurisdiction was wholly unnecessary. Lady Bothwell, a Papist, carried on her suit for a divorce from her husband before the Protestant commissaries; and why might not Bothwell, who was himself a Protestant, have done the same? We may, perhaps, be told that the tender conscience of the adulterous Queen would not have been satisfied, unless sentence had been given by a popish court. Let even this be granted; yet what should have prevented her from obtaining a dissolution of Bothwell's marriage by the Pope himself? Mr. Laing, however, produces, from the records of the privy seal, the very letter which restored the primate's jurisdiction. This, certainly *seems* undeniable authority; and, yet it is remarkable that this very document, on the very face of it, is at variance with acknowledged history and fact. It "*restores and repones*" the Archbishop's "jurisdictions, *discharging by thir presentis* all utheris commissaries, clerks and utheris commissaries *now establisht thairintil*, of thair offices farder in that pairt." (Append. Pp. 75, 76.) Now it is most certain that the Protestant commissaries were *not discharged*; for, as just observed, in a short time after we find Lady Bothwell prosecuting before them, and them pronouncing a definitive sentence. Whether, therefore, this record of privy seal be one of those forgeries which disgrace the characters of that profligate age, we shall not pretend to determine. But, be it spurious or authentic, he who drew it up was clearly no conjurer.

On the 14th of January, the Queen returned to Edinburgh, "without visiting," says Mr. Laing, "her husband, to whose danger she seemed indifferent." This charge had been formerly advanced by Robertson, and obviated by Tytler. (Inq. II. 71, 72.); yet of Tytler's remarks Mr. Laing takes no notice. It did not suit his purpose to state the probabilities which lead us to suppose that Mary visited her husband as soon as she received information of his illness. On the 23d. however, she arrived at Glasgow; and "when," says Mr. Laing, "no cause had occurred to surmount her recent disgust and aversion,

aversion, much less to revive her former attachment to her husband, she employed the most tender assiduities *to remove his suspicions* and regain his confidence; to sooth and assure his mind of a sincere reconciliation; and to persuade him to return in a litter to Edinburgh." (P. 26.) Unfortunate Mary! whose every action is tortured into a proof of guilt! If she does not visit her husband, she is indifferent to his danger! If she does, she is treacherous and insincere! But Mr. Laing asserts, very coolly and confidently, that Mary "employed the most tender assiduities to remove Darnley's suspicions." We call upon Mr. Laing for proof that Darnley entertained any suspicions. He has brought none; and we believe that he can bring none. This is, therefore, one of those gratuitous assertions in which Mr. Laing delights to indulge, but which, certainly, in a professed inquirer after truth on a much disputed subject, are not very creditable. Mr. Laing is not more accurate when he says that "no cause had occurred to revive the Queen's former attachment to her husband." The King had expressed a desire to see her, and had signified his sorrow for his former bad conduct. This alone was sufficient to extinguish, in the gentle bosom of Mary, who was ever ready to forgive even her most inveterate enemies, all resentment against one whom she had tenderly loved. "On hearing," says the loyal Bishop of Ross, "of the King's repentance, and that he desired to see her, she hastened with speed to see him at Glasgow." Mr. Laing, indeed, endeavours, in various places, to defame the character, and detract from the credit of this excellent prelate, but his success will be commensurate with the benevolence of his design. The fact itself, as represented by the Bishop, is credible and natural. Mr. Laing, however, seems incapable of entering into the feelings which the King's repentance was fitted to produce in a good and affectionate heart. He thinks, with Robertson, that Mary's conduct was "all *artifice and dissimulation*." But the artifice which he himself employs to prejudice his readers, and to blast the Queen's character, obtrudes itself upon us in every page. The following instance is, at once, most disingenuous and most glaring.

"The two first of her letters to Bothwell, were written at Glasgow, on Friday night and on Saturday morning. They belong to a different branch of my subject; but it is material to observe that, from the evidence of Nelson, one of Darnley's servants, who was preserved at his death, as the first design was to carry the King to Craigmillar, she must have corresponded with Bothwell at this period, in order to procure and prepare the house for his reception at the Kirk of Field." (P. 27.)

We intreat our readers to weigh, with attention, the purport of this passage. The Queen's participation, with Bothwell and his associates in the murder of her husband, is the very point at issue; and of her guilt there is not the shadow of evidence, except what arises from certain letters and sonnets, affirmed, by the rebels, to have been written by her, and sent to Bothwell. These letters and sonnets Mary uniformly asserted, and her friends conceive that they have

have demonstrated, to be impudent forgeries. On the question, therefore, whether they are genuine or spurious, the whole controversy turns, and, had Mr. Laing been an unbiassed inquirer, this is the very first point which he must have examined. Instead of pursuing this line of conduct, which the circumstances of the case imperiously demanded, how does Mr. Laing proceed? He accumulates a crowd of successive events, on which he bestows that kind of colouring which is calculated to leave an impression unfriendly to the character of the Queen. And thus the common reader is easily persuaded to believe her guilty on Mr. Laing's simple word. But Mr. Laing does yet more. He has not, yet at least, shewn the letters to be genuine, and he owns that they belong to a different branch of his subject. Yet he here makes a most important use of them. For, on the credit of these very letters, alone, he assumes it as proved that, during Mary's residence at Glasgow, she corresponded with Bothwell. And what was the object of this correspondence? *To get every thing ready for Darnley's murder.* Thus our author takes the Queen's guilt for granted; and not only so, but asserts it as *a most indubitable fact.* "At this period she *must* have corresponded with Bothwell!"

For this correspondence there is, we repeat it, no evidence in existence but the scandalous letters produced by the rebels. Yet our author's assurance is here astonishing. He seems somewhat ashamed, of appearing to depend entirely on the letters for the truth of so material a fact. He therefore, brings forward a most respectable personage, one Mr. Nelson to establish his case. Well what does Nelson say? Undoubtedly *that Mary, while she staid at Glasgow, corresponded with Bothwell!* No: even this puppet of Murray and his faction says no such thing. "The deponar remembiris it wes dewysit in Glasgow that the King suld haif lyne first at Craigmillare: bot becaufe he had na will thairof, the purpos was alterit, and conclusioun takin that he suld ly beyde the Kirk of Field." (App. 269.) It is remarkable that, in order to establish the fact that it was at first meant to carry the King to Craigmillar, Mr. Laing had no occasion to recur to Nelson. It is intimated repeatedly in the letters themselves. Why then is Nelson brought upon the scene? Merely that he might pass with unreflecting minds as giving some countenance to Mr. Laing's gratuitous, but positive, assertion, that the Queen, at this time, was employing Bothwell to prepare the house at Kirk of Field for the murder. "It is material" says Mr. Laing, "to observe that at this period the Queen must have corresponded with Bothwell." It was, indeed *material*; for, if the reader is disposed to admit this fact, Mr. Laing has already completely gained his cause. Let us see, then, how Mr. Laing has established it. "The letters say, and Nelson says, that the first design was to carry the King to Craigmillar. Now, as he was afterwards actually carried to the Kirk of Field, it follows—" What follows? Reader mark the inference! "It follows *that the Queen must have corresponded with Bothwell in order to prepare that house for the murder.*" Such is the reasoning of Mr. Laing! We hope that

he reasons in a different way before the Court of Session; for otherwise their Lordships, we apprehend, must frequently have occasion to tell him that his "conclusions may be justly derided as unconnected with the premises."

Mr. Laing would certainly call us superstitious if we so much as hinted that, as a punishment for his virulence in calumniating this much-injured Queen, he has seemingly been struck with judicial blindness. We shall therefore only say that his prejudices have so clouded his understanding as to render him insensible to the grossness of his own sophisms, and even to involve him in palpable contradictions. According to the confession of Morton, who, many years afterwards, was executed as an accomplice in the murder of Darnley, that Lord was pressed, by Bothwell and Archibald Douglas at Whittingham in East Lothian, to engage in the enterprize, which they represented as sanctioned by the Queen. But Morton required a written warrant from Mary, which Bothwell was never able to shew him. "The sequel," says our author, "is explained by Douglas in a letter written to Mary after Morton's death." (P. 28.) This man tells Mary that from Whittingham he accompanied Bothwell and Lethington to Edinburgh, from which he was sent with this message to Morton: "Shaw to the Earl Morton that the Queen will hear no speech of that matter appointed unto him." On this occasion let unlimited credit be given both to Morton and to Douglas; a favour which, certainly, neither of them deserves: and what is the natural conclusion to be drawn from such a message? Why, certainly, if it related at all to the murder of Darnley, the obvious purport of the message is that the Queen was utterly averse from such a crime. But Mr. Laing draws from it a singular inference, which we shall give in his own words.

"It is observable," he says, "that the Queen herself, previous to the conferences in England, avowed her knowledge that Lethington and Morton were privy to the murder; declared that the former would be very loth to appear against her: *and of consequence was fully apprized of his and Bothwell's interview with Morton at Whittingham.*" [Will Mr. Laing be so good as to tell us how his *consequence* here is connected with his premises?] "And, as the date of that interview must be fixed at the period of her absence at Glasgow, when Bothwell was employed to provide a house for her husband's reception, so the sole purport of the message was to shew Morton that the Queen would hear no speech, *not of the murder*, of which the least intimation must have alarmed her if innocent, *but of the written warrant*, the matter promised or appointed unto him, which Morton demanded under her hand." (Pp. 28, 29.)

It is surely reasonable to ask Mr. Laing how he comes to be so particularly acquainted with the precise and specific import of the message. But let the case be as Mr. Laing has stated it; and then let us see how the matter stands on the system which he has undertaken to support. It is preposterous to remind us, with an air of grave importance, that the Queen, before the conference in England, knew Mor-

ton and Lethington to be privy to the murder; for according to Mr. Laing, as we have already seen, she consented to it herself, when Lethington proposed it to her at Craigmillar. Though Morton himself was not present at Craigmillar, yet Mary might easily learn his accession from the other associates. But why should she refuse a written warrant, since Morton required it? Her refusal we suppose proceeded from prudence. She was afraid, no doubt, that her warrant might be produced against her; and, therefore, she withheld it. Now Mr. Laing fixes the interview at Whittingham to the time when, by the rebel journal given in to Cecil, Bothwell had gone on a journey to Liddisdale. But it is proper to let the journal speak for itself.

"Januarii 24. The Queen remaynit at Glasgowe, lyck as she did the 25 and 26, and hayd the conference with the King whairof she wryttis, and in this tyme wryt her byble [bylle] and utheris letteris to Bothwell. And Bothwell this 24 day wes found werry tymus weseing the King's ludging that wes in preparing for him, and same nycht tuck journey towards Liddisdail."

Here, then, we have Bothwell, before he set out to confer with Morton, examining the house where the King was to lodge. The plan of the murder was, therefore, according to the rebels themselves, already adjusted between him and Mary. He had letters of hers, of course, in his possession, by which he might have quieted the scruples of Morton. But Morton, it seems, demands a formal warrant, which Bothwell is never able to procure. For Mary is too wise, and too much upon her guard, to hazard so imprudent and dangerous a step. And at what particular juncture of time is this very commendable prudence displayed? *It is displayed, good reader, at the very time when, by the account of the rebels themselves, she is sending to Bothwell, every day and by common bearers, not only letters, but OPEN LETTERS, which convict her at once of adultery and of murder.* Mr. Laing complains that, in the publications of Tytler and Whitaker, "we search in vain for that moral evidence arising from Mary's conduct, which is often more satisfactory than direct proofs." (P. 2.) We hold it, indeed, for a certain truth that those writers, *as masters of moral reasoning*, will never have the honour to be classed with Mr. Laing; and our readers are already, in some degree, able to judge how well Mr. Laing is qualified as well to correct the errors of those gentlemen as to supply their defects.

At last Mr. Laing conducts the King to the Kirk of Field, where the house in which he lay is blown up with powder. "A solitary house," our author says, "so accessible and open on every side, must have been chosen for the purpose." (P. 31.) In this conclusion we have the honour to concur; but the question still returns, by whom was this murderous purpose devised? Mr. Laing having already assured his readers that the Queen and Bothwell were jointly the authors of it, proceeds very coolly to draw these conclusions which such assurance will warrant. "As the King's consent to return was uncertain, and as the first design was to carry him to Craigmillar, the house

house must have been provided under the Queen's direction, during her absence at Glasgow, *not by Murray or Morton*, but by one whom she durst not afterwards accuse of the murder; and Bothwell alone stood in that situation." (Ibid.) A notable argument, and perfectly conclusive, provided we grant one trifling concession; *that the Queen herself was the contriver of the murder*. Mr. Laing has informed us that he is not very fond of "direct proofs;" and to this information his manner of arguing is strictly conformable. Instead of *proving* Mary's guilt, he chuses rather at every step *to take it for granted*. But because the King could not go to the Kirk of Field without the Queen's consent, does it follow that she was privy to the horrid transaction which afterward took place! That Bothwell and Morton were deeply concerned in it is on all hands allowed; and that Murray not only knew, but approved of it, there is good reason to believe: nay, Mr. Laing himself has already taught us to believe so. These gentlemen were certainly very well qualified for carrying on, and for bringing to effect, a plan of this nature; and, though Mr. Laing affects to discover no traces of inordinate ambition in Murray, which could lead him to the perpetration of such a crime, yet Murray's ambition, guarded indeed, and artfully covered with the mantle of religion, is recorded in the most authentic documents of the age. But we shall mention to our ingenious author, to whom *direct proofs* are less satisfactory than *moral evidence*, one moral proof of Mary's innocence, to which, in fairness, he ought to have adverted. Let it be supposed that Mary was determined to sacrifice her husband to her slighted love; yet why should she choose to blow him up with gunpowder? Her enemies insinuate that a dose of poison had already been given him by her command, though the strength of his constitution preserved him. But why did she not repeat the dose? Or in some other way dispatch him quietly, while his weakness would have rendered the event of his death surprising to nobody? Instead of following this eligible and prudent plan, she prefers destroying him in the most public manner; in a manner which necessarily makes his miserable end an object of attention and inquiry to all Europe; in a manner, too, which naturally directed the suspicions of the public against herself. If the murder was projected, and the mode of it fixed by Murray and his party, we see in that mode, at once, the object which they must have had in view, namely, to ruin the Queen. But if Mary herself was the author of the deed, no rational account can be given of her conduct. Her very enemies do not pretend that she was a fool; but, in this case, they make her act like a mad person. This argument we pronounce unanswerable; and, accordingly, Mr. Laing wisely passes it in silence. He cannot, however, allege that it did not occur to him: for it was forcibly stated, in all its strength, by Mr. Tytler. (II. 81—89.) We hold ourselves, therefore, warranted to conclude that he found it impregnable, and, on that account, suppressed it.

Among

Among the "moral evidences" of Mary's guilt Mr. Laing here produces some of a very curious nature. Thus—

"The house, it is said, was deserted by some of his [the king's] servants, aware of the design; and it is certain that Durham, *the one particularly accused of betraying his master*, was rewarded by Mary, five days after his death, with a pension and place." (P. 33.)

So Mary cannot bestow a favour but she is instantly convicted of the murder of her husband! But where had Mr. Laing his information that Durham was "particularly accused of betraying his master?" Buchanan makes this same Alexander Durham her principal confidant, to the very last, about the King, with a view, no doubt, to confirm the conclusion that he was rewarded by Mary for his services in forwarding the murderous design. But liars and forgers have need of good memories; for otherwise they are sure to betray themselves. And so it is here. The rebels make Hubert or French Paris say, in his second declaration, that, even so late as the arrival of their Majesties at Linlithgow, on their return from Glasgow to Edinburgh, the Queen had no confidence in Alexander Durham. At Linlithgow she tells Paris that there was an intention "*mettre Guilbert Courle vallet de chambre chez le Roy, pour ce qu'il estoit de bon esprit, afin de veoyr ce que le Roy seroyt; car elle ne se foyt point à Sandé Duram.*"

Much akin to this evidence is the story of the quarrel between the King and Lord Robert Stuart, the Queen's bastard brother, which the rebels detailed to the English Commissioners at York, and which our author repeats. Lord Robert, it seems, informed the King, under the seal of secrecy, of the conspiracy against his life. The King betrayed the secret to the Queen; and the result is thus stated by Mr. Laing.

"Instead of searching privately to discover and prevent the danger, she next morning confronted her brother, who denied what he durst not affirm in her presence, with her husband, who gave him the lie direct; and, as their hands were already on their swords, she endeavoured, according to the conclusion of her enemies, to instigate those fierce young men to some act of sudden revenge." (P. 34.)

The Queen, we are to infer, industriously brought about this quarrel, in hopes that her husband would be suddenly slain. So says Mr. Laing's authority, Buchanan. "About thre dayes befor that the King was illane, sho practisit to set hir brother Lord Robert and him at deidlie feid; making reckning that it sulde be gayne to hir quhilk sa ever of them baith had perisheit." This is plain, and to the purpose. But how does Buchanan conclude his story? "Quhil thay wer baith laying thair handis on thair wappinis, the Queen, fenzeing as thoct [i.e. feigning as though] sho had bene perrillously effrayit of that quhilk sho ernstlie delyrit, *callit the Erle of Murray, hir uther brother, to the parting.*" Thus Buchanan, with that fatality which, tor-

unfortunately for the characters of men, generally attends the liar, and slanderer, confutes his own calumny. The Queen seizes her brother and husband by the ears, that the latter may be killed; and then calls in the Earl of Murray to defeat her own purpose.

As another convincing proof of Mary's guilt, we are told, by Mr. Laing, that the Queen, "on Saturday [the day before the murder] bestowed a pension on Margaret Carwood, her confidential maid, *'guha was previe and ane helpar of all thair lufe.'*" Margaret Carwood was to be married next day; and there was surely nothing strange in the Queen's providing for the comfortable establishment of a favourite servant. But Mr. Laing, who seems as fond of scandal as an antiquated virgin, insists that this provision must have been the reward of Carwood's kind services in the adulterous intercourse between Bothwell and the Queen. Mr. Laing, indeed, seems to have a mortal antipathy to the folly of conferring favours for nothing. For the reality of Carwood's particular services Mr. Laing has the venerable authority of Buchanan, to which we bow, of course, with profound submission. But we must take the liberty to express some doubts with regard to a subsequent assertion of our author, even though supported by a cloud of witnesses, and those witnesses upon oath. On Sunday night the Queen visited her husband, and continued till a late hour in his apartment. "*During this visit,*" says Mr. Laing, "the murderers were introduced by Paris, through the garden and back door, into the lower apartment, and the gunpowder was placed in the Queen's chamber, immediately under the King's bed." (P. 35.) Was Mary aware of what was going on in the chamber just below her? O yes, says Mr. Laing; it was all done by her orders. Then she must, say we, have been a very extraordinary woman indeed; with nerves formed of some very stubborn stuff. Hay and Hepburn, who were executed for the murder, swear that the powder was brought into the house in sacks, and emptied in a heap on the floor of the Queen's chamber. If this was performed while the Queen was immediately above with her husband, it is evident that she must have known nothing of the matter; for it is not in human nature to believe that she could have "remained," as Mr. Laing says she did, "in familiar conversation" with the King while she knew that her life was every moment in danger. But we disbelieve altogether this part of the evidence of Hepburn and Hay. We have no doubt that the house was blown up by a mine, as Mary herself intimates in her letter to the Archbishop of Glasgow. "*Of the hail logging,*" she says, "*wallis and uther, thare is nathing remanit, na, not a stane above another, bot all other, [either] carreit far away, or dung indrofs to the very grund-stane.*" It mon be done be force of powder, and *apperis to have been a myne.*" (Keith Pref. p. viii.) Even Buchanan, in his Detection, as Mr. Whitaker observes, (III. 205.) "asserts the murder to have been effected by a mine, though in his history he recurs to the impossible tale of the depositions." He speaks of the "noise of the undermyneris working," and expressly affirms that they "undermynit the

the wall, and fill the hoilis [holes] with gunpowder." From this and other evidence Mr. Whitaker concluded that the depositions are demonstrably false, and palpable forgeries. Mr. Laing, in a subsequent part of his book, endeavours to shew that the above assertions with regard to the mine are not Buchanan's, but one Dr. Wilson's. His success in this attempt will be afterwards examined. But at present we contend that the rebel story of the Queen's amusing herself with the King while she knew that men with lights (which they must have had) were emptying powder on the floor of the room below that where she sat, is one of the grossest and most incredible fictions which ever insulted the common sense of mankind.

Mr. Laing, having detailed in his own *candid* way, the facts which preceded the murder, observes that one of two conclusions must be deduced from them. "The first is that Murray and his associates planned the conspiracy, and instigated Bothwell, by the hopes or assurance of the Queen's hand, to commit the crime; the second, that it was perpetrated by Bothwell alone, with the Queen's consent." (P. 36.) The first is, of course, rejected by Mr. Laing; though some of his reasons seem none of the strongest. "The *sole evidence*," against Murray, he contends, "is the instructions from the Lords and Abbots of Mary's party to Lesly, bishop of Ross, and his colleagues, her commissioners at York." (P. 37.) But Mr. Laing is mistaken. Abundance of such evidence is to be found in the letters of Elizabeth's agents in Scotland; and much of it has already been produced by Tytler and Whitaker. The above mentioned instructions go with Mr. Laing for nothing, being "obviously devised and penned," he says, "by the bishop himself." This is, certainly, a very curious argument. What signifies it who drew up these instructions? Mr. Laing will not surely pretend to maintain that Lesly compelled the subscribers to sign what they did not believe. But Mr. Laing farther urges, that "in the immense mass of correspondence with France and England, no trace has been found of a proposal by Murray to *enail* the crown on his own family; nor was any attempt ever made to remove his illegitimacy; much less to alter the lineal succession, acknowledged by parliament, of the house of Hamilton to the Scottish throne," (P. 38.) No: such projects were not to be unadvisedly or hastily proposed. Murray lived but a very little time after he usurped the regency. Of his caution in retiring to St. Andrew's from Court, the very day preceding the murder, Mr. Laing's remark is, "if absence alone be a proof of guilt, what vindication remains for innocence to produce?" True! but Murray had a *trick* of absenting himself when any dangerous enterprize was to be carried into effect. Particularly, he afterwards retired into France, a short time before the Queen's marriage with Bothwell, when this very marriage (as we shall afterwards prove) had been projected by himself for the Queen's destruction. The suspicion is therefore unavoidable that, in the present case, his journey to St. Andrews was a mere pretence. And this suspicion is converted into certainty when we know how he flunk

from an open charge brought against him by Lord Herreis. "Did not he," says Lesly, "nullâ circuitione usus, flatly and plainly burden you, that you, riding in Fisse, and coming with one of your most assured trusty servants, the said day wherein you departed from Edenborough, said to him among other talke, *This night, ere morning, the Lord Darnley shall lose his life.*" What answer did Murray make to this charge? None at all, it appears. Yet, "no doubt can be made," as Mr. Whitaker observes, "concerning the truth of this assertion. It was immediately addressed by Lord Herreis himself to the Earl of Murray himself. It was addressed openly to him, at his own table, and within a few days after the murder. He then and there charged him with a *fore-knowledge* of the murder. He also confirmed his charge by an appeal to a speech, which Murray himself had made to a confidential servant, the day before the murder; and which the servant had repeated since. And the whole is recorded by the Bishop of Ross, in a direct address to the Earl of Murray, *that was published at the time, and never answered.*" (Whit. III. 276.) To this evidence Mr. Laing would probably reply, with his friend Dr. Robertson, that Lesly "was a man heated by faction;" and that, therefore, his testimony is not to be believed. On the whole of this chapter, when we consider by whom the cause has been tried, and the manner in which the evidence has been tortured, we cannot be surprized at the sentence pronounced, which is thus delivered by the mouth of Mr. Laing. "When the two conclusions, so opposite to each other, are fairly examined, we discover no proof nor probable motive of Murray's guilt, but the strongest presumption that the Queen was not only privy, but accessary, to her husband's death." (P. 44.)

(To be continued.)

Memoirs of the Life, Writings, and Correspondence, of Sir William Jones. By Lord Teignmouth. PP. 531. 4to. Hatchard. 1804.

THIS elaborate and elegant publication commences with a short sketch of the life of Mr. William Jones, father to the subject of the Memoirs. He appears to have been a mathematician of considerable eminence, and his correspondence with Mr. Cotes, of which a part is preserved in the library of Trinity College, Cambridge, proves him to be well acquainted with Halley, Newton, and other great and distinguished characters of the time.

Mr. Jones died in 1749, just as his son had completed his third year. His widow, a woman of unusual accomplishments, and of whom it is not easy to speak in appropriate terms of praise, amply supplied his loss, and by a judicious system of tuition, instilled into his infant mind, that thirst of information, which "strengthened with his strength," and to which his celebrity must, in no inconsiderable degree, be attributed.

At

At seven years old he was sent to Harrow school, and placed successively under the care of Dr. Thackeray and Dr. Sumner, men whose names are yet remembered there with pleasure. His progress now was uncommonly rapid; the ordinary business of the school, such were the retentive powers of his memory, engrossed but little of his time, and the supernumary hours were dedicated to the attainment of useful and elegant knowledge in various arts. Poetry, he seems to have cultivated with assiduity. "He translated several of the epistles of Ovid, all the pastorals of Virgil, and composed a dramatic piece on the story of Meleager, which he denominated a tragedy; and it was acted during the vacation by some of his school-fellows, with whom he was most intimate. In his own play he performed the part of the Hero." (P. 18.)

Of this little composition, which is yet extant, the editor has given a specimen: it possesses no extraordinary merit, and might, indeed, have been written by any clever boy of the same age.

He did not long, however, confine himself to so contracted a stage, nor to amusements at second-hand, but struck out a bold and original species of entertainment for himself.

"In the usual recreations of his school-fellows at Harrow, Jones was rarely a partaker; and the hours which they allotted to amusement, he generally devoted to improvement. The following anecdote strongly indicates the turn of his mind, and the impression made by his studies. He invented a political play, in which Dr. William Bennet, Bishop of Cloyne, and the celebrated Dr. Parr, were his principal associates. They divided the fields in the neighbourhood of Harrow, according to a map of Greece, into states and kingdoms; each fixed upon one as his dominion, and assumed an ancient name. Some of their school-fellows consented to be styled barbarians, who were to invade their territories and attack their hillocks, which were denominated fortresses. The chiefs vigorously defended their respective domains against the incursions of the enemy; and in these imitative wars, the young statesmen held councils, made vehement harangues, and composed memorials, all doubtless very boyish, but calculated to fill their minds with ideas of legislation and civil government. In these unusual amusements, Jones was ever the leader; and he might justly have appropriated to himself the words of Catullus:

Ego gymnasii flos, ego decus olei."

It is highly probable that the bias of Sir William Jones's mind was finally determined by these extraordinary pursuits. From them he acquired that enthusiastic love of freedom, and that predilection for the republican institutions of Greece and Rome, which he fondly cherished to the last hour of his existence.

Amidst these occupations, devoting his school hours to intense study, and the rest of his time to relaxations at once generous, moral, and instructive, he reached his fifteenth year, at which period he had so far established his reputation as to draw from Dr. Thackeray, a man singularly chary of praise, an opinion that "he was a boy of

so active a mind, that if he were left naked and friendless on Salisbury Plain, he would nevertheless find the road to fame and riches."

He continued at Harrow two years longer under the care of Dr. Sumner, during which, his proficiency in literature seems to have been yet rapid than before: he read the best writers of Greece and Rome, learned the Arabic characters, and studied the Hebrew language sufficiently to enable him to understand the psalms in the original.

But the young student was not content with merely reading the Greek and Roman Classics; he examined them critically, and became so perfect a master of their various styles and manners, as to imitate them with the happiest success. In the Greek idioms, Dr. Sumner confessed that Jones was a greater proficient than himself; and he was usually inquired after by the strangers whom curiosity led to Harrow, under the title of the Great Scholar.

To this deep and proficient insight which his uncommon application enabled him to acquire of the principles of antient composition, we attribute much of the success with which he transfused the life and soul of every antient writer whom he selected, into his imitations and translations, with a precision seldom known, or even attempted before: and we cannot recommend his example too earnestly to all who wish, like him, to know the utmost of which antient genius is capable. To expect to enter fully into the beauties, or even into the sense of the dramatic and epic productions of the old world, without a competent acquaintance with the metrical regulations to which they were subjected, is equally vain and hopeless. Our brethren of the North, therefore, who possess keen, vigorous, and comprehensive minds, together with a degree of patient investigation which appears admirably adopted to ensure success in this pursuit, from their unaccountable neglect of so important a branch of study, have never yet given us one tolerable translation of any antient poet. How greatly is it to be wished, that the time wasted by them in setting up idle systems of metaphysics, (which, like nine pins, are knocked down in succession, for the melancholy pleasure of rearing others to share the same inevitable fate), were employed in remedying this unfortunate defect, and removing the only reproach that now lies on their partial mode of education.

Before Sir W. Jones left Harrow, he presented a little collection of his poems to one of his school-fellows: from this, which is yet in existence, Lord Teignmouth has selected an imitation of a well-known Ode of Horace, addressed to the late Sir John Parnell, Chancellor of the Exchequer, in Ireland. It was produced when he was only fifteen, and is, indeed, a most extraordinary performance for a boy of that age:—the last stanza is inimitably impressive and beautiful.

Eheu fugaces, &c.

How quickly fades the vital flow'r!
Alas, my friend! each silent hour

Steals unperceived away :
The early joys of blooming youth,
Sweet innocence, and dove-eyed truth,
Are destined to decay.

Can zeal drear Pluto's wrath restrain ?
No ; tho' an hourly victim stain
His hallow'd throne with blood,
Fate will recal her doom for none :
The sceptred king must leave his throne
To pat the Stygian flood,

In vain, my Parnell, wrapt in ease,
We shun the merchant-marring seas ;
In vain we fly from wars :
In vain we shun th' autumnal blast,
(The flow Cocytus must be past)
How needlets are our cares !

Our house, our land, our shadowy grove,
The very mistrels of our love,
Ah me, we soon must leave !
Of all our trees, the hated boughs
Of Cypress shall alone diffuse
Their fragrance o'er our grave.

To others shall we then resign
The num'rous casks of sparkling wine
Which frugal now we store ;
With them a more deserving heir,
(Is this our labour, this our care ?)
Shall stain the stucco floor.

1760.

Sir William Jones entered at University College, Oxford, in 1764. Here he experienced, at first, some mortification : his ardent mind led him to expect a Sumner in every tutor ; in this he was, of course, disappointed ; but his dislike was not of long duration : a more intimate acquaintance with the place, brought to his knowledge men of enlarged minds, and of extensive learning ; it opened also to his view, such means of acquiring instruction from its unbounded stores of ancient and modern literature, that he conceived a filial attachment for the University, which seems to have increased with his years.

It was not probable, that with all these advantages within his reach, he should be slow to avail himself of them : he applied himself, therefore, with his usual zeal to swell that extraordinary stock of classical knowledge which he brought from Harrow, and perused with great assiduity, the Greek historians, philosophers and poets, together with their commentators ; constantly reading, as his noble biographer observes, " with a pen in his hand, making remarks, and composing in imitation of his favourite authors." Here too, he found an opportunity, which he did not neglect, of improving his acquaintance with Eastern literature, for which he had evinced an early partiality, by

studying Arabic under a native of Aleppo, named Mirza, whom he brought to Oxford, and supported there at his own expence.

"His vacations were past in London, where he daily attended the schools of Angelo, for the purpose of acquiring the elegant accomplishments of riding and fencing. He was always a strenuous advocate for the practice of bodily exercises, as no less useful to invigorate his frame, than as a necessary qualification for any active exertions to which he might eventually be called. At home, his attention was directed to the modern languages; and he read the best authors in Italian, Spanish, and Portuguese, following in all respects the plan of education recommended by Milton, which he had by heart; and thus, to transcribe an observation of his own, with the fortune of a peasant, giving himself the education of a prince."

Who, after reading these remarks, can refuse his most cordial assent to what is immediately subjoined by Lord Teignmouth?

"If the literary acquisitions of Mr. Jones at this period, be compared with his years, few instances will be found in the annals of biography, of a more successful application of time and talents, than he exhibits; and it is worthy of observation, that he was no less indebted to his uncommon industry and method for his attainments, than to his superior capacity."

In the year 1765 he accepted an appointment in the family of Lord Spencer, and became private tutor to his eldest son, the present Earl: as his pupil, however, was only in his seventh year, (Sir William Jones was now in his nineteenth,) he found sufficient leisure to prosecute his own studies, for which the excellent library at Althorpe afforded him every advantage.

About this time an event occurred, which, though trifling in itself, is yet so far of importance, as it offers a lesson which those of our readers, who are fortunate enough to have any transactions with ministers, may not find without utility, more especially if they have any man of *real* merit to protect and serve!

"On his return to Wimbledon, he was flattered by an offer from the Duke of Grafton, then at the head of the Treasury, of the place of Interpreter for Eastern languages: but, although the acceptance of it might not have interfered with his other pursuits, or engagements, he declined it politely, but without hesitation, earnestly requesting that it might be conferred upon Mirza, (his Arabic tutor) whose character he wrote. This disinterested solicitation was unnoticed; and his disappointment made him regret his ignorance of the world, in not accepting the proffered office, under a resolution to consign the entire emoluments of it, to his Syrian friend."

In 1767, he accompanied Lord Spencer to Spa, where he found time, amidst the ever varied amusements of the place, to perfect his knowledge of dancing, (for which he had ever a predilection,) and to acquire enough of German to read the Idyls of Gesner with delight. In the following year he undertook, at the request of the King of Denmark, to translate a Persian manuscript, containing the life of Nadir Shah, into French.

It seems to have been but a childish whim of his Danish Majesty, for the work has no extraordinary merit; and his desire to make the French language the medium of its communication to his subjects, is scarcely reconcilable to any principle of common sense or propriety. Political considerations, however, and a respect for the claims of hospitality, (the King was then in England) made it expedient to gratify his desire; and Sir William Jones was induced by motives, which do him the highest honour, as a patriot and a man, to engage in the most ungrateful task he, probably, ever entered upon. Its execution was every way worthy of his distinguished abilities, and astonished foreigners no less than his own countrymen.

“ To the history of Nadir Shah, he added a Treatise on Oriental Poetry, in the language of the translation; and I may venture to assert, that Mr. Jones was the only person in England at that time, capable of producing a work, which required a critical knowledge of two foreign languages, one of which was scarcely known in Europe. Indeed, when we consider the accuracy of the translation, which has been acknowledged by the most competent judges, the extreme difficulty attending a literal version of Oriental imagery and idioms, the errors common to all manuscripts, which he had no means of amending by the collation of different copies, and the elegance and correctness of his French style, we cannot but express our astonishment at the perfection of his performance, and the rapidity with which it was completed. The annexed treatise on Oriental poetry is instructive and elegant, interesting from its novelty, and entertaining from its subject and variety, and exhibits the combined powers of taste and erudition. This work was executed by a young man in his twenty-third year; and the motives which induced him to undertake it, had an equal influence on his exertions to render it as perfect as possible.”

If we inquire what advantages he derived from the execution of this Herculean labour, we shall find that they were confined to a diploma from which he received small honour, and a recommendation which produced him nothing! He made no complaint, however; on the contrary, he always declared himself to be perfectly satisfied;—but it requires no great acquaintance with the noble and disinterested sentiments of Sir William Jones, to discover that the performance of what he deemed his duty, was to him “ that exceeding great reward” in comparison of which the wealth of empires was worthless! Whether this be a sufficient apology for those who left him to it, may be fairly questioned.

(To be continued.)

Principles and Practice of Naval and Military Courts Martial, with an Appendix illustrative of the Subject. By John M^rArthur, Esq. late Secretary to Admiral Lord Viscount Hood, &c. Officiating Judge Advocate at various Naval Courts Martial during the American War, and Author of *Financial and Political Facts of the eighteenth and present Century*. The second Edition, on an entire new Plan, with considerable Additions and Improvements. 2 vol. 8vo. Butterworth. 1805.

THE professed object of this publication is to deliver, in a clear and methodical manner, the principles and practice of naval and military courts martial, with an alphabetical and chronological list of trials, for the information of the public, and more especially, for the benefit and instruction of two descriptions of men, who are under the authority of laws, which do not extend to the rest of the community. It is the peculiar privilege of British subjects, of every class or denomination, to live under laws, that are neither made by any one man or permanent body of men, nor liable to be changed or altered at their will, caprice, or pleasure, but by a representative body, that is not only *elective* but *temporary*, and a part of the persons legislated for, at the same time that they are materially concerned in the act of legislation. And although these representatives, with whom the initiative or originating powers of legislating are chiefly lodged, are neither chosen by the *whole* community, nor even by a *majority* of it, they are elected by a considerable part of it, and are so circumstanced and related to the rest, that, in their exercise of legislation, they cannot have, nor even think they have, any distinct or separate interests of their own to consult or pursue, to the prejudice of his majesty's other subjects. We are well aware, that the learned and very ingenious commentator on the laws of England* has asserted "that only such persons are excluded from the privilege of voting for a representative, as can *have no will* of their own; and that there is hardly a *free agent* to be found, but what is intitled to a vote in some place or other in the kingdom." We are equally sensible, that he and our other lawyers, in speaking of taxation, lay it down as an incontrovertible position, "that no subject can be constrained to pay any tax but by his own consent, freely given, either in person, or by his own representative," and regard this as the fence, which, they say, the constitution has placed round what Mr. Locke calls the *natural* right of not parting with our property, but with our own consent. These allegations are easily reducible to a question of facts. And to shew that they are neither correct, nor, strictly speaking, founded in fact, it is barely necessary to observe, that three fourths, at least, of the whole mass of men in the community, are not voters, and, of course, have no share or voice, either in the choice of representatives, or in the framing of

* Sir William Blackstone,

laws. But this truth, which cannot be denied, ought not to flatter any well-wisher to British liberty, which depends, not so much on the right of election, as on this important and material circumstance, that the powers of representation and legislation are *merely temporary* and delegated only for a limited time. Were the House of Commons a permanent body, or were the members of it even chosen for life, there would be no more security for the liberty of an Englishman than there is at present for that of a Turk. But, constituted as they now are, it is impossible for them to forget, whilst they are framing laws, that they may soon cease to exercise that power, and return to a situation, in which they may, and even must, be legislated for by others. When we observe men, however, either write or speak of *natural rights* in a *state of society*, we cannot help regarding them as wild or enthusiastic vapourers, who hurt the cause of real liberty, as we are utterly at a loss to discover where any man in a social state is to look for his rights but in the laws and regulations of the community in which he lives.

The periodical renewal of the legislature is certainly the principal security we have for the rights and liberty of the subject, and is, at the same time, very advantageous to government itself. It enables those, who possess the right of election, to exercise the salutary power of excluding, from one branch of the legislature at least, such persons, as have been found either unequal to the proper discharge of their duty, or unfaithful to the trust reposed in them. It also facilitates the operations of government, and preserves its dignity, by relieving it from the necessity of obstinately pursuing erroneous systems, which, when once begun, in arbitrary or despotic states, must be persisted in, from the extreme difficulty of reformation; since to recede from them in such countries would carry with it the appearance of fallibility, which is always galling to the pride of power. But one parliament may depart from the principles and measures of another parliament, without diminishing the respect that is due to government. On every renewal of the legislature the most active of the three bodies composing it is supposed to be politically regenerated. Instructed by, though not chargeable with, the faults or miscarriages of that, which is past, it presents itself at first to public view, in the apparent purity of youth, with the experience of old age. It is not bound to adopt the principles, or to abide by the acts, of the preceding parliament, but may recede from the former or repeal the latter without the imputation of levity or inconstancy. It is only considered as profiting by the errors of its predecessor.

The laws, which particularly relate to naval and military men employed in the service of this country form a part of our *lex scripta*, and are comprised in a few acts of parliament, of which the provisions are, for the most part, clear and explicit. And such of them, as are at all doubtful or ambiguous, are in this performance so fully explained and illustrated, that they can hardly be misunderstood.

In the first chapter of Vol. I. Mr. M'Arthur treats of laws in general. In it there are several observations, which, though they cannot

cannot be regarded as altogether new, are sensible and illustrative. Speaking of the vindicatory parts of laws he expresses his sentiments on this subject in the last paragraph in the following words :

“ Although many able writers have fully discussed the subject of *rewards* and *punishments* in criminal law, and while they have done honour to the cause of humanity and benevolence, by applauding those who have displayed a greater desire to reward for the prevention of crimes, than to inflict a punishment upon the authors of them for their reformation ; yet our ablest legislators, who have united the theory of jurisprudence with the practical knowledge of civil and military life, have transmitted to us the strongest arguments in favour of mandatory and compulsory laws ; since rewards in their nature can only persuade and allure, and we find nothing is compulsory but punishment. And of all the parts of a law, the most effectual, says, Sir William Blackstone, is the *vindicatory* ; for it is but labour lost to say, ‘ Do this, or avoid that,’ unless we also declare, ‘ This shall be the consequence of your non-compliance.’

In the second chapter our author treats of the origin of courts martial, and the authority by which they are constituted. In this he goes back to the early part of our history, giving an account of the court of chivalry, and observes, that, from the time it was abridged of its criminal jurisdiction until after the restoration of Charles II. no regular court for the administration of martial law, either in the navy or army, had been established. He then enumerates the different statutes, under authority of which naval courts martial have been instituted. He also takes notice of the circumstance, which gave rise to the first mutiny act, that was passed only for six months, and adverts to the advantage, which seamen enjoy over people in the land service, in having a specific punishment annexed to each offence by act of parliament, in the following words.

“ In the naval articles, contained in the act 22 Geo. II. almost every possible offence is set down, and the punishment annexed, in which respect the seamen have much the advantage over their brethren in the land service, whose articles of war are not enacted by parliament, but framed from time to time at the pleasure of the crown ; which, with regard to military offences, hath a sole and almost absolute legislative power. For, by the mutiny act annually passed, for punishing mutiny and desertion, and for the better payment of the army, and their quarters, ‘ his majesty may form, make, and establish articles of war, and constitute courts martial, with power to try any crime by such articles, and inflict penalties by sentence or judgment of the same, which articles shall be judicially taken notice of by all judges, and in all courts whatever ; but it is at the same time provided, ‘ that no officer or soldier shall, by such articles of war, be subjected to any punishment extending to life or limb, for any crime which is not expressed to be so punishable by the mutiny act.’ This, Sir William Blackstone observes, is a vast and important trust ! an unlimited power to create crimes, and annex to them any punishments, not extending to life or limb ! These are indeed forbidden to be inflicted, except for crimes declared to be so punishable by the mutiny act.

"It cannot however escape the military reader's observation, that the annual consent of parliament being requisite to pass the mutiny act, by which the king is empowered to frame articles of war for the government and discipline of the army, the very existence of such army must therefore depend on this annual act of the legislature; and, although practically it may be considered a standing army, as not being annually disbanded, yet theoretically it is no more than an army whose existence is sanctioned annually, in peace or in war, by the two houses of parliament and the will of the sovereign. The Bill of Rights declares a standing army in the time of peace, if with the consent of parliament, to be legal and constitutional.

It is certainly a very great discretionary power lodged in the crown to create, at pleasure, an unlimited number of new offences, and to annex any punishments to them, short of life or limb; and, were the mutiny act permanent, it would be pregnant with danger. But, as it is only annual, there is little danger of any abuse in the exercise of that power, without the speedy application of a remedy. In this chapter he also particularizes the different classes or sorts of persons, who can either sit on courts martial or be tried by them, and, like a friend to the constitution, takes care to put his readers in mind, that martial law is subordinate to the civil and municipal laws of the kingdom.

In the third chapter this judicious writer considers the fundamental laws by which naval and military courts martial are governed, and gives a classification of the offences comprehended in the naval and military articles of war under the four following general heads, with sensible and useful observations on each. 1st. Those that are immediately against God and religion; 2dly. Such as affect the executive power of the state or infer a criminal neglect of the established articles and rules of discipline in His Majesty's service: 3dly. Such as violate or transgress the rights and duties, which are owing to individuals or fellow subjects: and, 4thly. Offences in themselves strictly military and such as are peculiarly the object of martial law.

His fourth chapter relates to naval and military courts of enquiry, which, as they are not, strictly speaking, sanctioned by law, but have arisen out of custom and precedents, have been regarded by many as arbitrary and of ambiguous authority. He points out a method of removing or obviating the animadversions that have hitherto been made to the disadvantage of courts of this nature, and clearly proves, that they are founded in maxims of lenity and accommodation to the individuals, whose conduct is the subject of enquiry, and are, by no means, calculated for subjecting them either to inconvenience or punishment, being analogous to our grand juries. In justice to the writer however we must lay before our readers his own very sensible and judicious observations on this subject.

"When we consider the king as the supreme magistrate of the kingdom, and vested with the executive power of the law, as generalissimo, or first in military command, and as having the sole power of raising fleets and armies, he appears, *ex officio*, to possess an indubitable authority to appoint courts of enquiry,

enquiry, where it may be necessary, to examine into the conduct of individuals, and ascertain what justifiable grounds there may be for bringing transgressors to trial, by the formality of a court martial. And it cannot escape the reader, how close an analogy this court bears to the institution of our grand jury; and, since it is established for the same purpose as this much applauded part of our constitution, it seems entitled to our warmest commendation.

"In cases of much importance in the navy and army, and where the facts to be investigated by court martial are doubtful, and involved in a variety of collateral circumstances, tending in the first instance to perplex and mislead the judgment of the superior power in forming a correct opinion; with respect to the criminality of the person suspected; or where there are several persons implicated in the same crime or offence, and doubts remain on whom the culpability should fall or ought to attach; a court of enquiry in conformity to the inquest of a grand jury in civil courts of criminal jurisdiction, should take the matter under investigation, and, from the evidence before the members, report, to the power vesting them with authority to enquire, whether or not there be sufficient grounds for bringing the person or persons, whose conduct has been the subject of enquiry, to a court martial, in order that if found guilty judicially a punishment corresponding to the offence may be inflicted.

"It is usual for the king, or any commander to whom the power of assembling courts martial is delegated, to appoint courts of enquiry for examining either the conduct of officers of rank in the army, or the conduct of such persons as may be under a similar predicament as that we have above noticed; in order to ascertain whether there be or not sufficient reasons for bringing the charges before a court martial, that the party accused may have an opportunity of defending himself by exculpatory evidence, or otherwise judicially.

"In all doubtful cases, courts of enquiry are useful, and the original intent of them appears to have arisen from a lenient wish not to give unnecessary trouble, either to the person whose conduct is the subject of enquiry, or to the assemblage of members necessary to compose a court martial, and which assemblage might sometimes cause delays highly injurious and detrimental to the service.

"A court of enquiry, by examining the evidence produced on both sides in a summary manner, *viva voce*, is divested of all that formality and procrastination incident to a court martial, and withal attended with less inconvenience to the service, by having fewer numbers.

"Indeed it is a subject of regret that courts martial are frequently assembled for trivial offences, and the charges sometimes unsupported by proof, and, being thereby rendered too familiar to the minds of officers and seamen, they lose that solemnity and efficacy intended by the legislature. In this light courts of enquiry must be deemed useful, even by those who animadvert on their legality; as few or none ever escape punishment, that are brought to trial at a court martial, in consequence of charges grounded on the previous report or opinion of a court of enquiry.

"No oath is administered to the members or witnesses at a court of enquiry, as at a court martial; and many people have questioned the legality of any witness being obliged to give testimony, or of the person, whose conduct is the subject of enquiry; being bound to plead before a court of enquiry, and for this obvious reason, that it might be more favourable to reserve his evidence,

evidence, and the palliating circumstances of the accusation, until a legal court was constituted. Hence the report or opinion of a court of enquiry, upon circumstances thus supposed to be superficially investigated, has been often complained of by the person subsequently brought to trial as having the tendency to bring forward a charge against himself, or to make unfavourable impressions on the minds of his judges. It is admitted, that there may be strong reasons of complaint against the report or opinion of a court of enquiry, upon which the subsequent trial by court martial is founded, should the persons appointed to make the enquiry state the causes of ill conduct, or enter into a detail of circumstances, that are apparently against the person whose conduct is the subject of enquiry. But when the report or opinion simply indicates, that there appears sufficient cause or grounds to render a court martial necessary, and when it is considered, that the members composing the court of enquiry are not entitled to sit as judges at the court martial, upon the same principle as the members of the grand jury are not allowed to be empanelled into the subsequent petty jury on the same cause, it surely then cannot operate against the individual tried thereat; for though an opinion, formed from the striking circumstances of the matter before the court of enquiry, may be submitted to the judgment of those who delegate the power for assembling a court martial, there can be no direct implication of guilt, until the individual has had a fair opportunity of exculpating himself, by the cross-examination of the prosecutors evidence upon oath, when it comes to be investigated at a court martial, as well as of those witnesses he may have to produce in support of his defence.

"It must be acknowledged, that courts of enquiry are useful, in adjusting disputes arising between officers, and reconciling all differences and animosities that may occur in service, amidst the various tempers and caprices of men. These often are of such a nature, that nothing criminal can perhaps be imputed to either party, if brought before a court martial; and courts of enquiry, in such cases, prevent much unnecessary trouble, and do not materially retard or obstruct the service.

"Notwithstanding what we have advanced respecting the extreme utility of courts of enquiry, and the invariable practice hitherto adopted, of returning a specific report, or an opinion to the superior power, by whose authority they are held, yet we may presume to hazard an opinion, that if the members of a court of enquiry were in all cases to deliver their opinion in general terms, as a grand jury do their verdict, by simply finding *a true bill or no bill*, or in other words, sufficient grounds or no grounds for a court martial; it would be more congenial with the spirit of our constitution and in some measure do away the animadversions hitherto made upon courts of this nature, of their being arbitrary, of ambiguous authority, and having no foundation in law.

In the fifth chapter the author treats of naval courts martial and of general, regimental, garrison, and detachment courts martial. He has introduced into it much legal information respecting such courts with a variety of curious and interesting cases particularly that of Serjeant Grant. Among other things, he gives the opinion of the Court of Common Pleas, Trinity Term, 1792, on a motion for a prohibition to prevent the execution of a sentence passed against the said Grant by a general court martial, delivered by Lord Loughborough,

rough, who, adverting to the case of Admiral Byng, says, that the sentence pronounced against him was certainly an inaccurate one. At the very time when the prejudices against that unhappy man were at their height, every person of cool reflection, who, not influenced by selfish and political views, or led away by popular clamour artfully fomented, preserved the privilege of thinking for himself, regarded it as a most iniquitous one. But after those prejudices had subsided, and reason had resumed her proper station, many people did not scruple to brand it with a much harsher epithet than that of *inaccurate*. And to speak of it in the mildest terms, we cannot help considering it as inconsistent with itself, and absurd. For it cleared that unfortunate admiral of cowardice and disaffection or want of zeal for the service. We here call disaffection want of zeal for the service, as we cannot discover in what other way it could in time of action manifest itself. Now, if he was neither wanting in zeal for the service, nor in courage to carry it into effect, as far as circumstances permitted, how could he have been guilty of negligence? A man cannot be at once both zealous and negligent, especially when he is engaged with an enemy.

In a treatise of this nature every exercise of a discretionary power, not delegated by act of parliament, was entitled to the author's particular attention. We must, therefore, extract his judicious remarks on one exercised by captains and commanders in the navy.

"There is a power which is exercised by captains and commanders, by their own authority, and merely resulting from usage, that has often been a topic of animadversion in the service, that is, the power of degrading a petty or non-commissioned officer, to the situation of an ordinary seaman, or swabber of decks, after he may have been rated on the books, master's mate, midshipman, quarter-master, corporal, gunner's mate, or boatswain's mate, &c. Although this power be not specially recognized by the articles of war, or general printed instructions, yet it having been the usage time immemorially for captains to exercise it, on proper occasions, with due discretion, the justice and policy of the authority may perhaps be admitted. The captain being authorized to rate his ship's company, according to their capacities and merits, and for whose discipline he is responsible, it is but just, that, on conferring on any a rank, which, by bad conduct or demerits, the non-commissioned officer afterwards forfeits, he that gave such rank should have the power of taking it away. This authority, however, if abused, or made subservient to the arbitrary will and pleasure of a commanding officer, will bear most peculiarly hard, on young gentlemen, who may have been rated midshipmen, and who, for some trivial offence, may be disgraced by their captain, and ordered to do duty in the waist or forecabin, as common seamen. Among the numberless regulations and innovations made by the administration of the Admiralty, under Lord St. Vincent, there is one, respecting the class of midshipmen, which must meet with the approbation of the service, although it certainly encroaches on the immemorial right and patronage of the captains. The regulation alluded to is, the Lords of the Admiralty appointing a certain number of midshipmen to ships, who may have previously served a limited time, and these gentlemen, thus appointed in contra-

distinction

distinction to those rated by the captains, are known by the appellation of *Admiralty midshipmen*. A question naturally presents itself, whether a captain or commander of a ship has the same power to degrade or disfranchise a midshipman appointed to his ship, by order of the Admiralty, as one whom he has of his own accord rated? Most unquestionably, the captain cannot exercise such authority, in any other way than by bringing him to a court martial, for any misconduct he may have been guilty of. Thus then we perceive a new distinction of rank and punishment created in the service, and which militates against the established usage, both as encroaching on the captain's patronage, and partially divesting him of the power and discretion he had, of degrading midshipmen without the intervention of a court martial.

"It must not however be inferred from hence, that the author is an advocate for the continuance, either generally or partially, of the power with which the captain of a ship has been, from long usage, vested with respect to punishing, by degradation of rank or otherwise, the class of midshipmen in the same manner as they can the other subordinate ranks, of petty or non-commissioned officers; on the contrary it is devoutly to be wished, that the midshipmen were put on a more respectable footing than heretofore, and that no commanding officer should have the power of degrading them, but by the sentence of a court martial. It is therefore to be much regretted that the classes of midshipmen in the navy are not now upon an equal footing, with respect to the mode of punishment; and which the Lords of the Admiralty might with equal facility have carried into effect, as the partial regulation alluded to, by obtaining at the same time the sanction of the King in Council, for giving them all admiralty or brevet commissions. Their Lordships would then have more efficiently acquired the patronage aimed at, by appointing, to particular ships, the class who might have served the prescribed time; and the captains should have had the patronage of recommending to their Lordships, for brevet commissions to the ships they might command, the other junior midshipmen who did not come under the Admiralty class. Hence the adoption of a liberal measure of this nature would not only put these gentlemen, forming a class of most useful officers, on an equal footing in the service, but would make their situations more comfortable and respectable.

"The distinctions above noticed, and the arguments urged, cannot apply with equal force to the other petty or non-commissioned officers, such as quarter-masters, gunners-mates, boatswains-mates, &c. who are raised by their captains, to their respective situations, from their previous tried merits as seaman, and their supposed qualifications for the new line of duty. Their promotion is both conferred and held at the pleasure of the captain; and as the parties owe it to their merits, in subordinate situations, the instant they render themselves unworthy of their rank, it is but just that the power, which conferred it on them, should have also the authority of annulling it, and reducing the parties to their former situations."

In the last chapter of this volume, we have an account of the duties of a naval or military judge advocate, or deputy judge advocate, as sanctioned and authorized by act of parliament, and the general printed instructions, by the mutiny act and military articles of war; and as confirmed by the opinions of counsel at different periods. Here these duties are circumstantially pointed out, and satisfactorily explained.

plained. And with this chapter his observations on the principles of courts martial conclude.

Mr. M^cArthur, in the second volume of this very useful work, treats of the *practice* of courts martial, delivering every article of information that is necessary or can be wished for, respecting charges or accusations, confinement or arrests, the assembling and constituting of courts martial, the arraignment of prisoners, the competency of witnesses, the rules and doctrine of evidence, with full and ample illustrations thereof, the degrees of guilt in naval and military crimes, the passing of sentence, the remitting of punishments, pardon and execution. He introduces into it the military articles of war, examining and enumerating them under different heads or classes, viz. those that inflict the punishment of death without any alternative; then those, that inflict either death or a discretionary punishment; next those, that inflict discretionary punishments; then those, that punish with cashiering, &c.

The appendix to these volumes contains naval articles of war with a variety of useful papers and documents necessarily referred to in the text, and a chronological list of trials by naval courts martial, from the commencement of the year 1750 to April 1793, in which is exhibited an authentic scale of crimes and punishments, from which such courts in time to come may derive much assistance in proportioning the one to the other. The author informs us that he intended to bring this list down to the present day, but was prevented by a peremptory refusal of the board of Admiralty, under the administration of the Earl of St. Vincent, to permit him to take extracts from its records respecting courts martial, although the Earl of Chatham had with great candour and liberality granted him free access to them. This disappointment of Mr. M^cArthur is a circumstance much to be lamented, though it is not, perhaps, much to be wondered at. It is impossible for any person who is a slave to avarice to be either liberal or candid. Indeed, in studying human nature, it will be found, that avarice exercises an unlimited and undivided sway over the mind which it infects, and is incompatible with any good or generous quality: and a weak and artificial man, (we speak generally) whenever he happens to be invested with powers and authority, for the due and proper exercise of which neither education nor nature has qualified him, mostly plays the tyrant and becomes alike hostile to individual accommodation and to public information.

Mr. M^cArthur's work must prove highly interesting and useful to people in the navy and army, as well as acceptable to many, who have no connexion with either of these professions. And as to the author's style, it is in general chaste, apposite, and perspicuous, suited to the subjects he treats on, and well calculated for communicating instruction.

Thoughts on the Protestant Ascendancy in Ireland. With an Appendix.
 PP. 108. Harding, London; Archer, Dublin. 1805.

THE object of this pamphlet is to persuade the public, that the conduct of the English government has been throughout tyrannical with respect to Ireland; that the Irish have ever been a loyal and peaceable race, that the political doctrines of the Romish church, which have led our rulers to proceed with caution in the repeal of the Penal Laws, exist only in the heated and perverted imaginations of Protestants; and that the refusal to place the Irish Papists on a footing in every respect with their protestant fellow-subjects, is both impolitic and unjust.

The history of Ireland as far back as we have any authentic history of that country, nay the scanty facts brought forward by this writer himself evince that the Irish have always been, instead of a peaceable race, a turbulent and ungovernable people. While they alone occupied the island, their feuds and barbarous warfare never ceased; and since their connexion with Britain, their appeal to the sword has been so frequent, that the whole property of Ireland has changed hands by forfeitures and confiscations, as appears by a paper inserted in this pamphlet. Indeed some of the property must have been forfeited more than once, for the superficial contents of Ireland are calculated at 11,042,042 acres, and in 1688, there had been confiscated 11,697,629 acres! After this, it requires all the hardihood possessed by the present writer, to assert, as he does, that the Irish have "always supported the government under which they live." (P. 55.) We do not say the rulers have at all times employed the most effectual means to produce a change for the better, in this turbulent and ferocious character; but till the writer before us can annihilate the facts, of ages past, as well as those of the present times, we must believe that such is the character of the governed.

Having thus proved, in his own peculiar way, that the Irish have ever been orderly and peaceable; he goes on with equal success to prove that the *infallible* Church of Rome (whose doctrines are therefore, as her present advocates unanimously tell us, *unchangeable*) never taught the political doctrines, which are the cause of Protestant alarm, and which have hitherto prevented our Legislature from communicating to the members of that Church *all* the political privileges of Britons. How does he complete this task which has been undertaken? First of all by confessing that this *infallible* and *unchangeable* Church did really and truly in former times hold the doctrines in question; and 2dly, by saying, (not proving) that "old things are done away, and lo! all things are become new." Staunch Papists will not thank him for this attack on the infallibility and unchangeableness of their Church. We leave him, however, to settle that business as he can; and shall only say, that his appeal for proof to the foreign Universities of the truth of his assertion is of no avail.

It is not to Universities that an application is to be made for the doctrine of the Church of Rome; but to the decisions of that Church assembled in General Council, and confirmed by the Pope. It is not from Universities, when it was thought that a *certain kind* of answer would be *advantageous* to their brethren, that the *truth* was to be hoped for. They, accordingly, as was to be expected, gave an answer favourable to the *cause*, viz. that the obnoxious tenets were not doctrines of the Romish Church, nay, one of them declares that they never at any time had been doctrines of that Church. We can only say, that the decrees of General Councils, the universally acknowledged infallible source of Popish doctrines, are in flat contradiction to these University declarations.

The next proof brought forward in support of his assertion, is what is called the declaration of the clergy of France in 1682. The writer is either unacquainted with the history of that transaction, or has unfairly suppressed the truth. As the answers of the foreign Universities were given, in the present day, in hopes of serving their Irish brethren, the declaration of the French Clergy was the act of a few French Bishops, crouching under the despotism of Louis XIV. He had quarrelled with Innocent XI. on the subject of the Regale, and to mortify that Pope, convoked that assembly of 1682, and dictated its decrees; which are in substance; 'That God has not given to Peter or his successors, any power either direct or indirect over the *temporals* of princes; and that the Pope cannot absolve subjects from their oath of fidelity. This declaration, instead of containing, as the writer says, "a doctrine universal," instead of being an act of the Church, instead of being an act even of the Gallican Church, was the reluctant declaration of about thirty-five Bishops, and of a few of the inferior clergy, who trembled at the rod of their sovereign, and who were contented to be of the *state* religion of the *moment*, rather than risk the consequences of opposition to the will of the monarch. This *universal* doctrine of the pamphleteer was anathematized by the Church of Rome, during the pontificates of three successive Popes, Innocent XI. Alexander VIII. and Innocent XII. It was censured by the University of Louvain, by that University which, to serve the present purpose, solemnly asserts that the doctrine of the declaration is the doctrine of the Church of Rome. It was answered by the Primate and Clergy of Hungary; and it was not till many of the doctors of the Sorbonne had been banished, that the remainder consented to register the declaration. The bulls necessary to sanction the functions of the French Bishops, were withheld by the successor of St. Peter, and at the death of Innocent XI. twenty-nine Bishops in France, being thus incapacitated, dared not to officiate at the altar. This schism continued for years, and was ended by the full establishment of the *dispensing* and *deposing* doctrines, under the pontificate of Innocent XII. Louis, subdued by age and reverse of fortune, and under the guidance of priests, and of the superstitious Maintenon, permitted the Gallican Bishops to return to their ancient

cient creed, and to write conciliating and repentant letters to their holy father, in which they say that "they were *grievously afflicted* at the proceedings of the assembly; and that they did not receive as *decided* what was *there decided*, nor as *ordained* what was *there ordained*." The proofs of this apologist for popery are rather of a singular kind, they confirm the very contrary of what he wishes to establish.

Let us, however, go on, and see whether he will be more fortunate in another proof which he produces. That respectable body of men, the English members of the Church of Rome did, in 1788—9, solemnly disavow the obnoxious doctrines of their church. This declaration is brought forward as a proof that the Church of Rome does not teach these doctrines. Here we meet with the same unfair suppression of the truth which we noticed in his preceding proof. Of the political principles of the majority of the English Romanists, we think well, of those of the majority of Irish Papists we have not the same opinion, for reasons that are obvious, and which we could easily point out, were this the place for an investigation of the kind; and the writer should have recollected that it is the political principles of Irish Papists, and of the church under whose entire guidance they are, which we dread; to prove them guiltless of holding the obnoxious doctrines was the task he had undertaken, and which he has not performed.

The document which appears in his Appendix, is, no doubt, authentic, and evinces, we are willing to believe, the sentiments of the majority of the English members of the Romish Church. But, in order to serve his purpose, he has played the same trick here that he did with regard to the declaration of the French Clergy: he has suppressed every thing that made against his cause. He has done this without its being possible for him to offer the same apology that he might, if pressed, have done as to the imperfect statement of the French declaration, viz. that his was a sin of ignorance, that he related all he knew, all that had been told him: the consequences of the English declaration were notorious, of them he could not be ignorant; the suppression is, therefore, wilful, it is bearing false witness in a cause which, without it, could not be supported. Could he writer be ignorant of the interposition of the *infallible and unchangeable* Church of Rome by its vicars apostolic, when its English members offered to confirm the truth of their loyal sentiments to their King and country by an oath? He could not be ignorant of it. When these men (in the words of the Catholic Committee) were about to offer "a solemn pledge of their principles as men, and as citizens, and a renunciation of such tenets, as, if they held them, would render them unworthy of civil liberty, and the protection of the state," the vicars apostolic step in, and from the plenitude of their power,

* Siecle de Louis XIV.

pronounce their *veto*, declaring that "they condemn in the fullest manner the attempt of offering to parliament an oath including doctrinal matter to be there sanctioned, which has not been approved by them the *vicars apostolic*, and they exhort the *faithful* to oppose every attempt of this nature." The same Catholic Committee will tell this apologist for Rome, that this is not the first time that the mandates of the pretended vicar of Christ have prevented Englishmen from giving to the government of their country every pledge in their power of their loyalty and obedience. It has specifically mentioned the various attempts made by English Roman Catholics, from the reign of Queen Elizabeth to the present day, to give the most satisfactory pledges of their being good subjects, and laments that they were always frustrated by the *veto* of Rome. Such is this unvarnished statement; very different indeed from what it appears in this writer's Appendix, without the necessary accompaniments; and however honourable it may be to the English members of the Romish persuasion, it certainly establishes the truth of Protestant accusations against the Church of Rome, and against all those who, like the Irish Papists, are bigots of that Church. It is unlucky when the proofs advanced by a writer turn out against himself and his cause.

Having thus, in his own peculiar way, demonstrated that the Church of Rome holds no doctrines inimical to the peace and safety of the Protestant Government of these realms, the writer insists that we cannot, without being the most unjust and narrow-minded legislators, and without producing inevitable ruin to the State, refuse to the Irish Papist, every privilege which Protestants enjoy. Our injustice he contrives to demonstrate in his own transcendent manner; and as to our danger, should we remain refractory, that is so evident, he says, that it demands no proof. The Papists, he tells us, are now, God knows how many to one in Ireland, and that they will never rest till they have obtained power; what is worse, he assures us, that the procreative powers of the Protestants bear no proportion to those of the children of the Mother Church; and that the numerical superiority will still go on increasing. Whether the old wizzard at Rome *a noué l'aiguillette* of poor protestants, or whether this stupendous phenomenon is produced by the celibacy of the Popish Clergy, he has not deigned to inform us. Nor does it signify—Whatever may be the numbers of the Romish persuasion in Ireland, we have good reason to believe, that the numbers, when party and faction are out of the question, who are contented with the government under which they live, are preponderant, and we may prognosticate without any danger of being deceived, that the numbers of *such* will go on increasing.

It is not surprising to find in this pamphlet a violent attack upon Tythes. The abolition of Tythes has of late become a hackneyed subject, from the vulgar and illiterate farmer, and agricultural surveyor, to persons who ought to know better. From the manner in which the attack has been made by some of them, it is to be suspected, that

that they wished to get rid of the Clergy as well as the Tythes. Of the others, we can only say, that they have hitherto offered no plan which does not rob the Clergy of their respectability and independence, and which, therefore, strikes at the root of morality and religion.

We should never have done were we to animadvert on all the objectionable passages in this publication, which are either violations of truth, or of an inflammatory tendency. The writer says that, by the Union, the Irish have fallen under "the dominion of *Strangers*." (P. 12.)—That while the *Christian* Papist is denied the rights enjoyed by his fellow-subjects, "the *law* allows the disbelievers of all creeds, the *Infidel* and *Atheist*, who will only assent to what they despise, to fill all the Offices of State." (Pp. 41, 42.) On the contrary, Infidels and Atheists, *legally* known to be so, are punishable by *law*. He says somewhere in his pamphlet that, supposing Popish emancipation (as it is called) to take place, there would be only six or seven Popish members returned to Parliament. In answer to this statement, we oppose a fact, which is far from confirming his assertions, When James II. was in Ireland, and popery triumphant, there were only three or four Protestant members returned by the Electors of that country. In page 68 we have the following attempt to defend the Romish priests against the imputation of being abettors of rebellion, and a most blundering piece of work it is. "It is true, that the influence of the Catholic Priests over the minds of their followers, has been much diminished; and it is a fact well known, that in the *confessional*, *defenderism* was hardly ever avowed, though it be now clear, that almost all Ireland was sworn." We have strong reasons to doubt the decay of priestly influence in Ireland over the mass of the people: we have fully as strong reason to doubt of defenderism being hardly ever avowed at confession; but whatever may be in this, we have not the smallest doubt that the advocate who thus brands all Ireland with disloyalty, in order to white-wash the popish priesthood, must be considered as a miserable advocate for the Irish, and certainly merits every thing but their thanks.

We close our examination of this pamphlet with some remarks on the following passages.

"The *Roman Church*, which inculcated unreserved and unlimited obedience to the ruling powers, in civil concerns, nevertheless allowed of some latitude in religious matters. The interference of temporal government in ecclesiastical affairs, was always the object of *their* abhorrence; and though *they* scrupled not, when *their* own worldly interests were concerned, to invade the properties of others, yet *they* never submitted, without a struggle, to any attacks upon *their* own. At present, indeed, the temper of the age has moderated the influence of all principles that are contrary to the general feelings of mankind. It must, however, be granted, that the portion of civil and religious liberty, which the Englishman enjoys under the English constitution, is not recommended by the tenets of the Catholic religion."

The writer has here boldly assumed as a truth what he either knew, or ought to have known to be a falsehood. The political principles of the Church of Rome have undergone no change; the power indeed of carrying them into practice has, from various causes, been considerably diminished; but, among other things of a similar kind, the interdict of the vicars apostolic against the pledge of loyalty offered, by the English Roman Catholics, is a convincing proof that the principles remain unchanged. Neither is it true that the Roman Church inculcated unreserved and unlimited obedience to the ruling powers in civil concerns. That obedience was inculcated only while rulers themselves were obedient in all things to that church; it reserved to itself the power of judging when they had passed the prescribed boundaries, and whenever it thought proper to decide that they had done so, instead of obedience, it preached rebellion to their subjects. Of this, innumerable proofs might be given, we only mention one, the Bull "*Unum Sanctam*," confirmed in the 5th Lateran council—"Both the *spiritual* and *temporal* swords are in the power of the church.—And, according to the testimony of truth, it is the spiritual power that ought to establish the temporal, and *decide whether it be good and lawful*." Upon this principle, the church of Rome acted on every favourable occasion; and, as he himself tells us, "scrupled not to invade the property of others." How he came to make this confession we know not, unless it be from his unlucky propensity to the production of arguments against himself. The concluding sentence of our extract affords another instance of this unhappy propensity. He there confesses that "the tenets of the Catholic religion" are unpropitious to civil and religious liberty, and yet recommends the establishment of that religion by *law* in Ireland, the majority of whose inhabitants are, from circumstances, perhaps the most bigotted papists now existing.

We have only to add, that, throughout this pamphlet, it is maintained that the privileges withheld by government from papists, are withheld on account of their *religious* doctrines, than which nothing can be more unfounded, unless they consider their political principles as *essential* parts of their religion; which, from the conduct of the vicars apostolic, we must conclude to be the doctrine of the church of Rome in the present day—" *hæret lateri lethalis arundo*."

Kotzebue's Journey from Berlin to Paris.

(Continued from P. 148.)

AS the principal intent of our author was to examine and criticise the various objects afforded by the capital of France, his remarks on the way thither are but cursory; nevertheless he has noticed, in an interesting manner, many circumstances in the towns through which he passed, which other travellers of celebrity have either neglected

glected, or have thought too trivial to mention. At Heilbronn he found many curious ancient manuscripts, particularly several by Goertz of Berlichingen, a character who has called forth the talents of several German literati of the highest reputation. Such relics must impart a pleasing and awful sensation to any person of refined intellect: the fancy of such a person must pourtray in the most lively manner the form, the character, and adventures of its celebrated author, and he might conceive the features of his face on the spot on which he happened to rest his hand. The disappointment which Kotzebue met with at Heilbronn, when inquiring of the keeper of the archives for the manuscripts of Goertz, cannot fail to induce many reflections on the appointment of men to places of trust, for which they are totally incapacitated either by nature or education. The keeper of the archives had, it seems, been accustomed to take his fee for shewing nothing but a number of presses filled with ancient parchment: perhaps he was never before requested to make a selection from their contents; but after looking with some anxiety for the manuscript which Kotzebue demanded, he took down his ladder and confessed his inability to find it. Thus the valuable relics of antiquity at Heilbronn may be said to be lost to the world, as from the want of ability of the person who has them in charge, they are only so many masses of paper and parchment.

“ If I cannot see the letters, thought I, I will at least visit the ancient tower in which Goetz was confined: I will walk and stand on the very spot where this rude but honest man endured the taunts of the senators of Heilbronn. I thought every child could have pointed out this tower; but found myself much mistaken. I asked at least a dozen persons of different descriptions, none of whom knew what I meant, or had ever heard the name of the honest knight as much as mentioned. Thus it remains a melancholy truth that, in a few centuries, a celebrated man is forgotten in the place where he once lived. Alas! all the great and good actions of man are only for distant posterity; they who surround him, behold them with indifference, or will not see them at all. At last I found a police-officer who promised to shew me the tower. He went and fetched a large bundle of keys, conducted me, by one of the dirtiest corners of the town, to an old square tower up several crazy flights of stairs, from the terrace or platform of which there is a fine prospect! ‘But where is Berlichingen’s prison?’ He offered to open it, informing me, however, that two criminals were just then confined in it. ‘What, is this prison still made use of?’—‘To be sure!’—‘It is not kept, then, as an interesting monument of antiquity?’—‘Oh, no: we want room; it has even been divided by partitions, in order that it may contain more malefactors.’—‘Has it?—then say no more.’ I beheld the door of the prison from the outside; it was in the uppermost story and very low. Goetz, who did not like stooping, must have stooped amazingly when he entered it. I walked indignantly down stairs. What a pity, that centuries have not been sufficient to inspire the Senate of Heilbronn with more respectful sentiments towards Goetz of Berlichingen!”

After some trivial remarks on Stuttgart, Hechingen, and Duttlingen, our author mentions his arrival at Zurich, and launches into the

most unqualified description of the romantic beauties of Switzerland. He is very justly of opinion that picturesque descriptions of that delightful country fall so far short of reality as to convey no striking image to the mind, and that it is as necessary for a person to see Switzerland with his own eyes, as to hear a concert with his own ears.

The fall of the Rhine did not equal his expectation, but he is at a loss to express his admiration of the icy mountains from Bugeh across the lake, as seen from the Sword Inn.

"The room is a corner room. If you open a window to the left, you see the river *Limmat* below you, with a very broad bridge over it, lined on both sides with women selling fruit and vegetables, with groups of French chasseurs walking among them. The main-guard of these soldiers is on the opposite side of the bridge. You cannot conceive what stir and bustle prevail here. Downwards to the left, you see, along the river, two long streets and a part of the town. If you open the window on the right, you behold, at your feet, an open country, and straight before you the Lake of Zurich, surrounded by charming villas, and skirted by the Alps, on whose summits the snowy cliffs rear their hoary heads.

"This amphitheatre, forming a contrast of polished and rude nature, together with the bustle of men immediately below, is incomparable. The beautiful walks about Zurich would even tempt the gouty to exercise.

"Gefner's monument is a performance of such simplicity and neatness, that you can scarcely withhold the tribute of a tear. It is a pity that the French chasseurs, who have now no other opportunity to perpetuate their name, endeavour to do it upon this marble. In many parts I found scrawled the *13th regiment of chasseurs*, which is really as opposite to the world of Idyls, as a musket to a rose tree.

"In the library there are a great many books: an ordinary traveller can seldom say more of such an establishment. A couple of letters, in the hand-writing of the celebrated Jane Grey, interested me. They are on religious subjects in very good Latin, and as finely written as if by the hand of a writing-master.

"I had but a hasty glance of Lavater's cabinet of physiognomy. What is most remarkable in it does not so much consist in the multiplicity of faces he has collected, as in the superscriptions with which he honoured every significant or insignificant countenance. Sometimes it seems to have cost him a great deal of trouble to compress much of what is rare in obscure or new-fangled words.

"The temper of the Swiss still resembles the ruffled surface of the deep, out of which a subterraneous fire has suddenly projected some rocks, against which the confined surges dash their impotent spray. The walls of the public-houses are often covered with bitter sallies, which are sometimes not without point.

"The Swiss cherish the most inveterate hatred against General Andermatt, the bombardier of Zurich. He lives retired at his country house, where he is screened from the general contempt.

"The Swiss do not speak favourable of the Russians. They praise General Korsakow for his love of literature and the sciences, but they will not allow him to be a good general. Being once informed that the French had occupied a mountain which commands Zurich, he answered: *Tant mieux! C'est la que je les attendois!* 'So much the better! It is there I expected them.'

them? He was soon afterwards compelled to retreat, and that without knowing through which gate he was to effect his flight. The people of Zurich were obliged to shew him the way. On this occasion he lost his baggage; the French butiars took a great deal of booty, and had so many cumbersome French crowns in their caps, that they gladly gave from ten to fifteen of them for one *huit d'or*, finding it more convenient to carry off the gold. If you wish to hear many remarkable anecdotes which have not yet been made public, but which throw great light upon the events of that period, you ought to go to Zurich."

We fear, nay we know, that equal, and even far greater atrocities have been committed by the Gallic marauders in other parts of the continent than in Switzerland, for the very obvious reason that Italy, Holland, and the low countries, afforded greater incentives to plunder. If, however, Kotzebue, the former advocate and partizan of the revolutionary fanatics, being an eye witness of the effects of their rapacity, could see so much at Zurich as to disgust him with their systematic cruelty and fraud, how great must have been their excesses!

We cannot help noticing a fact which we have often had opportunities of proving to demonstration: it is that the French, wherever they have appeared, have most extensively corrupted the morals of the people. Even in Switzerland, since their arrival under the Generals of the Directory, so much had profligacy increased, that Kotzebue saw commands from the magistracy posted up in every part of Baden, enjoining a proper celebration of the Lord's Day, prohibiting gaming, and ordering all married women to go to church, and to dress with that decorum which is due to the sanctity of the place and to *modesty*! Indeed so far have the formerly bashful females of Switzerland imitated the manners of their invaders that the young women now dress even in a disgusting style of indecency. We cannot but express our approbation of the conduct of the magistracy at Baden: their interference to correct the manners of the people shews at least an *attempt* to preserve them; for, as the writer under our review beautifully observes, "Decayed buildings are usually propped up, that they may not overwhelm the unwary passenger; but degeneracy of manners, which only poisons the mind, is suffered to extend its ravages like the worm in timber, till men become as sapless as trees in a rifled wood."

Amongst the *curiosities* of Geneva our author, to his great regret, missed sight of the celebrated Madame de Stael, but as an adequate compensation for this disappointment he visited Ferney, the residence of Voltaire. This desire will not appear surprising to those who recollect the congeniality of sentiment between the deceased bard and the philosopher before us.

"It was not," says he, "for the sake of what is called the castle of Ferney that I came hither; I wished only to enter the place where Voltaire had lived, walked, and composed his poems; I wished to feast on the sensations which, in such a place, a susceptible fancy so easily creates. The house now belongs to a merchant whose name I do not recollect; but he shows

shows respect for Voltaire's memory, by leaving his bedchamber exactly as it was when inhabited by the philosopher.

"There I still found his bed with the faded curtains of yellow silk; there still hung *le Kain's* portrait, that of Frederic the Great; a piece of embroidery of the Empress Catherine, and many other articles of the same kind. In a niche was an urn, in which his heart had been enclosed, with this inscription: '*I am satisfied, since my heart remains among you.*'"

"In another room we found a billiard table on which he used to play, and—a living relic, too, walks about the house, an old priest, who had lived nine years with Voltaire. I cannot find words for the peculiar melancholy cast of my feelings on beholding him."

After a charming description of the road and towns between Geneva and Paris, together with many useful observations for the benefit of those who travel in France, our author conducts us to the capital. As the amusements of a nation are the most striking characteristics of its manners, M. Kotzebue enters upon a very pleasing detail of those of the Parisians, many of which he has investigated with more precision than any former or cotemporary tourist.

"At the corners of every street," says he, "you find cunning people, who in every possible manner allure passengers, to announce to them infallibly, what numbers will be prizes in the next drawing of the numerous French lotteries; and such a prophet has always a crowded circle about him. This dirty wheel of fortune which is made of glass has a hole on the top; the ragged fellow who stands behind it, has made a kind of an instrument of the back bone of a goose, which he applies to the hole with great gravity, and almost without moving his lips imitates the speaking of Panch, which sounds exactly as if some little demon were sitting in the wheel, and addressing the auditors. If the curious draw near, the goose's bone suddenly jumps off the hole, and the ghostly voice invites the bystanders, whose hands are already in motion, under the most splendid assurances of drawing the numbers which are to be prizes. Two sous is the usual price of all such never-failing prophecies. A little farther another has a large board with letters exposed. Tell him only your initials, he immediately draws your name from the board, and in a hole behind it, finds you all you desire to know. This way of divination has been found too simple by a third. Behold that table where all sorts of neat little figures are driven round by clock-work. At first sight, it does not look at all like the sanctuary of a lottery prophet: but you will soon perceive, that on the middle pole which goes through the table, a zodiac is fastened over the puppets, in which the months are inscribed, and which turns round with them. Higher up you behold another circle bearing the ninety numbers. Now only please to touch with your finger the puppet you think most endowed with the gift of soothsaying; for instance, this Turkish Emperor, who holds his sceptre so majestically high; all the figures immediately begin to run, the zodiac turns round, as do the numbers, and you wait in patience for the result. Now the clock-work is run down, the Emperor of Turkey stands still and points with his sceptre to the month of August, exactly above which is No. 78. Can any thing be more natural and certain than that by taking this number for this month, you will win great sums upon it? You laugh that people should thus seriously give themselves up to children's play.

Begging

Begging your pardon; is it, in fact, doing more than a philosopher, who, taking his chair, draws up with two demonstrating fingers the curtain of futurity, as he would unroll a piece of paper?

"Let us go farther, and see the brilliant inscription: *The golden chain of fate*. This valuable chain consists of ninety cales, or wrappers of gilt paper, which are wound on a wheel, like yarn to be unreeled, and turned by a blind man. You choose one of these paper cales, the blind man opens it, and the number it contains again makes your fortune. But should you be absolutely determined not to make it in the lottery, you will at least be curious enough to learn your future destinies, and the past likewise if you please. In front of the *Pau Neuf* stands a conjuror, who expressly announces himself to be *privileged by the police*, and who has devoted his talent chiefly to the lottery, as men had much rather win money, than look into futurity. At your desire the same personage opens you the book of fate for two sous, and with wondrous fluency of speech, relates to you all that *has* happened and *will* happen. Though twenty people, one after another, different by profession, age and sex, should all appeal to his skill, it does not put him out of countenance; he stares at one after the other, reads in their eyes and whole countenance, speaks to each for at least two minutes, is very grave all the while, makes use of the choicest terms of language, says in about half an hour, (so long I imagine I staid) certainly not the same thing twice over, never stops or stammers, makes a slight bow at last; asks for nothing, addresses those who follow, takes what the preceding drop into his hand, and puts it into his pocket without looking at it. This man, in any other situation, would certainly have been an excellent speaker. The countenances of his consulters, form the most diverting part of the scene. The utmost devotion, perfect resignation, and firm belief, are deeply impressed in every feature. As the man always expresses himself, particularly relative to the past, with such artful duplicity, he cannot fail, with the help of his ingenious powers of fancy, to hit the truth with regard to several of his hearers. I have often remarked, with what amazement people stared at him, and how many a lady turned away with tears in her eyes. Thus the same Parisians who but a few years ago carried about the Goddesses of Reason, though only on their shoulders, believe in divination and surround by hundreds the first pretended prophet they meet."

"A Frenchman possesses an inexhaustible fund of polite and agreeable turns, which, though every one knows they are unmeaning, yet draw an approving smile from all his hearers. There stands a fellow twisting a puppet's coat on his fore-finger, and sometimes letting a little devil peep out, waving his hand briskly towards heaven, and exclaiming, *there he flies!* This flat and stale joke he seasons very admirably with a ready account of every thing the little imp will see in his sight over Paris; now he sees the gun boats on the Seine, of which he adds a pompous description; now a young lady just rising from bed, whom he describes with every possible fascination. Ample as is the matter with which he is furnished by his flying devil, (*diable volant*) copied from the Devil upon Two Sticks (*diable boiteux*), still he knows how to change his amusements in a clever manner. He suddenly calls a boy out of the crowd, who may be about ten years of age. Putting his hand on his head, he asks him very solemnly, 'Are you married, my lad?' The youngster stares at him, and says 'No.'—'Swear then,' continues the jester with a gruff voice, 'swear that you are not married.'

"The

"The boy is obliged to hold up his hand and swear, 'Now I'll make thy fortune.' He gives him a box and promises to conjure so many hundred Louis d'ors into it. But before he begins his hocus pocus, he very genteelly addresses the public, saying, 'You will perhaps ask, gentlemen, why, with this facility of making gold, I do not make my own fortune? 'Tis because it is already made. All that I am doing here, is entirely for your amusement.' He now conjures the box full of gold; at least it becomes as heavy in the hand, as if there were really gold in it. To be sure, on opening it, nothing is found but a stone. But, can the conjurer help it, that the boy is a natural or illegitimate child, or owes, at least, his supposed legitimacy to his mother having told a tale about his real origin? He declares with an arch look, that he very seldom meets with instances of the kind, that such things seldom occur at Paris, and quickly digresses to some other subject.

"All these are only jokes for the populace, but they are really delivered without offending decency, and are indeed not without wit."

We must apprise our readers that we have refrained from quoting such amusements as we remember to have seen described in the work of any modern traveller.

In order to afford every possible degree of entertainment to his fair friend, for whose amusement our author commits his remarks to paper, he suffers no object to escape his attention; and yet an interest is incessantly kept up, by the simplicity of his descriptions. In the continuance of his observations on the art of obtaining a livelihood in Paris, he is struck with various means which to us appear trivial, in consequence of their similarity to the common practices of the lower class of society in our own capital. We shall therefore pass to some efforts of ingenuity which are well deserving of encouragement.

"Let us enter this booth, where the inscription announces a wonder. *He who will not believe, let him come and see!* What, pray?—A flea drawing an elephant; a flea conducting a carriage with six horses carrying ladies and gentlemen; a flea on whose foot a metal ball has been fastened with a golden chain, with which he merrily leaps to and fro. All this is not fiction. A man has really taken the vast trouble to make the elephant, carriage, chain, &c. of gold, so very small, and to fasten them to the flea. But still more ludicrous and more inventive is the artist's producing two flies fighting a duel with the small sword. It is thus contrived: two flies are fastened to two needles, placed perpendicularly behind their wings, so that they keep their six legs stretched out before them. They are fixed very nearly facing each other, and a little ball of cork is then given to each of them, in which is fastened a small straw. As soon as this ball touches their feet, they endeavour to seize it to hold themselves by: upon this touch the ball keeps moving backwards and forwards, and consequently the straw turns, against the enemy. Each party moving in the same manner, the two straws often clash together like two swords; and this constitutes the duel of the flies."

The industry of the professed mendicants, particularly the blind, excited all his sympathy, as they appeared to him to possess very considerable skill in music. A group of unfortunate children struck him with

with a sentiment of piety which he found it difficult to overcome till he had reason to believe them impostors.

"In the *Rue Vivienne* I have seen, for more than three weeks, yet always in the evening when it was dark, three wretched children lying in the mud. The eldest, a boy of about ten years, sat reclined against the wall, holding on his lap another wrapped in rags, three years old at farthest, and usually moaning. By his side sat or lay a third symbol of misery, about five years old. These children did not beg; but had the end of a tallow-candle placed before them, near which, upon a rag, lay a paper with the following simple and moving inscription: '*We have neither father nor mother.*' Few of the passengers remained unmoved, and the streets being much frequented, they always obtained a rich harvest. With pleasure I remarked that the soldiers in particular gave, and gave the most. One night I found one of those people deeply affected. He wore large black whiskers, which, in wild contrast with the emotion of the muscles of his face, lighted by the glimmer of the candle, threw their shade upon a tear. He surveyed the group for some minutes in silence; the poor little wretch was just whining dolefully, because it was cold. The soldier briskly put his hand into his pocket, gave to the elder boy two pieces of silver coin (I believe two twelve sous pieces), on condition of his carrying the child home immediately and warming it. He repeated this condition three or four times, and made the boy as often promise to perform it. He then retired. As he turned round, I accosted him: 'You certainly are a father?' said I.—'Oui, Monsieur,' answered he, rather roughly, and hastened away. I stopped some time to see whether the boy would keep his promise and take the children home; but he did not. That the police should have suffered such a scene for so many weeks, does not please me. It seems almost impossible that the poor children should remain in health all the winter.

"In Paris beggars seldom or never ask charity. You only hear, at times, *Monsieur, je meurs de faim* (Sir, I am starving), whispered behind you. Every pauper endeavours to establish a kind of just claim to what is given him. One runs with a broom in his hand, when he sees a person crossing a dirty part of the street, and quickly sweeps away the mud; another profits by a shower, which fills the middle of the streets with water, lays a plank across, and in a friendly manner helps you over. He judges who can afford to give him something by their clothes: all that he supposes to be poor, he suffers to pass gratis; and, if a handsome girl appears, he escorts her with the utmost gallantry."

From the whole of his observations on vagrancy it must be evident that vice and profligacy are incomparably more extensive in Paris than in any other capital of civilized Europe.

Our author afterwards adverts to the conduct of Buonaparté, to consider whom as a *hero* or a *statesman* he conceives would be *useless* and *impertinent*, because deeds crowned with success are always heroic exploits. The inference that posterity will form a judgment of the tyrant, is undoubtedly just; and we are convinced that the descendants, at least of his own miserable slaves, will at no distant period openly execrate his memory. In the opinion of Kotzebue nothing but uninterrupted tranquillity for a series of years can consolidate his power; though

though all who know his sanguinary nature are convinced that war is necessary to his political existence, inasmuch as it successfully diverts the attention of the people from the iron rod which is suspended over them.

There is still one very remarkable performance of a veteran mountebank, the means of which are to us incomprehensible. It is that of the incombustible Spaniard, whose feats our author describes in the following words.

"Do you see that jar of oil, bubbling and boiling over a coal fire; the young man, who takes it off, drinks a hearty draught of its burning contents without distorting a feature, rinses his mouth for a long time with it as if it were fresh water, and spits it out still boiling; he then, with the remainder of the oil in the pot, washes his hands, arms, face, and even eyes, which, however, he shuts. Having been purified by the fire, like the asbestos, he takes a walk, by way of change, with his naked feet upon a piece of red hot iron, and to refresh himself, he even licks the glowing metal with his tongue. If this poor youth be equally insensible to the flames of love, he is doubly to be pitied. All this is no imposture, but really happens as I have now related; but whether, as some assert, he causes a kind of salamander-ointment to be rubbed into his skin, which is not to be perceived, I shall leave undetermined."

An exhibition of Canary-birds is also highly interesting, as they perform various arts and operations directly contrary to their nature. One turns a spit, another drives his fellow in a wheelbarrow, a third stands sentry with his gun, sword, and grenadier's cap; a fourth does not stir from his master's shoulder, though he beat the drum loud enough to make one run away; a fifth fires a cannon, the burning cork of which knocks a sixth down from the table, and leaves him on the ground for dead; a seventh sits in the very middle of a flaming wheel, as quiet and merry as if perched upon a rose-bush in his native island, &c.

The first volume concludes with an unqualified eulogium upon Madame Recamier, whom the author considers as a beautiful flower covered with a brood of devouring caterpillars which cannot be shaken off without injury to the flower itself. In the opinion of Kotzebue no female can be more good, modest, amiable, or divine in personal charms; but her beauty vanishes before her virtue. We are indeed assured by her literary advocate, that she is *enthusiastic in her friendship*, and ready to make *great sacrifices* to those whom she regards, though she rigidly observes the dictates of a wife towards an *honest* husband, who is old enough to be her father. What may be the nature of the *great sacrifices* which a woman can make to a male friend without violating the duties of a wife, we are not adepts enough in the morality of modern times to discover. But we have not forgotten the sacrifice of Mrs. Haller, in the Stranger, which Kotzebue may defend as "a fault partly congenial to the female character in general;" and we also remember the *figure* which the *amiable* Madame Recamier made amongst our own abandoned women of fashion about three years

ago, as well as the meretricious manner in which she was drawn by her own desire, and an engraving from which still disgusts the eye, at least of British modesty, in all our print shops.

But one circumstance occurs relative to this unparalleled, this, "fairest piece of well formed earth," with which we were not before acquainted: it is that she can lay claim to little more understanding than falls to the share of an idiot. Yet says Kotzebue—

"Those who envy this lovely woman, despairing of success in their attacks upon her *modesty* and *virtue*, endeavour, by a shrug of the shoulder, to undervalue her understanding. Indeed, if she alone is to be called intelligent, who manages philosophy as readily as a pin, who talks of the arts in flowery language, who, without reflection, pronounces her opinion of all the modern productions of literature, who abuses men of merit and espouses parties, then Madam Recamier is not an intelligent lady. She is none of those fair ones who court publicity, who distribute colours among different corps of volunteers, under which they cannot themselves fight (a vast proof of her understanding). But if sound reason, if an understanding untainted with prejudice, if pure sensibility for all that is noble and beautiful where-soever, or from whomsoever it originates, if a ready acquiescence in the *sublime truths of nature*, and in the *charming illusions of art*—if all this give a lady a title to a good understanding, Madam Recamier is a very intelligent lady; and, heaven grant! that, for the happiness of all husbands, and for the advantage of feminine loveliness in general, ladies never were endowed with a brighter understanding."

But we afterwards learn that our author had an opportunity of ascertaining this lady's understanding by her *conversation* with him in a carriage, in which he informs us she *opened her heart*. We will proceed no farther in dispute of his penetration!

The second volume of this pleasing work possesses a vast fund of entertainment. The remarks of the author on the Museum of French Monuments place his talents as a writer of general knowledge in the most favourable point of view. In the early periods of the revolution, when all the venerable relics of art and piety were mutilated and destroyed by the ruthless hand of modern Vandalism, Alexander Le Noir, a respected and opulent individual, who had a great veneration for antiquities collected from all the castles, convents, and churches upwards of six hundred famous monuments, many of which take their date from the sixth century. When the horrid excesses of the revolutionary fanatics had subsided, the government patronized this meritorious collector, and gave him the suppressed convent of Augustine monks, called *des petits Augustins*, as a repository for the exhibition of his treasures, and have since even caused engravings to be published of them. Our author, in his examination of these relics, introduces many striking anecdotes of the times in which they were executed; while his critical remarks often display considerable acumen, though he "ever and anon" enforces a request upon his reader, that he may not be considered as a *connoisseur*. We shall select a few passages from this part of the volume, as they will shew to the reader

who travelled before the revolution, what relics have been preserved. After proceeding through several apartments filled with remnants of the antique, a strange sepulchral monument of the 6th century caught his attention,

"It is consecrated to Dagobert I. who, stained his victories with lust and cruelty; who, without reckoning his concubines, was at one time betrothed to three queens. But he expiated all his sins, and was numbered among the saints, by building the Abby of St. Dennis. His epitaph relates in the most ludicrous *basso-relievos*, how he fared after his death. Begin from below, where Dagobert's corps lies extended. A little higher up follows a boat full of devils, who are holding fast Dagobert's soul, and tormenting it. If the artist designed to represent the devils as ugly and frightful, he has wholly missed his aim, for they are all grotesque figures, with human bodies, and the heads of frogs, dogs, &c. In order to shew that the man, whom the demons are thus teasing and tormenting, is not in reality a man, but merely a soul, the artist has not represented his sexual distinction. Perhaps he was not altogether mistaken. But had he in the same manner represented him as wanting a *stomach*, he would at least have excluded every thing that prevents a man from being a *soul*. Farther up you see besides two angels, St. Dennis and St. Martin, whom Dagobert invoked in his distress, and who retook the royal prize from the devils, on which occasion severalimps of hell, with frogs heads, tumble in a most laughable posture into the water. Still higher, the soul, between its two deliverers, stands enveloped in a linen cloth, perfumed by angels with censers of frankincense. At the very summit the saints are kneeling before Abraham, whom they beg to receive the soul into his capacious bosom. A couple of statues are likewise to be seen, formerly placed on both sides of the monument, the one Nanilda, wife of Dagobert, the other their son Clovis. With more serious feelings, uttering both curses and blessings, I now stand between the monuments of *Fredegunda* and *Beitru*; the former murdered her own husband, and was an enemy to God and man; the latter was indefatigably employed in softening, by her feminine gentleness the rude disposition of her husband, and saving every victim destined to destruction by his blood-thirsty tyranny. The son of *Fredegunda*, Clotaire II. was her husband, and he himself ordered both monuments to be erected.

"What an oppressive sensation of woe seized me upon stepping into that closet, whose style of architecture announces the twelfth century. O! these pillars, these ruins, once belonged to the *Paraclete*, and in the middle of them is a tomb—'tis ABELARD's! the identical sepulchre which Peter the venerable dedicated to his friend. Here lies Abelard, with his head declined, and his hands folded. Near him reposes his faithful mistress; and the heads of these interesting figures are impressions taken by the sculptor; and what is more than all, this tomb actually contains the united ashes of the two lovers. Every loving couple, who are so happy as to visit the thousand curiosities of Paris hand in hand, should renew the oath of fidelity at this tomb. Let them cast a look of contempt as they pass by on yonder tombstone, which covered the bones of Abelard's persecutor, the Abbé Adam. This blind fanatic, as abbot of St. Dennis, ordered Abelard's incarceration, because he dared to utter the unheard-of heresy, that the bones kept as the relics of St. Dionysius, or Dennis, were not the real bones of that holy Areopagite, who had never been in France,

"That

" That little box, decorated with ivory and tortoiseshell, deserves, by all means, a look of curiosity. Louis XI. brought it back from his crusade in Palestine, full of relics, and it has since been worshipped in the holy chapel at Paris as a relic, though its *bas-reliefs* very plainly represent the expedition of the Argonauts in quest of the golden fleece. In this manner Pagan obicenities have before now often served as ornaments to enshrine the relics of the saints. The eye gladly dwells on that statue of white marble, which perpetuates the memory of that excellent lady, Valentine of Milan, spouse of the Duke of Orleans, who was murdered at Paris in the year 1407, and whose loss the good Valentine could not survive. She died of a broken heart in 1408. Her moving device was a watering pot, from which trickle drops in the form of tears, with this circumscription.

Rien ne m'est plus
Plus ne m'est rien.

" That statue of Peter of Navarre reminds us of the singular death of his father, Charles II. denominated the Wicked. The avenging Nemesis held him up as a terrible example. A kind of torpor seized him, and he was unable to move a limb. The physicians then advised him to have himself sewed up very closely in a linen sheet, previously steeped in brandy. It was at night when he went to bed, that this kind of sack was put about him. One of the chambermaids sewed it fast under his chin, and having done, he was going to cut off the remaining end of the thread, but having no scissars, she took the candle to burn it off; in an instant the king was all in flames; the affrighted chambermaid ran away, amidst violent shrieks, and Charles the Wicked was burnt alive in his bed.

" With awful reverence I enter a chapel, dedicated to Francis I. the restorer of the arts. The corpse of this good man, as well as that of his spouse, Claude de France, are imitated with striking truth in marble; and the bas-reliefs, placed here and there, interest, by a faithful representation of the dresses, arms, and implements of war in those times. Above the timber work, supported by sixteen Ionic columns, appear again the statues of the royal pair, surrounded by their beloved children, kneeling and praying. The formal court and state-dresses make a sad contrast with the uniform of death below. Again I find another statue of the corpse of the royal friend of da Vinci, most ingeniously sculptured in white marble; and I observe with regret that the boyish petulance of ambition was quite as active as it is at this day in prophaning the most sacred monuments, by scrawling obscure names upon them. This fine column, hung with laurels and vine leaves, carries on its top the image of justice, and once contained the heart of the noble Constable Montmorency, together with that of a king, who wished to be united with his friend both living and dead.

" I would not stop a moment before the kneeling statue of the Chancellor René Biragué, (who with the abhorred Catherine de Medicis, waded through torrents of blood shed in the night of St. Bartholomew) did not the sight of his spouse under his feet arrest my attention. Drest in the costume of her time, she reposes on soft pillows, and supports her plump cheeks with her fleshy hand; before her is placed a book, which she seems slightly to peruse, while a teasing lap-dog does all he can to prevent her. What a quiet image of the calm enjoyment of life unsuspecting the stratagem of death, which is lurking near in ambush. Yet only look down on the *bas-relief* of her couch, and you find the same woman a lifeless corpse; the fall

round features are vanished; the sparkling eye is sunk deep; and the rich vestment changed into a melancholy winding sheet. This contrast of life and death makes a deep impression on the beholder, and the whole appears less a monument than a satire upon human life.

"I had never before heard the name of Dominique Sarrede mentioned; but how gladly my eye dwells on his bust, since I know how faithfully he loved Henry IV. He lost a leg in the battle of Ivry. This, however, did not prevent him from devoting his farther services to his excellent sovereign. His grief at the assassination of the best of masters was such, that passing, two days after the perpetration of the horrid deed, through the street called *Rue de la Ferronnerie*, he fell down senseless on the spot where it happened, and died the next morning.

"The physiognomist will find an interest in that statue of Charlotte Catherine de la Tremouille, accused of having poisoned her husband, but acquitted by the parliament. As this image is said to be a striking likeness the physiognomist may decide whether she has been justly accused or acquitted; I believe the former.

"This princess of Conti, who, beautiful and virtuous, was snatched from the world in the thirty-fifth year of her age, was scarcely nineteen years old, when she sold her jewels to relieve the poor in a famine. Tender of conscience, she made restitution of all those estates the possession of which appeared in the least suspicious to her, and the amount of them is estimated at 800,000 livres. The look with which you part from her *bas relief*, is benevolence from the heart.

"Another emotion sublimely affecting pervades my frame, if I look at the superb monument which Charles Le Brun raised to his mother. An angel with a trumpet hovers over her coffin, the call of the resurrection is sounded, the matron hears it, raises the lid of her coffin, and gladly awaking from a long slumber, rises out of her grave. Art lent a hand to filial duty: the expression of the figure is admirable; a fervent desire after the celestial light seems to beam on the countenance of the blessed parent."

In his remarks on the gallery of paintings and the gallery of busts, antiques, and statues, in the Muséum Napoleon, our tourist is equally minute and entertaining; indeed his critical judgment on a variety of the subjects in this institution cannot fail to charm every reader of science and refinement. But we have already exceeded our limits, and must therefore refer those who feel an interest in such descriptions to the book itself. His account of the manners and customs of the Parisians is far more ample and satisfactory than that of any modern writer who has attempted to delineate the same capital; and we are of opinion that no work is better calculated to convey an accurate idea of the versatility and flippancy of the French character. In short it is a work which every future traveller in France ought to make his companion. It has been said that "Vice to be hated needs but to be seen." We have had many opportunities of descending on the vices of that modern pandemonium of the "*great genius who directs ever; thing*," to use the words of the *Moniteur* in its adulation of the mock Emperor; and we should feel inclined to add the remarks of K z on the same subject, but the picture is too disgusting. The translation is well performed,

- *Observations*

Observations on the Duke of Richmond's extensive Plans of Fortification, and the New Works he has been carrying on since these were set aside by the House of Commons in 1786. Including the short Essay which chiefly occasioned the famous Debate and division in the House of Commons on his Grace's projected Works, for Portsmouth and Plymouth, that was determined by the casting Voice of Mr. Speaker Cornwall. By the Author of the Short Essay. 2d Edition. Pp. 252, 8vo. Robinsons. 1805.

THE liberty of the press is justly considered as the palladium of freedom; as freedom again is the grand source of progress in arts and sciences, and general improvement. Civil liberty consisting in a just balance of different interests and powers, of property and of numbers, is equally in danger from the encroachments of ambition on the one hand, and of anarchy on the other. But, by means of the press, the danger of either is conveyed with speed from one end of a kingdom to another. The spirit of the people may be roused in order to curb ambition, whether of the court, or juntos of aristocratical intriguers, and on the other hand to moderate and control the phrenzy of popular excitement. The British Constitution composed of King, Lords, and Commons, is the happiest in the world, and perhaps that ever existed. But as nothing human is perfect or exempt from change and decay, there is reason at different periods to apprehend some derangement of the balance in some way or other. The government has verged, or been thought to verge, at different periods, either towards democracy, aristocracy or absolute monarchy. The British Government has for some time been thought by many, say, perhaps, by most political speculators, to lean towards the latter; which a great genius has pronounced to be the easiest death, the true *euthanasia* of the constitution.* We have, it is said, King, Lords, and Commons, but not THE COMMONS—the just representatives of the people of Great Britain. The influence of the court, in too many instances, gains over the representatives of the people, the legislators of both houses, from the side of the people that of the existing administration. If, in order to correct this tendency, this preponderancy, we were to open the flood-gates of popular prejudice and passion, the cure would be worse than the disease. But, by means of the press, ambitious and selfish projects of power and aggrandizement may be exposed. The legislature may be informed, instructed, and admonished. The whole learning and genius of the nation may be employed on the side of freedom, and every one guarded against the various approaches of danger, and animated in defence of the Constitution. This is a gentle and safe remedy; and cannot fail to have an effect so long as there remains a

* Hume's Essay, VI.

spark of regard to truth and reason, the public advantage, conscience, or even the opinions of mankind concerning our conduct. Of all this the publication before us is an emphatic proof and illustration; which is, farther, admirably well timed, making its appearance at a moment when the public attention is irresistibly drawn by present circumstances, to continued threats of invasion, and recent occurrences respecting the expenditure of the public revenue, invaded by ministerial speculation. The Duke of Richmond, Master General of the Ordnance, about twenty years ago, began to form, and demand money for effecting plans of fortification on an immense scale, for the defence not only of Portsmouth and Plymouth, but of Canada, very ill adapted to our insular situation, not only inexpedient and useless, but fraught with danger—danger in respect of both our national independence and civil liberty, and at the same time involving an immense expence to the country, which was to be slipt on the country clandestinely, as it were, and by degrees. Mr. Glenie then Lieutenant in the corps of engineers, published a short essay “on the Modes of Defence best adapted to the Situation and Circumstances of Great Britain. In consequence of this pamphlet, which contained a refutation of the D. of Richmond’s principles of fortification, a debate arose in the House of Commons, June 1785, which was decided against the ministerial party by the casting voice of the Speaker, Mr. Cornwall. Not only the House of Commons, but the whole nation was convinced that Mr. Pitt, the new and young minister, in the countenance and support he gave to fortifications of such prodigious extent, which, on a moderate computation, would require garrisons amounting to 40,000 men, and the construction of magazines to be stored with 40,000 rations of provisions had nothing else in view than, by humouring the whims, and giving employment to the plodding and restless genius of the Duke of Richmond, to attach and retain a political partizan of very great consequence. The vote on the question of fortifications was the first that was carried against that minister.

To the short Essay the Duke of Richmond published an answer. To his answer, a reply was printed and published in the short space of forty-eight hours. To this reply there did not appear any rejoinder. In 1794, the *Short Essay*, and Reply were republished, with an Appendix, containing a comparison between Montalembert’s system of fortification and Vauban’s. But there was not, then, a copy of the Duke of Richmond’s Answer to the Short Essay either to be procured or found. The occasion of that republication, at that time was as follows: though the Duke of Richmond’s immense plan was rejected when at first proposed, it was soon revived, and again introduced to the attention of the House of Commons, with all the commendatory eloquence of the Chancellor of the Exchequer. The House indignantly rejected it a second time, by giving him leave to withdraw the motion made in its favour, and directed an estimate

to be made out of the expence of improving and completing the old works at Plymouth and Portsmouth. The author, well enough known to be Mr. James Glenie, who, when he began to oppose the Duke of Richmond's plan, was an officer in the corps of engineers, was then abroad. Had he been in England, he assures us, in a preface to the republication, in 1794, the revival of a measure so truly reprehensible should not have passed without that reprobation and exposure it justly merited. Great, however, was his astonishment, when he found, that in an estimate of the expence necessary for completing old works, sums were inserted for the erection of new ones; and that the House, through inadvertence had actually voted them. He was no less surprized to find that, after setting aside the Master General's system of new works *in toto*, it had quietly permitted him to carry on part of the extensive plan which he had in contemplation, when he drew up his famous report of 1783. The object of the republication in 1794, was to place all these matters in their true light. To the little volume before us, being a second edition of that republication, the author has prefixed an advertisement, in which he states the reasons that induced him to publish, at this time, this second edition. "As there has been in this island, since the commencement of the present war, a continual succession of alarms in regard to the invasion of it by France; as the Chancellor of the Exchequer fifteen months ago, confidently predicted in his place, in the House of Commons, that such an enterprize would positively be carried into execution in about five weeks from the time he uttered that bold and false production; as he seems anxious to revive at this moment, such apprehensions in the public mind; as schemes for fortifying different parts of the coast of England, have been projected and proposed, &c. He is induced to publish a second edition of his OBSERVATIONS ON HIS GRACE OF RICHMOND'S Fortifications, that the public may thereby be the better enabled to judge, whether in the existing state of the French marine, and while we possess the undisputed sovereignty of the ocean, such an undertaking for the purpose of conquest be in itself practicable or impracticable.

Having stated the history, the occasion, and the end of his publication, or aggregate of publications, we would proceed to follow the author, by way of analysis, through the different steps by which he marches to his object, if the full account, which we have thought it very much to the purpose to give of the origin, occasions, and general nature and design of this work, did not preclude that copiousness, and indeed, in some measure render it unnecessary. The general result, the impression made by a very close perusal, of Mr. Glenie's observations and reasonings, is as follows.

It is an uncontroverted maxim of war, that armies in their march or progress ought to keep up a constant communication with some place or places of strength, from whence they may be supplied with stores and provisions, and to which they may resort, if necessary, for

safety. The march of an army, the great operations of a campaign, form a triangle of which the grand point of attack, the main object in view is the apex, and a line of magazines and forts, or fortified magazines, the base. When an army is cut off from its magazines, and has advanced so far into an enemy's country as to be surrounded by numbers, its capture or excision is inevitable. Should the French land in Britain, they would be cut off from their magazines by the British channel. All that they could possibly bring along with them could not furnish a supply for more than a very few days. Fresh supplies, at least such regular and abundant supplies as alone would be sufficient, would be completely precluded by our sovereignty of the ocean. The invaders, must therefore, come to a speedy and decisive engagement or perish. Accordingly from Fabius Maximus, to General Washington, and Annibal to ———— Alas! that we cannot complete the antithesis—It has been the business of every wise commander to invite or evade a general and decisive action according as it was their object to subdue, or to defend a country. The defenders should, above all things avoid a general and decisive action, hang on the enemy as they advance, in their line of operation, on their flanks, and on their rear, intercept convoys, cut off straggling parties, lay ambuscades, and practise all the stratagems of war, without giving them any rest night or day*. For the whole of this mode of warfare our island is singularly adapted. But this mode of annoying, and ultimately defeating an invading enemy, supposes that the main force remains in a disposable and active state, and is not corpeed up in garrisons—garrisons there may, and ought to be in certain places, for the purpose of checking the progress of an enemy: but these ought to bear a proportion to our disposable force. And, with regard to the matter in question, the works of Plymouth and Portsmouth, properly repaired, would serve the purpose better than the extensive circumvallations proposed, occupying a line of seventeen miles, and locking up from action so great a proportion of our regular troops.—If such a line of fortification be properly manned, a great number of our troops would be fixed in them, that would be better employed, if at liberty to fall on the enemy in all or any direction. If insufficiently manned they would be taken, and employed by the enemy as the means of our subjugation. It should never be forgotten, that it is not this or that spot that we are to defend, but the whole country. If our arrangements are such as to affix the utmost importance to the possession of any particular spot, a decisive action may be brought on for its defence, which action is the very thing, above all to be avoided. By giving up particular places, General Washington effected the

* Sir Walter Raleigh observes somewhere in his history of the world, speaking, if we recollect rightly, of the invasion of Persia by the Greeks, that the invaders, even if they could have commanded provisions, might have defeated merely by not being suffered to SLEEP.

Independence of North America. Mr. Glenie derides the Duke's apprehension of bombs, security against which is the main object of his immense plans of fortifications. The principal value of our dock-yards is beyond the power of bombs. As to inflammable stores, other means are pointed out for their protection. But, at all adventures better sacrifice some inflammable stores than carry his Grace's absurd and most dangerous whims into execution. On the whole our author heartily subscribes to the opinion of General Lloyd, that "a powerful fleet and thirty thousand marines will save us from destruction, and nothing else.

As to the expence of the Duke's fortifications, it is shewn that instead of £500,000, his Grace's estimate, given in for the purpose of drawing the nation into a beginning, they would cost the enormous sum of five millions two hundred thousand pounds.

Our candid, manly, and intrepid author is not less severe on the most scandalous inattention to the public expenditure, than on the plodding and restless being, who involved them in much useless expence, and but for mere accident, would have involved them in more. Though our limits do not admit of extracts after all that we have already stated, we shall transgress them for once for the purpose of holding up to public view, a sad, but seasonable truth.—After exhibiting a specimen of the Duke of Richmond's mode of accounting for repairs and contingencies: several hundreds of thousands stamped in one column under the head of—**MONEY GRANTED.**

In another column several hundreds of thousands under the head of—**MONEY EXPENDED.**

"Now I should be glad to know how any person in the House of Commons or out of it, can understand from such a statement, on what works or buildings these repairs were made. For it states afterwards sums as granted for repairs of the principal works in that division, such as the works round Portsmouth town, South sea castle, Eastney battery, Lump's battery, &c. He might as well have reported to the House, in a few words, that part of the money granted by it for the service of the ordnance in the years 1783, 1784, 1785, and 1786, had been expended. Such a report would have furnished it with as satisfactory information as the statement delivered in. But how could the members of the House be certain that the principal part of the sums carried to the vague head of repairs and contingencies had not been expended by the Master General on new works and projects of his own, or set apart for such purposes, unless they had appointed a committee to examine the accounts and call for particular vouchers? Were such a method adopted and faithfully pursued, I am persuaded that very large sums might annually be saved in every public department of the state, without the smallest detriment to the service, and many useless and expensive projects prevented. And I am much mistaken, if the time is far distant, when the House will be under the necessity of adopting some such method to prevent the most signal calamities to the nation. But if they receive statements that are not sufficiently specific, clear, and satisfactory, without appointing committees to examine them and compare them with vouchers,

vouchers, the folly and inutility of many measures and projects as well as the actual amount of their expences must remain concealed both from them and from the public. And it is certainly but fair and reasonable, that those who vote the public money should on all occasions, and without hesitation or reluctance on the part of those who expend it, be furnished with every necessary kind of information respecting its expenditure. The refusal of it implies a consciousness either of impropriety or guilt. His Grace had considerable sums voted for repairing Lump's and Eastney batteries. But instead of repairing them, he has left them to go to ruin. Even the brick casemates at South sea castle, which he erected so judiciously that guns could not be fired in them towards the buoy of the spit without recoiling against their sides, are at this very moment ready to tumble upon the beach, and a great part of the masonry without the castle is actually undermined and washed down. Nothing has been done to prevent these encroachments of the sea, which, indeed, appears to be encroaching more or less every where, in places that have an eastern aspect, whilst it is gradually leaving those that look towards the west. Possibly his Grace wishes to see these casemates buried in the deep, to prevent the memory of their absurd erection from being perpetuated. He will probably live to see some other works of his involved in a similar fate. In common decency, however, he ought to explain to the public his reasons for having so recently put it to expence, on account of works which are already on the very brink of destruction."

With regard to the composition and style of our author, it is clear, proper, chaste, easy, and unaffected. There runs throughout the whole an air of satyr or sarcasm, which, for the most part arises not out of any apparent disposition or turn, for wit and humour, but out of the very reasoning itself: and what may be defined or described to be the *WIT* of reason. As things are defined and known by their contraries, the boundary between truth and error, when boldly marked, is pointed and aculeated here and there into the form of antithesis. The words of the wise are compared in scripture to "nails fastened in a sure place," sunk and fixed in the understanding. As an instance of the sharpness we observe in our author's style, arising out of his argumentation, take the following: "Your Grace has refined on the economical and judicious policy of France, by attempting to persuade your countrymen that true ordnance economy consists in laying out millions to form extensive lines without troops, to erect works without utility, and to increase our fleet without building a ship."

When our author, leaving the thread of his discourse, which, if the reader will pardon the extension of so poor a metaphor, runs through many a sharp needle, in order to give a personal slap to the Duke, he is less fortunate. After a quotation from Virgil, he says, "As I know your Grace's juvenile studies were rather directed to the Abstract Sciences than the *Belles Lettres*, as if drawn to the points of a needle, I have taken the liberty to subjoin Dryden's translation to make the original perfectly intelligible," and, in a note, "the reader will readily perceive this observation to be ironical, as it is well known that

that his Grace, though so passionately fond of fortification, has little or no acquaintance with any of the Abstract Sciences.'

Few readers probably know this; but most readers have heard of the painter who underneath his miserable drawing, wrote, "This is a cock." The severest blows Mr. Glenie gives to the Duke are his expositions of his errors, and his artifices, his statement of facts which he calls on his Grace to gain say, if he can, and his numerous, most glaring, and barefaced derelictions of his former principles or professions.

For the honour of literature we have farther to observe, on this interesting publication, that as none but a man of learning could have exposed, in so capital a manner the dangerous whims and follies of the Master General of the Ordnance, so none but a man whose mind was elevated by his habitual studies, above the considerations that influence vulgar minds, *would*, in Mr. Glenie's circumstances* have undertaken the task. It is justly observed by Mr. Hume, that a studious or speculative character, whatever frailties may attend him is generally found to be an honest man. Literature, by exhibiting our fellow-men in a variety of interesting situations, exercises our sympathy, nourishes an admiration of virtue and abhorrence of vice, and inspires high ideas of moral excellence and the dignity of human nature. And the genius of philosophy produces an habitual respect and reverence for correctness of thought and accuracy of reasoning on all subjects.

An Excursion to the Highlands [Inverary] of Scotland and the English Lakes, with recollections, descriptions, and references to Historical Facts. By J. Mawman. Pp. 291. 8vo. 9s. 1805.

ALL writers aspire either to amuse or to instruct their readers, and many to do both. Our more modest author, however, aims at no more than simply to amuse: and, if we may believe a dedication to his travelling companion, Wm. Salte, Esq. the "chief purpose of this publication is attained in thus expressing the value that he sets on his friendship, and the respect which he feels for his character." This may be well to a friend; but he who proposes to entertain the public should take care that his amusements be at least perfectly *innocent*, if not virtuous. The task is more arduous than is commonly supposed: and we fear that our would-be sentimental traveller during his "month's excursion" along the well known road from London to York, Edinburgh, Glasgow, Inverary, and back to Glasgow, Carlisle, Keswick, Lancaster, Liverpool, Chester, Birmingham, Warwick, Dunstable, St. Alban's and London; will be found, though sometimes with virtuous and even pious, yet not all

* He was then a Lieutenant in the corps of engineers. Persecuted as might have been and perhaps was foreseen by the Duke, he was obliged to quit the service. Had he humoured the Duke, he might have been at this time in the possession of high rank and lucrative employment:

ways with innocent sentiments. Nor is he more uniformly correct in the few "Swift-box" observations that the "rapid succession of objects, and the agreeable vivacity of the mind," permitted him to make on the nature of the soil, aspect of the cattle, &c. on his road. Of this, take the following as a specimen of his accuracy and qualifications for travelling: speaking of the appearance of the milch cows in Cheshire, it is observed that they are "not clothed with sooty skins and ragged hair, like those near the metropolis, but with smooth and speckled sides, shining in healthful brightness." Is it possible that our *for-distant* cockney has never seen the "healthful brightness" of the cattle at Islington: when has he seen herds "near the metropolis, with sooty skins and ragged hair?" With such observations it is impossible that our author's "excursion" can be placed even on the same dusty shelf with the "ideas" of the industrious Adam Walker, during a stage-coach ride over the continent. Indeed, it is evident that accurate description is not Mr. M's forte, and the epithet of "happily chosen sites, fine and delightful views, beautifully situated houses, exquisitely beautiful scenes, overhanging rocks, verges of precipices, beautiful and sublime pictures, charming and interesting prospects, bold-featured, majestic, desolate country, &c." however they may serve to enliven conversation, yet convey no more ideas of the real face of nature in local scenery, than a catalogue of books usually does of the merit of their contents. To compensate, therefore, for the inadequacy of his descriptions, three views of Inverary, Lochlomond, and Patterdale, with a "sketch of the excursion" (outline of the route), are given, drawn by Turner, and indifferently engraved by Heath, though many much more "interesting views of picturesque effect" might have been chosen in the course of such diversified scenery.

Turning then to our traveller's "recollections and references to historical facts," the first thing that presents itself worthy of notice, is the extraordinary fortune and virtue of the great grandfather of the present worthy representative of York, Sir W. Milner, Bart. The benevolent and pious sentiments in this memorial of the Leeds merchant, form a striking contrast with those of the present libertine bankrupt-race.

"Recollect and consider, O my soule, how wonderfully good and gracious God Almighty has been to me all my days. I was born of pious and religious parents, and having had a tolerable degree of schole learning given me, I was brought up a marchant, and had all the advantages both at home and abroad to gaine a thro' understanding in bussines and accounts, and having lived about five years beyond sea, I returned home and immediately fell into good bussines, and finding good succes in itt, I begun (when I was about twenty-eight years of age) to entertaine thoughts of marrying, and God was pleased to bless me with a very vertuous, discreet and good wyse, in whom I have been very happy: and wee have now living, one son and four daughters, who have all of them been so good and vertuous, and so full and obliging, that I can with comfort declare, that I doe not remember

remember any one act done by any of them since their child-hood, which gave me just cause of an hour's anger or displeasure.

"My son and two of my daughters, are very happily married to persons of good families, good estates, and good humours, and they all live very plentifully and comfortably, and I have six grandchildren, viz. four sons, and two daughters, all healthfull, hopefull, and senceable children, and of my whole stock of children, and grand-children, there's not one of them that has any lamenes, disfigure, or blemish upon them, which are blessings few enjoy."

"And God has not only made me thus happy in my wyfe and children, but also in my estate, for my business has been very considerable and very successfull for about forty-eight years, and from no very great beginning. God has been pleased to bleis me with a very plentiful estate, much above my former expectations, and whereas I have for many years return'd 70,000 or 80,000*l.* and upwards a-year, in way of business, which has been chiefly with forrigners (Hamburghers), I have not in "the whole course of my trade lost 500*l.* by them all, which is such success as few ever had."

"These are such signall blessings as require a very particular return of praises and thanksgivings, to the Great Author of them, and now, O my soul, since God has so multiplyed his favours towards me, what shall I render to the Lord for all his benefitts."

"I am resolv'd to make some small return out of the abundance which God has entrusted me with, by doing something for his church and his poor."

"To the church I am resolv'd to give a rent-charge of twenty pounds per annum, for ever upon lands, for reading prayers at six or seven a'clock every evening in the parish church, that the commonalty may after their days labour, have the opportunitie of prayers, which they have not leisure to attend before the work of the day is over."

"To the poor I am resolv'd to give twenty pounds or more, per annum, for ever to be applyed after such manner as shall be most adviseable."

Leeds, Feb. 23, 1736.

"WILLIAM MILNER."

It is a vulgar error of most posing-travellers to judge of every thing in a country, merely from what they see in the roads and streets, which are the common haunts of mendicity and dirtiness every where. Nothing but this rage for characterizing of superficial minds, and the most pitiable local prejudices, could have dictated such obsolete and puerile sentiments as those which the author generously bestows on the Northerners. It would appear that the sight of the barefooted Scots-women; or in their dialect, the "bluid red shanks," and even the "sonsie leuks o' the Scotch lassies skelpin owre the lea," has so deranged our author's nerves that now nearly a year after he has "hid his head in the midst of the smoke, toil, and heart rending jealousies" of London, his diseased imagination is still tortured with the idea of their ugliness! We trust that few "untravell'd Englishmen," even "very cockneys as I knows," would betray such a narrow-minded affectation of delicacy and humanity, or would not have "so much overcome the fastidious recollection of Southern taste and manners, as to be easily pleased," even with a few of the "divine habits of cleanliness and industry."

But

But amidst all this distraction of wounded sensibility, our author commences politician, and, as if surrounded by a number of the sable gentlemen of the whip, with a foaming pot of "Whitbread's entire," descants very learnedly on the instability of national grandeur so much affected by the mad ambition of a few individuals: shews the necessity of our not being wholly commercial*!! and treats of "the demon of destruction, commensurate evil, conspicuous desolation, and deep lamentation of the highlander, who must behold with pain *nature refusing her rights*, effacing his operations, and covering with moss and heath his best efforts!" Our traveller continues moralizing in this style, avowing his hypocritical flattery of "the generous highlanders and Scotch gentlemen;" seems anxious that his mighty journey to Inverary might be equal to the tour of Europe, and that "cultivated and inquisitive men had employed themselves in viewing and recording the life, condition and manners of this sequestered race;" depicts at length (here he is for once descriptive) the miserable aspect of a highlander's hut, and the deplorable condition of the pastoral life, so much extolled by the "wanton imagination of the poets, in folly ripe, in reason rotten," and of which "he doubts whether the downward gradation from this shepherd's family to his cattle, in diet and habitation, was not much less than the upward interval between his comforts and those of an English farmer:" and pronounces, in a parenthetical hiatus (*sublime recollection* from the fanatic atheist Condorcet) that "*virtue is only a more enlarged and a more cultivated reason!!!*" Leaving this votary of reason to the salutary discipline of some of his Cambridge friends, and the enjoyment of his credibility in believing what some humorous Scot has ironically told him of the Rob Roys (the name of a robber) of Scotland "to this day;" we shall repeat for the benefit of "that sex whose generous minds set no bounds to their affection," that the "high-priest of hymen" at Gretna-green is a despicable drunkard; that "he will drink a bottle of whiskey at once; that he marries forty or fifty couples a year, for which he demands from a bottle of his favourite liquor to fifty guineas; that these marriages are esteemed odious by the inhabitants, who refuse the run-aways entrance into the best inns; and that the nauseous anecdotes and scoffs of the people would deter any woman of delicacy from going to such an infamous place."

Our author, after viewing a druidical temple near Keswick, observes that "it is not possible it should produce any pleasure:" from this tasteless and vulgar opinion, we trust that he will not again

* This sentiment emanated from the Jacobins, and was ascribed to that sycophant of every party, François de Neufchateau, and has since been, in the philippics against this country, one of the favourite political dogmas of the Moniteur, whence it has been translated, as a paragon of national wisdom, in Italian, Spanish, and Portuguese; and now makes a figure in English among the "recollections" of this Highland excursion. Rsv.

ignorantly pollute the sanctuaries of antiquity, nor again insult venerable Christian monuments, as at Warwick. He has, however, better relished the beauty of the female hay-makers of Buttermere, and describes "the female whose recent injuries have excited so much public attention, as rather to be deemed handsome than beautiful." "We were much struck with the appearance of the females about these lakes, as well as of those about Keswick. They walked gracefully, all had an air of superiority which sat easy upon them; and an impressive beauty, with few exceptions, characterizes the whole race."

The view of these beauties, and the fresh-water trout, even without wine, improved the appetite of our travellers (for the plural is always used) that they "swallowed with avidity;" a salutary hint to some of the city valetudinarians, though we question if the quotation from Baye's *Hermesprung* will induce many to quit dining. Notwithstanding their hearty repast, we are told that the "fatigue, by two day's excursion from Keswick, diminished that elasticity of mind and body which forms the chief basis of human happiness!!" This is another melancholy proof of the (perhaps unconscious) progress of the vulgar and contemptible notions of the French school. We are not willing to suppose the author either an atheist or a Gallicized politician, but he ought to have investigated the origin and nature of his "recollections*" more minutely, before that he dressed up the vilest sentiments of the vilest wretches to the palate of an English public.

Before taking our leave of this excursion, we must earnestly recommend it to the attention of the triumph-writing poet, whose temper and music may perhaps be improved by the honest appropriation of some epithets, such as the "sullen grumbling bull;" "brawny male murmuring in his mighty strength," &c.; whilst we can assure the ingenious author, that had his modestly termed recollections always been such as those occasioned by the abode of the late Dr. Paley; we should not have noticed his laboured affectation of sentimentality and the feelings of an illiterate cockney, nor his more than Johnsonian pomposity, but have most cheerfully accepted his endeavours to amuse, had they not been pregnant with the seeds of the "detestating principles" of Continental libertines. In justice, however, we doubt not but that ten will condemn his book, for one that could make a better, and we fear that he will find book-selling a more profitable business than book-making.

* Among these recollections or rather *collections*, it would be injustice to the memory of the late Sir W. Jones, to pass over the *nonsense* of the following stanzas quoted from the poem on "The Restoration of Learning in the East."

"But nobler cares are his (Sir W. J.) for human kind
He plies his restless energies of mind.

Strung by that orb, 'beneath whose flaming ray

Inferior natures crumble to decay,

With growing speed he presses to the goal,

And his fleet *axles* kindle as they roll."

COURT OF KING'S BENCH.

Sittings before LORD ELLENBOROUGH and a SPECIAL JURY, in WESTMINSTER HALL, on Thursday, July 11th, 1803.

TROY v. SYMONDS.

Counsel for the Plaintiff—

Mr. ERSKINE

Mr. WOOD

Mr. TALBOT

Attornies—Messrs. FROGATT, LIGHTFOOT, and ROBSON.

Counsel for the Defendant—

Mr. GARROW

Mr. PARK

Mr. RICHARDSON

Attornies—Messrs. NEED and FLADGATE

MR. TALBOT opened the pleadings as follows:—May it please your Lordship—Gentlemen of the Jury—In this action, JOHN THOMAS TROY is the Plaintiff and HENRY DELAHAY SYMONDS, is the Defendant. The Declaration states that the Plaintiff is a loyal subject of the king, and that he has never been guilty of any kind of treason or misprision of treason, and until the publication of the libel complained of by this action, had never been suspected thereof. It also states that the Plaintiff is a person professing the Popish religion in Ireland, and that he there exercises the function of a Roman Catholic Priest, and that he is commonly known by the title of Doctor Troy. The Declaration then alludes to a certain Exhortation published by the Plaintiff, recommending to the persons to whom it was addressed, a quiet and peaceable demeanour, and also refers to a correspondence between the Earl of Fingal and Lord Redesdale. It also states, that in the year 1798, there was a dreadful rebellion in Ireland, and that on the 23d of July, 1803, there was an insurrection there. It then charges that the Defendant knowing the premises, but maliciously intending to deprive the Plaintiff of his good name, fame, character, and reputation, and to bring him into great infamy and disgrace, and to cause it to be believed and suspected that he had been guilty of treason or misprision of treason, printed and published the following libel:—

“ Lord Fingal then mentions, as striking proofs of the loyalty of Catholics, the address of Doctor Coppinger, to his flock at Cloyne, which recently appeared in the newspapers, and the late exhortation of Doctor Troy, in Dublin.

“ Nothing affords such strong evidences of popish dissimulation in Ireland, as the exhortations of the Romish clergy, and the loyal addresses of their flocks. They have commonly been found to be sure prefaces of a deep and conspiracy against the Protestant state; and after it has exploded in rebellion, their clergy generally lament, from the altar, the delusions of the people, and their treasonable conduct towards the best of Sovereigns, and the only constitution that affords any degree of rational liberty; though from the nature of their religion they must have known, and might have

have prevented it. The dreadful rebellion of 1798, accompanied with such instances of Popish perfidy, must convince the reader, that no reliance is to be placed on the oaths or professions of Irish Papists to a Protestant state. Doctor Troy must have known all the circumstances which preceded the insurrection in Dublin, on the 23d of July, 1803, and yet he did not put government on their guard. The present administration are convinced of his treachery on that occasion, and yet, for many years past he had been treated at the Castle with the utmost respect, and had even received favours for some persons of his own family. His exhortation, then, to which Lord Fingal alludes, must be considered as a mockery of the state, an insult to the understandings of his Protestant fellow-subjects, and an unquestionable testimony of his want of candour.

"By his orders, exhortations composed by himself were read in many Popish chapels in his diocese, on the morning of the 24th of July, and a few hours after the insurrection and massacre had taken place in Dublin. The reader must be convinced by the following moral evidence, that these exhortations were framed previous to that dreadful event; there was no allusion to it in any of them, and the distance of the chapels in which they were read from the metropolis, was so great as to make it physically impossible that they could have been framed, and sent to them subsequent to that catastrophe."

There are other counts, Gentlemen, charging the libel in different forms, to the Plaintiff's damage of TEN THOUSAND POUNDS!!!

The Defendant has pleaded that he is not guilty of this libel, and that is the issue which you have now to try.

Mr. ERSKINE—"May it please your Lordship—Gentlemen of the Jury—I am very much indebted to my learned friend for the manner in which he has laid before you the nature of the complaint which Doctor Troy makes upon this record, because, after the perspicuous manner in which he has stated it, you must already be aware of the importance of the case you have to decide upon. Gentlemen, I think I may borrow from my learned friend the SOLICITOR-GENERAL, who was my adversary in the last cause, and now that the cause is over, I may add, my justly successful adversary in the cause in which the Jury have delivered their verdict for considerable damages [alluding to the cause immediately preceding, of *BIRCH v. TRISTE*, for an Assault upon the Plaintiff at the Opera House, in which the verdict was for 300*l.* damages.] That was a case deserving of the serious attention it received, but this is a case of a very different description in point of malignity and damage, and therefore calls aloud for your most grave deliberation and serious interference. The other case in which a jury has been sitting in judgment, was one in which the passions of the defendant were inflamed and the blood heated, but although the passions were inflamed, probably by great provocation, it was held to be no sort of mitigation of the defendant's misconduct, or diminution of the injury the plaintiff had sustained by his body being disfigured or wounded. If such an injury can be deemed serious, as it justly was, how much more is to be felt, when the injury is done not to the *body* but the *mind*, when an attack is made not upon the *person* but the *moral character* of an individual. How much more must he feel when he is wounded in spirit, as this individual must have been wounded in spirit; how much more must he feel the injury, and how much more must the complaint be founded, when this libeller, in cold blood, chuses to charge him with the most horrid depravity; how much more are

matters alluded to in that case applicable to this; for, although nothing of the nature of a *public example* is directly in issue when an action is brought for a *civil suit*, yet considerations of that kind will mix with it, whether one will or not. Such was the effect of the last cause, where the plaintiff and defendant met together and had a quarrel and a conflict in a place and upon an occasion, where and when a great number of His Majesty's subjects were collected; for, in that case, the noble and learned Judge said, that although public example was not the object when compensation to an individual in a civil action was asked, yet if it had that collateral effect, nobody would be sorry when an innocent and unoffending individual had been injured, but to describe Doctor TROY would be to make myself a calumniator, were I to stop there; for he is not only innocent and unoffending, but most meritorious as an individual, who in an awful and critical conjuncture stood forward, and that merit of his having so stood forward and distinguished himself, laid the foundation of the calumny of which, by me, he complains before you this day. If Doctor TROY had not stepped forth at that awful and critical period, as a minister of that religion which he professes, which it is his duty to preserve, and his inclination to revere, and which he does revere, as a virtuous member of the community in which he lives, he would not have been assailed by this anonymous calumniator, but because he was called upon by the duty he owed to his God and to his country, as well as by the affection he owed to his Sovereign, under whose dominion he lived, and by whose laws he was protected; he then stood forth, and made use of the spirit of the gospel, to exhort those to return to their duty, who were the professed members of his church, and who were likely to benefit by his communion; he stood in that predicament that he could make use of his influence with effect, by inculcating the principles of the gospel, and laying down its precepts as well as shewing its example, with a long approved character, which he possessed in the Catholic world, and indeed, of all descriptions of persons in Ireland, whether Protestant or Catholic. It was then that he called on all descriptions of people, and in particular the Catholics, who were of his flock, in the name of their Redeemer, and for the honour of their ancient and revered church, to remember their duty both as members of the church of Christ, and of the community in which they lived; to beware that they did not mix with the seditious and the traitorous, but that they should submit to obey the laws of their Saviour, and rally around the standard of their king. Gentlemen, I feel much on this occasion, and for this cause; I do, I do, indeed, because I confess, that if ever there was a subject which required talents of a transcendent nature, in which the blended interests of a vast community were involved, and which demanded more grave deliberation than another, it is the matter on which this reverend divine has been the subject of the calumny, of which he now complains. I cannot, therefore, conceive a greater cause for a wounded spirit than that which is now before you; and, if ever there was a person little qualified to declaim on the Catholic, or, indeed, on any subject, it is the person who has now the honour of addressing you; for, not only am I unconnected with this offended and traduced individual, but opposite to him in the tenets of religious persuasion. I am, therefore, one of the last men in the world, who are likely to become the vehicle of declamation in favour of the Catholic persuasion in the Christian faith, for I am not only a Protestant, but had the fortune to be born in that part of His Majesty's dominions, where, at an early period, that persuasion was established as
a national

a national church, and where, to use the words of a celebrated person, speaking on the subject of an established church, 'there is fixed the Protestantism of the Protestant religion,' and I am ready to admit as any man can be, that nothing has more contributed, in this world, to raise and to keep alive animosities and rage among mankind, than religious differences, and which, for ages have filled the Christian world with trouble and confusion, and which have, hitherto, retarded the great work of the reformation of mankind, as designed, and, as in due season, will be compleated, by the founder of the Christian world. Gentlemen, it so happened, that I was born and educated in that part of the king's dominions, which I consider as the centre of religious liberty, enjoying much more of the blessing than the country in which this case arises, and with which we are now more closely united than ever, and with which I hope we shall continue to unite more and more every day; and in which, as I have already said, the subject of this cause arises; a country with which our intercourse is now become immediate and direct, with which, I hope, we shall always be cordial in affection, to the comfort and happiness of both, and to the confusion of those who seek to disunite, and by disuniting, to destroy us, so that we may defy those graceless zealots who wish to propagate their doctrine by the sword: such is not the pure doctrine of the divine author of our holy religion. Gentlemen, why, or how it so happened that Ireland has not been so ready to embrace the reformed religion of the Protestant church as England, (for the Catholic was the ancient church of England, as well as of Ireland, and indeed of the whole Christian world,) is a matter which I shall not enter into by way of controversy this day, neither shall I discuss any political matters arising out of the distinction between the Catholic and the Protestant mode of faith, least of all do I mean, by side wind, to breathe on the question which has recently agitated the two houses of parliament of the united kingdom, except to say this, and it is a sentence which I will deliver with the most perfect freedom; which is, That though many wise and eminent persons, my LORD CHIEF JUSTICE, before whom I have now the honour to appear, and many other renowned peers of parliament, and members of the other house, and other distinguished and virtuous persons deprecatd the discussion of that great question, at that moment, under all the circumstances of the case, and lamented that any political matter should be allowed to mix itself with controversies which were of a religious nature, and many of them have said they could have wished that that which was agitated within the walls of parliament itself, independent of what had taken and was likely to take place elsewhere, had not been discussed then, yet it was discussed; and whatever else might be said concerning the propriety of making it the subject of discussion, it must be allowed that it was discussed with such a dignity, with such a moderation, and with such a virtuous purity of patriotic sentiment on both sides, and by persons of all descriptions and of opposite opinions, that so far was it from being likely to produce any discontent in the Catholic world, either here or in Ireland, that I am perfectly convinced, the body of the Catholics in both feel a satisfaction in knowing that the parliament discussed the subject with perfect freedom and independence, and honour and virtue; that they considered well the great cause which was brought before them, and of this I am perfectly sure, that whatever may have been the opinion of my LORD CHIEF JUSTICE, or of any other virtuous and intelligent individual on this, or on the other side the water, as to how far privileges or immunities should be granted

ed to the Catholic world—a momentous question certainly, which God forbid I should attempt to discuss here, either now, or at any time, and particularly as parliament has disposed of it, for the present, yet this I can venture to anticipate from the noble and learned Judge, whose judgment you will presently hear in this cause, that, although, adhering to the opinion he delivered in parliament, an opinion which he gave as he ought to give it, and which his country was entitled to expect of him, for it was a matter in which the interest of his country was involved, an opinion I know, and which I cannot but know, in common with the greater part of the public, yet I know too, and I cannot but know, as a member of the profession to which I have the honour to belong, that his lordship will consider, and will tell you, that Doctor TROY, though a Catholic, and, as such, holding tenets different from his lordship and from you, is, nevertheless, entitled to the same justice, to the same measure of the British administration of justice, when he stands here, as a calumniated individual, as any other person professing the same tenets with ourselves. If it had turned out, as it must have turned out, if true, and the defendant had, upon this record, justified what he has published—That Doctor TROY was an hypocrite, instead of a true disciple of Christ—that he inculcated resistance, instead of submission to authority—that he was a traitor to his country, instead of a faithful subject to his sovereign—that he was an abettor of rebellion, instead of a dissuader of violence—that not only he was himself of this abominable character, but that he made use of the cloak of religion in order that he might have influence over others to lead them to rebellion, then the defendant would have been entitled to your verdict; but, if you are persuaded that Doctor TROY is not this character, and even the defendant, by his plea, admits he is not, for if he thought he was, he would have been, according to this form of action, at liberty to prove it; if you are satisfied that he is, as most unquestionably he is, a man of learning, virtue, and exemplary piety, I am persuaded you will think, it a duty incumbent on you to deliver him from the accusation, by your verdict.

Gentlemen, in actions for libels, and in actions for defamation, this language has generally occurred to me, and I have hardly ever failed to express it, when counsel for a plaintiff—"That no money can be a compensation for a calumny of this description—that the slander upon a man's character, cannot be compounded for by money." If a man slanders me, and then sends a sum of money to my banker's, am I the happier on that account? Is money the test of worth? Do others think better of me for my wealth? Certainly not. It is an infirmity in our laws, an imperfection in our system, (as there are, and must be, infirmities and imperfections in all the systems of this world) that we cannot compensate men for the injury which is done to their reputations, we cannot do so, even by the verdict of a jury, although the institution of that tribunal be the best that ever was yet devised by the wit of man; the best rule, however, that can be laid down in a case of slander, in which it is impossible that a virtuous man can have full justice done him for the injury he suffers, is, to take care that by the verdict of the Jury, it shall be so disposed of, that the slander and the resentment of the slander, may go down to posterity together, and if that be not observed in the present case, a shade will be cast on the memory of the reverend, distinguished, and excellent person whose cause is now before you; for, if our posterity shall find, that matters of which we complain, and upon which it is my duty to comment, were published in this Anti-Jacobin Review, they should find also,

also, that a British Jury vindicated the character of the person who was attacked and calumniated, as far as, by law, that could be done, not that in punishing a wrong, however great your hatred may be, or your indignation against the offence, you can ever do justice to the injured individual, for no verdict can deliver him from the pain he feels at the calumny with which he has been loaded.

Gentlemen, The plaintiff is a Roman Catholic priest, and titular archbishop of Dublin. The government of England has long been a tolerant government, although the work even of toleration itself has proceeded by slow degrees, and the opinion of those to whom the state has been delivered, is, that the Catholic and the Protestant world have, for some time, been bringing together nearer and nearer to each other, it is a delicate subject to touch upon; but although, in the awful and mysterious course of Providence, in the affairs of this lower world, we see that bitter contests and sanguinary conflicts, (to say nothing of other religions,) have arisen from differences in our own, and which have produced such havoc among a large portion of the human race, such effects as we might well wonder at, as being produced by a religion that came to bring peace on earth, and good-will to man; but, it is not for us to reconcile these great conflicts with the purity of that religion, which I am well assured will, one day, bring us to as much happiness, as perfect harmony of sentiment can produce among us; when that happy period shall arrive, is not for man to foresee; in the mean time, contests may be expected, and the questions they produce will be difficult of discussion, because of delicate nature. It is matter of great delicacy to consider how you are to reconcile the differences of distinct classes, because you cannot amalgamate mankind. We all agree in thinking it is our duty to adhere to our own government, and to reverence that which supports it, and it has been wise in our government in not exacting any professed mode of faith from its subjects. The church of England lays no such injunction. There is a variety of sects who differ as widely from each other, as they do from the church of England, in their tenets, in what manner God may be worshipped in spirit and in truth. There is an established religion in England, which is called the Church of England, which is the standard mode of faith to be adopted and supported by its government; there is toleration to all the rest. All professors of other modes of worship, are protected by the law, as every good subject, of whatever denomination, is, and ought to be protected, whatever particular mode of worship he may think best to pursue. Some may be said to be divided into ministers spiritual and temporal ministers; in temporal matters belongs to the state to settle, and ought to belong to the state to settle; a ministry in a temporal sense, not only might be supreme in such affairs, but must be so, and so the Protestants thought, when they told queen Elizabeth when they conveyed their sense of the oath of holding, if it pleased, that no Roman Catholic of Ireland should call himself Arch-bishop of Dublin; an act of parliament might make it criminal to usurp such an appellation; but there is no statute in Ireland to provide for the education of the people of Ireland in the tenets of the established church, and for the diffusion of knowledge in the Protestant religion, until the day arrives in which that shall be the case, and no man can say it will not arrive, these differences will go on, under the shadow of religious faith, but yet, thank God, we have all but one object, as to civil dominion, for we live in awful and critical times; we are engaged in war against the most accomplished and powerful enemy we

ever had to contend with, and yet we neither have, nor can have any thing to fear, if we are all united, we know how forlorn the hope of our foe must be, if we preserve an union of sentiment; he feels that *discord* is the only thing that can possibly destroy us. He thinks that Ireland is the *heel of Achilles*—the only vulnerable part of the extended British empire; it is, therefore, the duty of every man in that empire, to do every thing in his power to preserve it, and to guard it against the danger of attack, not by doing rash and intemperate things, like a zealot, by violating or counteracting the suggestions of his conscience in what it assures him to be right, but by doing that which is much more likely to be the bond of union, more likely to produce harmony, and comfort, and satisfaction in peace, or vigour, energy, and animation in war; and, to this end, nothing can so much conduce, as the faithful administration of justice; and which it is insanity to hope where a country is void of it, and that, Gentlemen, you will find to be all which the case of my client requires at your hands, and which he is assured he will receive, though he be Catholic, and you Protestant, in religion. You have opinions, Gentlemen, as many have delivered them, that are not favourable to the Catholics, and we all have religious prejudices arising from those of our education, and our early habits, yet you will, I am sure, recollect, that justice is due to all. You have now before you, not merely an innocent individual, (which title, by the bye, is enough for any thing that can be asked for, in a court of justice for an injury) but, as I am entitled to consider him a person actuated, in all he did on the occasion to which the libel of which he complains refers, by the most pure, honourable, and patriotic motives, as honourable a member as any in the British community.

Gentlemen, I will now state to his lordship, and to you, what the reason was that so many noble persons appeared on the bench, and I did not think it necessary that they should continue here to their own inconvenience, and when their presence may be important elsewhere, on state affairs, when the questions which I had to ask of them his lordship might think unnecessary, and while the examination of the noble Earl now remaining on the bench, (Lord FINGAL) will be sufficient for my purpose.

Gentlemen, it appears that the *Anti-Jacobin Review*, whatever it may otherwise have of merit or of demerit in any of its passages, with which I have nothing to do, while I am here representing Doctor TROY, but as they have invaded his *happiness*, because they have invaded his honour. It proceeds to remark, in inflammatory language, on parts of the correspondence which took place between a noble lord at the head of the profession of the law in Ireland, and a noble Earl resident in that country, and now upon the bench, I mean my Lord FINGAL; in which reference is made to material and important facts, in which I have only to shew that many of them are misrepresented, and others of them distorted, and the reasoning on them, therefore, highly injurious to the reverend gentleman who is the object of its malice. Opinions are given in this publication, and they are illustrated by assumed examples; as far as these are general opinions or general illustrations, as far as they relate, in the abstract, to the apprehensions which some men may entertain, or pretend to entertain, of the danger arising from the success of the Catholic mode of faith in the Christian world, I can have no objection to their dissemination, however repugnant they might be to facts, or however reverse the reasoning; men may argue as they feel their conviction, either that the Catholics should have more or should have less than they have at present, of power in the state, or that those who oppose them

or support them, are the wisest politicians; all this is speculative, and is the subject of free and fair discussion, and must be allowed at all times, although it is not difficult to see there may be times in which discussions of such a nature, may be attended with peculiar inconveniencies, discussions must, however, be free, and to be free, they must be at all times, open, they must be free at all events, however harsh some observations may be on persons who do not deserve them, and however you may wish to preserve harmony, and avoid discord, yet the great principle which we must all hold sacred, is freedom of discussion; it is that to which we owe our envied liberties, and to which with us, and a good deal by us, the world owes its advancement; there may be, perhaps there must be, this apparent discord of parts, this collision of spirit, to produce a general harmony. I have a right to comment on the various systems of mankind, and to consider whether they conduce to our happiness or to our misery, no doubt of it. I have a right to appeal to the wisdom of our Maker, as manifested in his works; I have a right to publish my opinion upon the probable effect of any particular mode of worshipping that Creator, as it may have an influence on the mass of mankind called the public: of none of this do we complain; what we complain of is, that the defendant imputes to the individual, in point of fact, what he ought only to contend for, in point of theory; that he enters into a contest upon the character of an individual, upon a subject which is properly between him and the public, and which he ought to settle with the public. He then comes to a part of the conduct of Doctor TROY, on which I am happy to be of opinion I shall have your concurrence in what I advance, for it is a subject which once did, but no longer does, awake the jealousy and apprehension of men, and which must have filled the breast of every honourable man, who felt for the safety of this country, but which alarm and apprehension are now worn away. I am happy they are so; I mean the danger arising from the prevalence of French principles. A change has taken place in the government of France, which has produced a great effect all over Europe. There is now, no false liberty held forth to the thoughtless, no false lights, no ignis fatuus to mislead men to their ruin, by false guidance; for we have seen that in all the changes of governments in France, the one did not improve upon the other, and at last we see a black desperate despotism devour all the rest. The fascination of these false lights is therefore over, and never can return, in our time. I state this for the purpose of shewing that all hopes of connection with France, by means of their public profession of principles, are totally extinguished.

Gentlemen, I am now about to enter upon the history of the facts of this case. There was, some time ago, a rebellion in Ireland, which has been called the rebellion of the Catholics, but which was not exclusively the rebellion of the Catholics, but was of Catholics and Protestants united; it was a rebellion, not of Catholics alone, or of Protestants alone, nor of any class of men alone, but it was a rebellion of those who were in their spirit rebellious, and it proceeded, not only to that alarming, but at last, to that disgusting state which cannot be recited without pain, nor reflected upon without horror; and I am sorry to have occasion to bring into recollection any thing concerning it—a scene of indelible disgrace to its actors, in which, the most hideous atrocities were committed, and in which that venerable and excellent person (Lord KILWARDEN) who filled the same situation on the bench of justice in Ireland, that the noble and learned judge upon the bench, before whom I have the honour of addressing you, now fills in this

court, and who is to assist, and most assuredly will essentially assist you in the trial of this cause; a man revered for his virtue, respected for his learning and beloved for the mildness of his manners, was murdered in the public street of Dublin. It is a disgusting subject, and I trust that the memory of it will pass away, and leave no further trace behind of the spirit that gave it birth, but that the penitence and prayer of its perpetrators, may afford them relief, and that nothing will be done, in future, to bring it again to our painful recollection. Gentlemen, at that time, Doctor TROY had influence over the professors of the religion which he follows; as he could not but have influence, for how could so much learning and piety be without influence where it was known; he was an excellent character, which, of itself, must have influence among all descriptions of mankind; it always has had, and always will have great influence, and it has it more remarkably in the Catholic world than any other, and he thought (and you are to say why the defendant took that opportunity of attacking him) that he could quell the spirit which had appeared so recently, and which had produced effects so dreadful, by addressing those over whom he had influence, and by telling them that they were then fighting, not only against a mild and benevolent government, to which they owed temporal allegiance, but also against the ancient holy Catholic and Apostolic church, whose spirit condemned their doings, and in which he held up to their imagination, the horror which must ensue, if they did not desist; he addressed them, as, indeed, I am sorry to say, is too commonly the case, with much more fervour than the clergy of our established church are accustomed to do; and the addresses of both are generally attended by corresponding effects; and it is a well established fact, that the Catholic world are much more under the influence of its pastors than the Protestant are, their flock regarding them more in the primitive and Apostolic spirit, and there they ought to be tenderly regarded by their opponents, as well as protected by the laws, while they make so good a use of the power they have, as Doctor TROY did, on this occasion. I say, that such persons, so acting, ought to be applauded, or, if that be considered too much, they ought, at least to escape censure. Doctor TROY, on the 24th day of July, 1803, the very day following that awful catastrophe in the streets of Dublin, addressed this exhortation to the numerous body of clergy who were under his direction, and who, in their turns again, had much derivative influence, and who published that exhortation to their flocks, so that the influence might be said to have been spread over the whole body of the Catholics of Ireland, as it were at once. The Exhortation of Doctor TROY, who is the subject of this defendant's calumny, is, as follows, directed to all the inferior clergy in the different parishes in Ireland, under his influence. [MR. ERSKINE here read Doctor TROY's Exhortation, dated *Dublin, Sunday, the 24th of July, 1803*, and signed by Doctor TROY.] On Sunday, the 24th of July, the very day following the insurrection, this patriotic, this good, this pious exhortation was circulated, as will appear before you in evidence, by which it appears that he inculcates a love of God and the author of our holy religion, honour to the king, obedience to superiors, for that all power is from God, instead of turbulence and outrage, and contempt for the authority of the laws.

Gentlemen, I cannot help pausing here for a moment, to call to recollection what occurred to the Earl of HARDWICKE, as it refers to this horrid catastrophe, a remarkable circumstance passed in this court, in the presence of the noble and learned judge, who is to assist you in forming your judgment

judgment in the trial of this cause, and there is, by accident, present in court, a gentleman of high character and honour, who knows how important the matter is, which I am now about to relate; it appeared, that so mild, so gentle, so humane was the administration of my Lord HARDWICKE at that time, and particularly before that horrid atrocity, that people wondered at the rebellion breaking out at the time it did, and so suddenly, and not supported by a greater force than it was, until it turned out that one of the deluded persons in that mad adventure, a considerable man among them, and a leader in their counsels (Mr. EMMETT) declared on the scaffold, as the honourable person (Mr. WICKHAM) who now sits on the right of my LORD CHIEF JUSTICE, can testify, that such was the mildness and humanity of the government, it would utterly extinguish the spirit of revolt which had been kindled in the minds of those who were originally engaged in the rebellion, unless it was commenced soon, and that unhappy person who had so material a share in promoting that rebellion, alledged, that as a reason why it took place at that period, he said "that if it was not commenced then, it would be too late, because the spirit of insurrection was declining daily on account of the mildness of the government;" and this is so far from being denied by Doctor TROY, that he makes use of it in his exhortation to his flock. He brings them up to a sense of their religion, as professed by their ancient church; he treats them as a pious teacher of the gospel of Christ should teach his flock, according to the true principles of the Catholic communion, which alone could influence *their* minds, and direct *their* conduct—a duty which, truth to say, is equally imposed on Protestant pastors, as on Catholic, whether equally discharged, it is not necessary, at present to examine, on this occasion however. Doctor TROY delivered to his clergy, what was by them diffused among all the Catholics of Ireland, one of the most pious and fervent, and, at the same time, truly eloquent exhortations that were ever composed by human genius. By this exhortation Doctor TROY holds out to the people, especially the Catholics of Ireland, the true history of the miseries of France, brought about by the iniquity of its leaders—that, under the monarchy of France, the revolution began well, but soon afterwards degenerated, and specious but dangerous doctrines were brought into, and industriously spread in Ireland, from France, by which crafty and designing men endeavoured, too successfully, to change the ideas of the people concerning government, to take away their reverence for constituted authorities, in order that thereby they might be prepared to receive that freedom which the French pretended to enjoy, but which themselves did not possess, and that it is to a belief in these delusive professions, was owing those rebellious dispositions which afterwards were manifested by acts the most atrocious—that a belief in these delusive professions, was the cause of all the misery which had been felt by so many whole nations, and by which empires had been overthrown and kingdoms lost, or reduced to slavery and desolation. Here again, Gentlemen, I must take the liberty of reciting the language of this venerable person, in this admirable exhortation, in which he says—"The horrid scenes of last night"—[Here he read the words of the Exhortation, beginning with these words—"The horrid scenes of last night"—and ending with the words—"Such is the freedom of that once happy country."]

Gentlemen, If this had been written by any common man, entitled to expect no influence over others by a known, established, pre-eminent excellence of character, but by a man who until then had been obscure, the truth

truth of the sentiments, the force of the reasoning, and the brilliancy of the style, would, immediately, have brought its author into notice, if it had been read by a beggar in the streets; and he would, at once, have been observed to be a valuable friend to the welfare of a country, the circumstances of which were critical; he would have been, at once, acknowledged as a man deserving of the protection of a prudent government; who would have been entitled to request that he should not be made the subject of rancorous abuse, but that a regard should be had for him, on account of his most valuable publication—If that be so, and nobody can deny it is; how much more reason has Doctor TROY to complain, that not only himself, thus meritoriously acting, but also his sacred function, has been disregarded by this defendant, who has slandered him, in his publication of the *Anti-Jacobin Review*, I say by this defendant, for Doctor TROY is not so regarded by those who know him best, on the contrary he is esteemed by the most eminent in Ireland, and hence it was that I wished that a great number of noblemen and honourable gentlemen, of whom the government of Ireland was composed at the time when this insurrection happened, should appear; for they would have told you that Doctor TROY was so far from deserving the censure which has been cast upon him by the libel of which he complains, that his conduct was the subject of the warmest approbation of the different members of the executive government, and in support of this observation I have several letters from persons high in office, and particularly from my Lord CHICHESTER, (late Mr. PELHAM) whose absence I lament, by which that distinguished statesman bestows his valuable applause on the exhortation of Doctor TROY, which I have already read to you, an exhortation which every prudent government would and must applaud, and to establish it by evidence would be to give superabundant proof of that which needs not any; but had I my Lord CHICHESTER here himself, it would be regular in me to examine him, and he would prove more in favour of my client than it is in my power to state in his behalf; and as to his letters, were I to offer them in evidence, the noble and learned Chief Justice now upon the bench would object to it as irregular in point of law, because the author of them is living, and he should be here as a witness himself; but the plaintiff, Doctor TROY, instead of being what you would suppose by the publication of his calumniator, a man of no influence except what his genius and virtue could produce, which, by the bye, can never be inconsiderable any where, or at any time, is indeed a person of an high and reverend station in the Catholic society to which he belongs, the Titular Arch bishop of Dublin; and that is also a matter to be considered by you upon this occasion, for, as every word which falls from his Lordship upon the bench, coming from the authority which belongs to it, produces, and ought to produce, much greater effect, than it could produce from us at the bar although we might utter the same sentiments, in the same words; so it is also when any thing comes from executive government, it produces greater effect than if it came from an individual, because much of the effect of any expression depends, not upon the merit of the expression itself, but upon the authority whence it came, the more elevated that authority, the deeper its expressions sink into the minds of those who hear them; so here the words of this exhortation came, not from an obscure man to an indifferent audience, but from an eminent man to an admiring one; not from an author to his equals, but from a pastor to his flock; neither is it for this libeller to deny that the higher priests of the Catholic Church have an influence over their

their inferior clergy, it therefore follows that the influence of the exhortation of Doctor TROY was in proportion to his eminence among those to whom it was addressed. Every thing that came under the sanction of the pen of Doctor TROY, came from the sanction of high and regular authority, and was entitled to attention, which, in this case, it met with, for it was entitled to the highest degree of praise.

Suppose that instead of this excellent exhortation by Doctor TROY, he had written to his clergy one of another sort, and had stated, there are many things in France worthy of our imitation—that the taxes in England are much more numerous and heavy, that we had deviated in many respects from those principles of our ancestors, by observing which this country became so considerable, and so eminent in the view of the other nations of the earth; with a view thereby to inflame the minds of the people with resentment, and to alienate their affections from the state, would he not have become a subject of indignant? And so if he makes use of his influence to rouse the spirit of those who are under its guidance, to a due sense of their duty to their Maker, to their King, and to their Country, to restore them to the temper and disposition of good subjects, shall he not be protected by the laws of this mighty and united empire? Shall he, for doing that which is most meritorious, be the subject of a libel which seeks to destroy his reputation and to blast his fame? Is this to be the reward of a man, who, for the purpose of quelling a rebellion, addressed his countrymen in these words:

[Here the exhortation, published on the 24th of July, 1803, was read in substance as stated by Mr. ERSKINE in the opening.]

Gentlemen, As soon as this exhortation was penned by Doctor TROY, he directed it to be printed and published, and circulated most extensively, and upon its being printed and published and circulated, much public benefit immediately arose, and the noble Lord (FINGAL), who now sits by my Lord ELLENBOROUGH, who is a person of great rank and distinction in Ireland, eminent for his talents, and revered for his virtues; seeing the great advantages which his exhortation had produced, and was likely to continue to produce, did allude to it in a certain correspondence which took place between that noble Earl and the noble person who is at the head of the law in Ireland, and in which, reasons were assigned for concluding favourably to the Catholics upon that occasion; but on which it will be unnecessary to dwell at present; for although the noble Earl be of great authority, yet the exhortation can well speak for itself in this Court, and there was but this one exhortation penned by Doctor TROY upon this subject. Of that exhortation you have now perfect knowledge, of its tendency nobody can doubt any more than of the purity of the motives of its author—look at the return he received for his conduct. The author of this libel begins by saying, “Before I recollect to mind any of the particulars, I think it right to observe that the letters addressed by Lord REDESDALE to Lord FINGAL”—making pretty free, I think, with my Lord REDESDALE. It then goes on, in page 325,

“Nothing affords such strong evidence of popish dissimulation in Ireland, as the exhortation of the Romish clergy, and the loyal addresses of their flocks. They have commonly been found to be sure presages of a deep laid conspiracy against the Protestant state; and after it has exploded in rebellion, their clergy generally lament, from the altar, the delusions of the people, and their treasonable conduct towards the best of Sovereigns, and the only constitution that affords any degree of rational liberty; though
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from the nature of their religion they must have known, and might have prevented."

"He must have known and might have prevented." Now, suppose the libel had stopt here—I should have said that he was a great enemy to the public peace and security; I should have said, it was a great insult to the Catholic world; I should have said, that in every view it was a dangerous libel, as it tended to separate those whom it is the general interests of the empire to unite; instead of good, to create evil; instead of harmony, to produce discord, where harmony was already wanting, as the only cure for that discord which had before existed. I would say, that at a time when the country was thrown into rebellion, in which a certain description of persons were supposed to have the predominant share, to create a general hatred of the evils which are supposed to result from a Catholic establishment, was most wicked, because it was most dangerous; when we know that the professors of that faith believe that their pastors are the disciples of Christ, who, under an holy faith in his divine religion, assist them in their devotions to their God; I do say, that to stir up the Catholics, by abusing their tenets, at so critical a season, was doing that which, if a man discreetly considered what he was publishing, must appear to him to be full of danger, and what he could not fail to view as a rash and unadvised publication; however, being general, it must be tolerated in a free state; and, although Doctor TROY would have come in for his share of the obloquy, yet I should have thought that Doctor TROY could not have placed himself in the situation in which he stands before you to day, for I should have thought the observation much too loose as applicable to the character of Doctor TROY; but see how the libeller goes on. He says "that Doctor TROY must have known all the circumstances which preceded the insurrection in Dublin on the 23d of July, 1803," the very day before he published this exhortation, and yet he did not put government on its guard, and that the administration were convinced of his treachery." [Here he read the paragraph of the *Anti-Jacobin Review* where that is stated.]

Now, gentlemen, I ask you, and it is for you to say upon your oaths, what compensation ought to be given to Doctor TROY, under such circumstances, for we are here in an action of slander for the vindication of character, against a libel—charging that character with an act which the utmost malignity of man, or of a demon, if his conduct could have any circulation among mankind, could possibly invent; and this too of a person who is acknowledged by the noble persons who some time ago sat upon the bench by my Lord Chief Justice, but whose evidence his Lordship could not receive agreeably to the rules which govern the formal administration of justice, to be a person who rendered the state most essential service, by that very exhortation, for which he is reviled by this defendant;—who has received the thanks of those exalted persons as members of the state—Mr. WICKHAM, who is now court, knows the fact to be so—many noblemen and gentlemen of the highest situations in government know the fact to be so—the thanks of these exalted characters are now in the possession of the plaintiff, for the services he has rendered to the state—be that as it may, I am not entitled, I am afraid, to offer it in evidence before you, on the trial of this issue. Suppose it not to be so (although it is so) what is that to this defendant, who had a right to justify what he said on this occasion by the rule of law, under the force of the present action—has he justified this publication? If it was true he might, and he might have proved the truth

truth of it; but he has not; by which he admits that he has calumniated the plaintiff: in a subsequent part of the libel he goes on and says what is false; what he knows to be false, and malignantly false; that this eloquent exhortation of the plaintiff to his inferior clergy, which was by them circulated among their flock; was merely issued in point of form to give an appearance to things, without reality, that it was ready cut and dry, previous to the catastrophe to which it refers;—ready to issue immediately after it should happen, and this the defendant says must have been so, because Doctor TROY knew from the communications with his inferior clergy, to whom the principal insurgents had made confessions, that the event would happen. That they had made to their priests, confessions of their purpose, to murder their fellow-subjects. That Doctor TROY knew all this long before it happened, and that possessing a knowledge of what would happen, by knowing the cause of it all, he treacherously concealed it. The defendant, by his libel, insists that Doctor TROY must have known all this from his situation as a priest, by means of his inferiors in the church, whose influence over the lower orders of the people, is such, that nothing is concealed from them—that there is in the character of the religion they profess, something which leads every man when he commits a crime, to confess it to his priest, that, however horrible the act, yet he is making his atonement when he is making a confession of it to his priest, and that they are not altered in their character for concealing it, even when they know that rebellion is intended: that Doctor TROY knew all this, and yet treacherously concealed it, and that after the horrid act had been perpetrated, he came forth with an hypocritical lamentation for it, and an ostentatious exhortation to repentance, when the mischief was over. Gentlemen, if I were to endeavour to portray a fiend, or a being of the most horrible description, which the mind is capable of imagining—of supernatural malignity, fatally bent on havoc to the human race, I should say it was the picture of the mind of that man, whom the defendant describes my client to be; for according to this libel he is inciting murder to create treason, and encouraging rebellion to promote murder—creating confusion to invite the invasion of his native land, by a foreign foe; calculating the chances of a civil being aided by a foreign war, and that he is doing this in the hallowed name of religion, in which he is making use of the reverence of his name, to conceal the design, and the better to promote the mischief; and using the influence he has over the professors of his faith, and availing himself of the communications which are made to him, in a manner that might make the treason more extensive, and then, to appear as a saint, issuing forth an hypocritical exhortation seeming to lament the means by which treason and rebellion had been accomplished—that is the substance of the charge which has been exhibited against this reverend gentleman, by the libel of which he complains before you to-day. If a man who is assaulted at an opera, but whose moral character is not at all affected, can yet, for an assault in which the origin of the dispute was doubtful; receive a verdict for considerable damages, from gentlemen of your description, which was the case in the very last trial, and which many, if not all, of you heard;—what are we to say to that which is now before us?—Gentlemen, on the subject of damages, the rule appears to me to be this—you have only to ask yourselves this question, What would either of you expect, or think himself entitled to, if he presented himself before a jury, as my client presents himself before you, under all the circumstances of this case? What would be your own sense of the injury you

you felt that you had sustained, In that distant part of this empire, had you happened to be a subject, obliged to come here in consequence of a great national act, intended, and I trust well calculated, for the happy union of the British empire? Whatever that state is, it is the rule by which your verdict ought to be governed. Indeed I am not sorry that this cause is tried at so much distance from the spot on which the scene took place that gave it birth, although it be at the disadvantage of the plaintiff, whom I represent, that he is tried before those who do not know him, because he is indeed one whom to know and to respect are convertible terms; I am not sorry that we are now trying the cause of a complaint, the substance of which, or rather the foundation of which, arose in Ireland, although the act complained of, which is the publication of a pamphlet, took place in this country. It is tried as it well may be, in the metropolis and the centre of the empire, where its justice as well as its legislature is united, and where juries can be found who are equally remote from either party, free from those animosities and heats so natural to be expected among those whose families may have suffered in some part or other: and as all remote parts are enlightened from the centre, of the conflict, so we ought to know and to feel and to make every part of the empire feel that Great Britain is the centre of the system, where every political advantage emanates, where virtue is protected by the punishment of vice. That all parts of this vast empire may know, that if they come here to seek redress they will never be disappointed; so shall it be found that although there are other states, and kingdoms, and empires, that enjoy some blessings which we do not possess in the natural world, yet that in the moral world we are not equalled by any; and that where one individual is injured by another, his Lordship and you will take care in the administration of justice, as it belongs to you, he shall have as much of the essence of it as any human tribunal can afford him. So that you will take care that as this is the first case in which a Catholic clergyman appeals from one part of the empire, to a Protestant tribunal in another, it shall be distinguished by its justice. This is the case of a virtuous man, who has done wrong to none, but good to many, but who has been himself wronged most grievously, and he submits his case to your judgment where he is sure to find justice,

I shall now sit down with expressing to you my acknowledgment for the attention you have honoured me with on this important occasion. One thing had nearly escaped me which I cannot pass over without notice, to which I believe I alluded very imperfectly in the commencement of my address to you, which is, that this case, although it be that of a *Catholic priest* appealing to a *Protestant tribunal*, has no concern whatever with the great question of State which has lately been agitated in the great councils of the nation, which was discussed, I am happy to say, with moderation and candour, the characteristic of a true dignity applicable to the importance of the subject. The Catholics are conscious of the justice of their claim for those employments in the State which are possessed by others; but they know the prudence, and they feel the propriety, of being perfectly obedient to the law; they seek for just as much as, but nothing more than, parliament will give them of power in the State: they at present have not—they cannot have all the blessings of the British government, as others of the subjects of the British empire enjoy; this they fondly hope and confidently trust they will one day be able to obtain, and I believe they will, nor have I any doubt that it not only is the duty, but also the wish of every virtuous man

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among them, to watch every opportunity for the time to come to renew their application for the enjoyment of all these blessings. In the mean time Doctor TROY submits his case to you, in which he asks nothing from you, but that he may be considered as a subject of this country who has offended no law, but who appeals to its justice against the wrong he has endured, and by the due administration of which his character, as well as that of every other gentleman in England and Ireland, may be protected.

EVIDENCE.

CHARLES WILLIAM AUBER, *Examined by Mr. WOOD.*

Q. Have you got the *Anti-Jacobin Review* for July 1804?—A. I have.

Q. Where did you purchase it?—A. At Mr. Symonds's shop in Pater-noster Row.

Q. Who did you purchase it of?—A. Of a person serving in the shop. Will you give it in, Sir.

LORD ELLENBOROUGH. Q. You purchased it of a person who appeared there to sell books in the shop?—A. Yes, my Lord.

The book was then delivered in to be read by the officer, in the different passages stated as libels in the Declaration.

MR. ERSKINE. Will you read in page 325, beginning "Lord FINGAL then said—"

MR. GARROW. My Lord, perhaps I may save some time by what I am about to submit to your Lordship.—In the view I take of this subject it will be necessary that the whole of this book should be read to the Jury—sooner or later that must be done. My learned friends, who are of counsel for the plaintiff, will do as they please, they have a right to make a selection only, but this I submit to their discretion, by way of saving time, I have no choice as to the mode, I will declare at once that my object is to shew to your Lordship and the Jury, that this publication is nothing but a critique on the whole correspondence between the two noble Lords whose names occur in it so frequently.

MR. ERSKINE. Let the whole be read, I have no objection.

MR. GARROW. That, I think, will be the more convenient course, for the publication itself will make a material part of my address to the Jury.

The officer of the Court then read that part of the *Anti-Jacobin Review* for the month of July 1804, which related to the observations on the correspondence between Lords Redefdale and Fingal.

CAPTAIN COLE *Examined by Mr. TALBOT.*

Q. You are an officer in the army, I believe, Sir?—A. I am, Sir.

Q. Were you in Dublin in the year 1803?—A. I was.

Q. Was there an insurrection in Dublin in that year?—A. There was.

Q. In what month of the year was it?—A. It was on the 23d of July, 1803.

PATRICK WOGAN, *Examined by Mr. WOOD.*

Q. You are a printer, I believe, are you not?—A. I am.

Q. You live in Dublin, I believe?—A. I do, Sir.

[Look at that MS. giving the witness a written paper.]

Q. Did

Q. Did you print that exhortation, Sir?—*A.* I did, Sir.

Q. Did you print many copies of it?—*A.* I believe about 80, or something that way; I printed as many as Doctor TROY thought he had parish priests in his diocese.

LORD ELLENBOROUGH. Q. Had he that number?—*A.* Yes, 80, and more I believe, but I am not certain of the number.

Cross Examined by Mr. PARK. Q. You are a bookfeller also as well as a printer?—*A.* I am a printer and bookfeller also.

MR. PARK. So I thought.

Witness. Yes, I am.

Q. Doctor TROY was the author of that paper?—*A.* I am sure he was.

Q. You sell books there of course; did you sell Reviews as they came from England?—*A.* No; I am rather a wholesale bookfeller.

Q. Do you know that that Review [giving him the Anti-Jacobin Review in question] came over from England to Ireland?—*A.* Indeed I do not.

Q. Is it circulated as it is with us—it is the Anti-Jacobin?—*A.* Indeed I suppose it is, Sir.

Q. Have you seen it in Ireland?—No, indeed Sir, I have not; I never go into the other bookfeller's shops; but when they come into mine I sell to them.

Q. You never amuse yourself with reading these pamphlets?—*A.* Indeed I do not.

Re-Examined. Q. When did you receive that MS. from Doctor TROY?—*A.* On the morning of the 24th of July he sent it to me, and on the Monday following I printed it.

LORD ELLENBOROUGH. Q. Which was on the 25th?—*A.* Yes, my Lord.

[Here the exhortation was read by the officer of the Court, dated Dublin, Sunday, 24th July, 1803.]

The Earl of FINGAL, Examined by Mr. ERSKINE.

Q. My Lord FINGAL, you are of the Roman Catholic persuasion?—*A.* I am.

Q. And dwell in Ireland?—*A.* I do.

Q. Is that which has been just now read by the officer of this Court, the Exhortation you alluded to in your Lordship's Correspondence, taken notice of in the publication which has been read.—Is it the exhortation your Lordship alluded to?

MR. GARROW. The allusion of the noble Earl is stated to have been in the course of a *correspondence*; that allusion is a particular allusion of the noble Earl, and a specific one, in *writing*, and we cannot have that allusion proved in this way. There is an allegation that the noble Earl made allusion in a letter written by him to another person of high rank and consideration; we can hear nothing of that letter unless it is produced.

LORD ELLENBOROUGH. The allusion was in a letter you say?

MR. ERSKINE. When the libel itself, which has been read to your Lordship and the Jury, is, as my learned friend Mr. GARROW himself states it, a commentary on that correspondence which took place between my Lord

LORD FINGAL and my Lord REDESDALE, I submit to your Lordship, that the noble Earl now under examination, may be permitted to give evidence of his allusion to that exhortation on which so material a part of the correspondence was founded.

MR. GARROW. My Lord, my objection is this: a certain printed paper which is called a libel, has been read in evidence; another certain written paper is also read in evidence; an allusion is said to have been made to that paper in writing, that allusion is stated to have been made by the noble Earl now under examination; my objection is this, that such allusion, whatever it was, was contained in a letter written by the noble Earl, and that, therefore, no proof can be given of it by parol.

MR. ERSKINE. Q. Was it the exhortation of Doctor TROY your Lordship alluded to in your correspondence with my Lord REDESDALE?

MR. GARROW. That is the very thing that I am objecting to.

LORD ELLENBOROUGH. We must see the letters, certainly, or hear nothing about them.—Has my Lord FINGAL got the letters?

MR. ERSKINE. No my Lord—your Lordship will deal with the observation I am about to make, as it is fit it should be dealt with, but it is my duty to make it, and which arises from the course taken in reading the whole of the libel—now, I apprehend, that as this libel is what my learned friend stated it to be, “a running commentary on the whole correspondence” which took place, by letter, between my Lord FINGAL and my Lord REDESDALE. That as the libel itself, takes upon it, as I may say, to refer to all the letters, written by my Lord FINGAL to my Lord REDESDALE, and which letters are stated in the libel itself, to allude to the exhortation of Doctor TROY, and incorporate, as it were, the words of that exhortation, I have a right to ask my Lord FINGAL the question I proposed, my Lord—in their libel they say this, “Before they adve t to any of the particulars, they think it right to observe that the letters addressed by Lord REDESDALE to Lord FINGAL”—that is in page 317.

CHIEF JUSTICE. “Correspondence between Lord REDESDALE, and Lord FINGAL, there cannot be, as here stated, except the species of correspondence which consists in their having written to one another.

[Here Mr. ERSKINE read the words in the *Anti-jacobin Review*, 317. And also words in page 319, on the subject of the obligation which the Catholics of England owed to Lord REDESDALE, and lamenting that his Lordship should have the opinion he has of the Catholics, who said, that the Catholic opinion is the same every where: and then adverted to page 321, where Lord FINGAL observes that the Catholics expected a full share in the constitution, &c. and then alluded also to that part of Lord FINGAL's correspondence which referred to the exhortation of Doctor TROY; and also to that part of Lord FINGAL's letter in which he said that Lord REDESDALE had pleaded the cause of the Catholics.]

Now, my Lord, said Mr. ERSKINE, supposing that could not be necessary or perhaps not fitting, that the whole of those letters should be read in this court, and as we cannot have the benefit of the testimony of my Lord REDESDALE.—Indeed, without his Majesty's permission, he could not come from Ireland, and therefore we are prevented from giving the whole of the real testimony we might have had, as well as the documentary. Have I therefore, not a right my Lord, to ask the noble Earl, whether the exhortation of Doctor Troy, which has been read to your Lordship and the jury, was or was not the exhortation to which the noble Earl alluded? Now, the very complaint we make is, that Lord FINGAL

having made that allusion, that they, by denying it, have taken an opportunity of reviling Doctor TROY, and they say, that my Lord FINGAL was imposed upon by his good nature, and by his truth and confidence in the Catholic clergy, and they write answers and criticisms upon my Lord FINGAL's good nature, and on what he wrote to my Lord REDSDALE; and they say too, that Doctor TROY must have known what he wrote, not to be true. I therefore submit, that under all these circumstances, I am entitled to ask the noble Earl, whether he alluded to the Exhortation of Doctor TROY?

Chief Justice—Will you read the allegations on the record?

Mr. GARROW—The allegation is this: [reading the words of the declaration] That, late before the printing and publishing of the malicious, scandalous, and defamatory libel, hereafter mentioned, the Earl of FINGAL had, in a certain letter, written, or caused to be written, by him, the said Earl, to Lord REDSDALE, alluded and adverted to the above-mentioned Exhortation, so written, composed, and published, and caused, &c. to be written, composed, and published, by the said plaintiff, in Dublin, &c. as aforesaid.

Now, my Lord, I have never heard an objection stated, in which I had more confidence, than that which I am now pressing before your Lordship. The language of this declaration is—"That the noble Earl, now near your Lordship, had written, and caused to be written to my Lord REDSDALE, (of which there is no evidence, and can be no evidence, but by the production of the original letters) an allusion is made to the absence of an eminent person, at the head of our profession in Ireland; my Lord, if his attendance had been thought by him, to be essential to the administration of justice, I am sure he would have attended, and I am sure also, that no obstacle would have been thrown in his way. As to the passages in any supposed letters of my Lord FINGAL, they do not profess to have seen any manuscripts of my Lord FINGAL, they advert to certain letters in print, from Doctor COPPINGER. If they printed any thing of the correspondence we have seen, I am bound to believe, they printed it entirely without the authority of the noble Earl. I am bound to suppose, out of respect to the noble Earl, that they have introduced into the world, under the title of the correspondence of that noble Earl, interpolations not at all justified by the signature or authority of the noble Earl, now upon the bench. What is alluded to, by way of correspondence of the noble Earl is, what I am bound to consider, as a mere printed paper of supposed letters of my Lord FINGAL. That somebody has printed something, purporting to be letters of my Lord FINGAL, not delivered at all to my Lord REDSDALE, but which, in point of fact, is falsely alledged to have been delivered to my Lord REDSDALE, and this shews the great injustice, as well as inconvenience to have any allusion to a thing, without having the whole of it before us, so that they might be read, as the publication proved has been read, by the officer of the court. So much for the inconvenience of taking of allusion to things, that are in themselves not genuine; but I am, at present, on a pure dry question of evidence, and my objection to asking the noble Earl, the question proposed by my learned friend is, to give evidence by *parol*, of written document

Chief Justice—The allegation in the declaration is, "That Lord FINGAL had, in certain letters, written, or caused to be written, certain matters therein specified" Now, in order to verify that allegation, we ought

to have before us, these letters. I am going with Mr. ERSKINE, as far as I can; but, as soon as we hear any thing of that which is in *writing*, we cannot proceed without that writing. I cannot hear, therefore, of any thing in the shape of *letters*, between these two noble persons. If, indeed, we had evidence that these noble Lords had done, what some people, I understand, are in the habit of doing, had destroyed their correspondence, then, evidence, by *parol*, might be received, concerning them. As to the allegation in the declaration, whenever it is specific, it must be established by specific proof.

[Here Mr. ERSKINE adverted to several counts in the declaration, with a view of shewing, that this species of proof could be received,] saying—
“As we do not take upon us to aver, what the allusion of my Lord FINGAL to my Lord REDSDALE was, only that he alluded to the Exhortation of Doctor TROY, without saying it was in this manner, or in that manner, only stating that he did allude to it.”

LORD ELLENBOROUGH. Whatever allusion was made by my Lord FINGAL, it was in writing, and it would be breaking in upon the clearest and best established principles of law, to give *parol* evidence of any thing that is in *writing*. When any thing is done in writing, that act so done, must be proved by the production of that writing.

Mr. ERSKINE. I submit to your Lordship, the consideration, “Whether it is not proof as against this defendant, who has *recognised the fact*, by his own act, for he states the fact, that the allusion was made.”

LORD CHIEF JUSTICE. That is proof against him that *some* allusion was made, but *what* that allusion was, we cannot hear, when we find it is in writing, without the production of that writing. You may take the fact, that my Lord FINGAL made some allusion, and that he made that allusion in writing; but before you can stir one step further, on that subject, you must produce that writing.

Mr. ERSKINE. He may have alluded to it, by *parol*.

CHIEF JUSTICE. That, my Lord FINGAL can tell us. If his Lordship, said he, alluded to any, by *parol*, it either may, or may not be evidence; but, if he says it was by writing, we cannot hear any thing further of it, without the production of that writing. I cannot get over the rule of evidence, but you do not want that proof, Mr. ERSKINE?

Mr. ERSKINE. My Lord FINGAL had several personal interviews with my Lord REDSDALE, as well as correspondence, by letter; I will, with your Lordship's permission, ask that question.

Mr. GARROW. And when that question is asked, I shall, most assuredly object to it, and that with the greatest confidence, that I shall be sustained in my objection, by the judgment of your Lordship, and my confidence is the greater, because I have your Lordship's judgment already to the greater part of this subject. There is no pretence for saying, that when the writing now before us, which is called a libel, refers to an allusion in a correspondence, between two noble Lords, it is not by letter.

LORD CHIEF JUSTICE. I do think that species of evidence is excluded, for the allegation in the pleadings, refers to a *letter*, whether written, or printed, no matter.

Mr. ERSKINE. If my Lord REDSDALE were here, I should have no difficulty upon this subject, but I must struggle as well as I can, without his testimony.

LORD ELLENBOROUGH. You should ask whether the plaintiff in this action, is known by the appellation of Doctor TROY?

MR. ERSKINE to my Lord FINGAL.—Is he known by the appellation of Doctor TROY, my Lord?—*A.* Yes.

Q. Is he a minister exercising the functions of a Catholic priest, in Ireland?—*A.* Yes, he is.

Q. Was your Lordship from the reading of that Exhortation now in court, acquainted with its nature?

MR. GARROW. I object to this Exhortation being spoken of, unless my Lord FINGAL will say that he knew this identical paper now produced, is the one to which he alluded.

MR. PARK. There is no allusion to this identical Exhortation at all, in the count of the declaration on which they rely.

CHIEF JUSTICE. Then you will go on with the examination of my Lord FINGAL.

MR. ERSKINE. Q. Does Doctor TROY inculcate the doctrine of the gospel, according to the forms of the Popish church?—*A.* No doubt, he does.

MR. ERSKINE. Then I am to understand, your Lordship is of opinion, that I cannot ask my Lord FINGAL the question I proposed, about the Exhortation?

CHIEF JUSTICE. I think you cannot.

LORD FINGAL cross examined by MR. GARROW.

Q. When your Lordship first saw the *Anti-Jacobin Review*, in which these passages are contained, I think it was here, my Lord?—*A.* I think it was.

Q. Did your Lordship see it in *Dublin*?—*A.* No I did not.

Q. You did not see it in *Dublin*?—*A.* No, I think not.

Q. Is your Lordship sure of that?—*A.* I am sure I did not.

MR. ERSKINE—"I cannot carry that part of the proof further, my Lord."

DEFENCE.

MR. GARROW—"May it please your Lordship—Gentlemen of the Jury—My learned friend, who has been so long and so often distinguished for the conduct of causes in this and many other places, especially where reputation is concerned, has expressed, with considerable emphasis, that he felt great anxiety on this case; his expression was, if I took it correctly—"I feel great anxiety, I do, indeed I do."—Now, Gentlemen, I can assure you, without the least affectation, that I feel great anxiety too, that the defence of this client of mine has fallen into my hands, not that, even in my hands, am I alarmed for the result, but that I feel it would, in the hands of others of my friends, be better conducted, and, therefore, could I have wished that this task had fallen to the lot of another, not that I mean it may not be performed here by me.

Gentlemen, My learned friend has introduced the plaintiff to you, as a distinguished person in that part of the United Kingdom, which we once called the Sister Kingdom, which now, thank God, is closely united with us, and he said in the middle and the conclusion of his speech, with strong emphasis, that which conveyed to my mind, pretty plainly, an intimation of a fear that his client would not meet with, what he, however said, he was assured

assured he would meet, a fair and impartial hearing, and equal justice, to which he is most indisputably entitled. My learned friend said, that in all other cases, he expected that my Lord and you would do justice; I know that both he and you will do justice in this, as well as in all other cases, and I know of no distinction that entitles the present plaintiff to more attention than any other suitor of this court, and I know he will receive as much, both by you and the noble and learned Lord, whose abilities we have now for a considerable time witnessed in the administration of justice, which I hope he will long continue to administer, as he has, in all cases, I know, in all cases, administered according to the best lights of his lordship's understanding, on the size and character of which, I will, at present, say nothing, because I cannot advance, by my opinion, the esteem which all who know him, have for him. We may rest assured, we shall have every thing from that noble and learned judge, which the best lights operating upon the most perfect integrity can give, that in this, as in all other cases, you, Gentlemen, will have his Lordship's faithful assistance.

My learned friend says, that you are, all of you, Protestants, and may therefore, entertain prejudice against this gentleman on account of his religion. If, by prejudice, my friend could mean that sort of feeling which may have an undue effect on the determination of this cause, I am sure you have none such, nor do I desire you should have any such. I do not ask, I do not desire your verdict on any such ground; I do not ask it on any ground but that on which equal justice is dealt out to all His Majesty's subjects; I ask a verdict upon no other ground than that my client is not that calumniator which, my learned friend, for the purposes of his cause, has thought fit to represent to you that he is, but that he is a person of a very different description, and entitled to a very different consideration.

Gentlemen, My learned friend tells you, that Doctor TROY is an unoffending and peaceable individual, nor was that all, for my learned friend said, he should himself be a libeller, if he stopped there. Doctor TROY, he told us, was not only an innocent, unoffending, but also a *meritorious* individual, entitled to great consideration, and possessing the esteem of all who knew him, and highly respected by all who ever heard of him. Gentlemen, I do not stand here to declaim against Doctor TROY, nor to travel out of this cause, to take any notice whatever of him, or to insinuate that he may be calumniated with impunity, it shall not be said, that for the purpose of obtaining a verdict for my client, I took an opportunity of attacking the character of Doctor Troy. He may be a perfectly fair character; I will go further, and admit that he is, without knowing any thing of the fact; I will gratuitously admit that he is a perfectly good member of society, and that, by his virtuous disposition, and the tenets of his faith, he has gained the confidence of the noble Earl, now sitting on the bench, by my LORD CHIEF JUSTICE. That he is an honourable man, of great consideration in Ireland, is a matter upon which I will have no dispute; further, I will not go, until you deliver your verdict. That Doctor TROY, as a *citizen*, is a meritorious individual, I am not inclined to deny; it is only as a *Roman Catholic Clergyman*, and in that view too, only on the *tenets of his religion*, and the *effect* that may have upon his flock, that he is taken notice of at all in the paper which has been brought before you, as matter of complaint on behalf of Doctor TROY. You would wonder, perhaps, that we should request the whole of that paper to be read; not only was it *fit* however, we should make that request, but it was our *duty*, to do so, and

years, in administration of justice, to hear the whole of that paper read, before I had an opportunity of addressing you, because, it is by hearing the *whole* of the paper, you can develope the *intention* of the writer. Gentlemen, my learned friend, Mr. ERSKINE has, on this occasion, with that blaze of eloquence, which he has no difficulty in introducing, for the benefit of his client, at any time, brought before you, subjects, which, although, in the way in which he treated them, they were engaging, have no more relation to the subject, I should not say, no relation to the subject, because, I do believe, and I trust, I shall make you feel, that they had every thing to do with the subject which was *meant* to be brought before you, although in strictness, they had no more to do with the *issue* you are called upon to try, than with any foreign matter which has been mentioned in this court, this day; I say then, that these topics, so foreign to the issue you are sworn to try, have every thing to do with the *real* cause of bringing this matter forward; for, damages to Doctor TROY, for the injury he has sustained, by the publication of which this declaration complains, and which it denominates a libel, is the *last* thing the real parties in this case, have in view, by bringing this action before you. My learned friend told you as a matter much to be desired, as "a consummation devoutly to be wished," that the day may arrive, (and the disposition of those who have had the government of mankind, has always tended towards it) when we shall all be drawn into one mode of belief, that there is a tendency in the moral world, to that effect, when we shall, by degrees, being drawn closer and closer, at last become (he did not so express himself, but what he said was to that effect) as it were one flock under one shepherd, that we shall all be of one mode of faith, without pretending to say *what* mode of faith that may be, or what it is for the general interest of mankind it should be; I have no difficulty in saying, I know what mode of faith *his client* hopes it will be, and that, by the extirpation of all other modes, it is the *Roman Catholic faith*—that is the mode of faith which he hopes we shall all have the benefit of enjoying; this I am warranted in saying, because they have now, not only in *Ireland*, where they are so numerous, but in *England*, where they are comparatively so few, societies industriously employed in the propagation of their faith, and the making of proselytes, for which I find no fault with them, for, as they are persuaded of the purity of their faith, their zeal for its establishment, is laudable. They stand much higher than we do, on the ground of industry, and, I believe, they have reason to congratulate themselves on the success of their endeavours, in making proselytes, as they are themselves convinced it is the only true mode of faith, that it is the true religion, and that it is matter of duty in them, to omit no means for its propagation. It is natural to expect, that they should improve every opportunity that offers to extend it, as widely as possible. I hope, however, that our *reformed* religion, as we take the liberty of calling it, by which we have renounced, what we heretically perhaps, call the "Errors of the Church of Rome." I hope, that the mode of worship now followed by the established Church of England, will continue long enough to out-live me, and that I shall not be one of the number, who are to be brought under the superior lights of the Catholic religion. I am content with the mode of worship of the Church of England, such as it is, and to it, I am determined to adhere. Do not, however, let it be imagined, that I am so arrogant, so presumptuous, so vain, so silly, or so weak a creature, as to think myself qualified

qualified to condemn any person who professes the Roman Catholic religion; God forbid I should be so presumptuous; they have been brought up under the religion of their parents, and they follow the same mode of faith, and I should respect a man more for professing, with sincerity, that which appeared to me to be erroneous, or superstitious, or idolatrous, than a person who professed, but did not feel, that which appeared to me to be a better mode of worship in itself, but who, in truth, had no religion whatever; as to me, therefore, I desire to be understood to say, that I have, most unaffectedly I speak it, great respect for many of the members of the Catholic church, with whom I have the pleasure to be intimately acquainted, but I am by no means desirous of assuming to myself any superior powers of discernment, on account of my being a member of the Church of England; it is a matter of accident, which I think matter of fortunate accident, that I am of that persuasion; it is the religion in which I was educated, and which was professed by my parents. I am far from saying that I have dived so deeply into those abstruse and profound subjects, as to be able to pronounce that all those from whose mode of faith I dissent, are in error, or to say, that supposing them to be so, I can point out all the matters wherein their errors consist, but I will meddle with the Roman Catholic religion only, as it respects the subject now under discussion before you, and as it is referred to in the *Anti-Jacobin Review*, of which the Plaintiff, by this action, complains, and which, in the language of this record, is stated to be written in the malignant spirit and intention of destroying the fair fame and reputation of Doctor TROY, with a view of having it believed, that he was endeavouring to promote rebellion in Ireland, concealing the guilt of those who were concerned in it, and which he knew before it happened, which is a misprision of treason. Now the question is, Was that part of the pamphlet written with that, or with a very different view?

Gentlemen, Let us see a little what this record states, and imputes to this defendant. It complains of a paper which has been just read to you, setting forth—That a noble Lord, now at the head of the Court of Chancery in Ireland, than whom a more eminent person never filled a seat of justice, by the favour of his Majesty (a favour less conferred on that noble person, than on his Majesty's subjects, who have benefitted so much by the appointment) was placed in that elevated situation.—That noble person, with that discernment, and that humanity, for which he has been long distinguished; viewing the deplorable state of the Roman Catholics of Ireland, and having seen the inactivity of those who could better conduct themselves towards their inferiors, if so minded, considered it a fortunate opportunity he had of bringing about that reformation in the manners of the lower classes of the Catholic community of Ireland, wrote to the noble earl, now on the bench by my LORD CHIEF JUSTICE, stating his opinion on that which was not doubted to be a deplorable state of the lower orders of the people there, and also, with a precision which nothing could excel, the causes which produced their unfortunate condition, and stating also, in the most perspicuous manner, the remedy for the evil, that nothing could conduce to the removing it, as the activity of those Catholics, who, from their rank, talents, and integrity, had an high fame among them, especially those who acted as magistrates; by whose influence, when well directed, so much might be done to the advantage of that community, and above all, that the noble earl, who was about to be

invested with an office of most important trust, might be most instrumental in that great and good work. The noble and learned person to whom I am now alluding, considering these things, and being actuated by these motives, did write to the noble earl, his sentiments upon this most important subject, and, in which, he spoke with the sincerity and freedom of true friendship. This, Gentlemen, was a private, confidential letter, written by one person of high rank, and most eminent station, to another of high rank also, and eminent condition in society, and a person of great influence with the Roman Catholics. This letter, thus written, with a motive the most pure and benevolent, and under the most inviolable secrecy, as it was intended, meant not to be published, but to be acted upon. This letter, how, I will not venture to guess, but by some means or other, utterly unexplained, and as utterly inconsistent with common honour—aye, Gentlemen, utterly inconsistent with the rules of good faith, without which, society cannot be held together, but without any blame, I am quite sure—I say not how it happened, but without any blame, most assuredly, of the noble earl, but, some how or other, without any reference or regard to the principles of common honour among gentlemen, these letters of my Lord Chancellor of Ireland, were all of a sudden published, together with the commentaries of Doctor Coppinger, of Cloyne, with various remarks. These letters became, afterwards, the subject of conversation in a great and illustrious assembly. To what passed in that assembly, I will not allude, because, it is not regular I should before you, but I feel there is reason to lament, that these letters were thus brought before the public, and, it is the opinion of the author of the article, on which you are, this day to pass your judgment, that those who obtained them, if they fairly obtained them for a laudable purpose, it is much to be regretted, that they should have made of them, the use they did. They were sent to the chief person in the Catholic community of Ireland, in order that he might, from his high station, extend his influence among those, whose welfare was the object of the author; they were sent with that view, to a magistrate, and a minister, entitled to great attention for his character and qualities, in every respect, and they might have been communicated to another, without any breach of confidence, for they might have been given to another for the purpose of having their object accomplished; but when I recollect that the noble earl, to whom they were, in confidence, entrusted, is so illustrious a member of the communion, to which they relate, I am well assured, it never could have been the intention of the noble earl, that the private confidential communication of the Lord Chancellor of Ireland, should be made the vehicle of communication to the public, from the medium of the press, still less could it be the intention of that noble earl, to make such a communication to the public, with the commentaries of others, for that was a conduct I can never impute to the noble earl, for I cannot impute to him such a flagrant breach of confidence, of common honour, and of decorum—for these were sentiments and opinions not intended to have been published; and, I do not hesitate to state, that such a publication must have been done by stealth, and, in a manner to which the noble earl was not privy. It was a communication intended to have a favourable effect upon the objects of it—intended to make a favourable impression on the minds of the people of Ireland, but the use that was made of that communication, was to fill the heads of the people of Ireland, with hatred, and their minds with animosity towards the noble

Lord who made it. The letters were written by a noble person, who was placed in a confidential situation, and, in which he was placed, by the authority of his Majesty, to another noble person, who was in a situation to do a great deal of good, if the system was adopted, stating, confidentially, the opinion of that noble Lord, on the Catholics of Ireland, but which being published, together with comments of a certain nature, created great animosity against that noble lord, the Lord Chancellor of Ireland. In this situation of things, this defendant set about to do, what we have a habit of thinking in England, every man has a right to do, namely, to comment on what had been published upon that occasion. Doctor Coppinger brought Lord REDSDALE and Lord FINGAL before the public, and the defendant commented upon the propriety of that proceeding, and, in so doing, he has conducted himself with as much moderation and propriety, in a manner as likely to contribute to the advancement of moral rectitude, of truth, and of religion, as any of our modern authors have done, as the defendant is in the habit of doing by this his publication—I speak of the *Anti-Jacobin Review*, a publication, which, I will venture to affirm, has done as much good to the cause of virtue, especially on the great question of the claims of the Catholics of Ireland, as any periodical publication that issues from the press, either in this country or that. He has ventured to compare, with each other, the opinions of the two noble Lords, whose letters were brought before the public, not by any officiousness of the defendant, for he found them published; a right which, nobody will dispute, he was entitled to exercise; and the only question will be, Whether he has, or has not exercised that right with decorum? Gentlemen, It was for this purpose, that I desired the whole of the publication complained of to be read; and now, that you have heard the whole of it, I ask you, whether at the conclusion of the energetic and eloquent speech of my learned friend, Mr. ERSKINE, you did not believe the publication, which he so vehemently censured, was not a violent libel, penned for the express purpose of attacking the character of Doctor TROY? that the defendant had made that publication the vehicle for the abuse, and most wicked and atrocious abuse of Doctor TROY? I ask you, did you not think so, when my friend had concluded his address to you? Now, Gentlemen, you have heard the whole read, I would venture to appeal to your candour on this question, Is it any such thing? Supposing the general tenour of the language of this publication to be libellous, there are other characters taken notice of in it, who have full as much as, if not more reason to complain, than Doctor TROY. I think, my Lord FINGAL, would have full as much right to an action for a libel upon this publication, as Doctor TROY; I think he is as severely traduced in it; supposing either of them to be traduced in it, as Doctor TROY. I think, a learned gentleman at the bar, whom we all know, Mr. FLOWDEN, has more reason still, for complaint, than either of the former two; for his four volumes of the History of the Catholics, are much more roughly handled, than the characters of either the noble Earl or the Reverend Gentleman; and, we know that authors generally tender the reputation of their books, as much as they do that of their character. I am of opinion, that Doctor COPPINGER would have a great deal more reason to complain, than Doctor TROY, but, of fourteen pages closely printed, of this pamphlet, and of the whole of which we have heard loud complaints, from my learned friend, Mr.

ERSKINE,

ERSKINE, the whole is at last reduced to *four* lines. In *one* page, namely, 325, on which my learned friend laid great emphasis, as being an atrocious libel on Doctor TROY, but in which, his name only incidentally occurs, and in which it is, as it were, casually introduced; but, as to the rest, there is no evidence whatever, to support the plaintiff's case. In one part, the defendant is charged with having made use of some argument with respect to the loyalty and fidelity of Doctor TROY, his sincerity respecting the advice he gave to the Catholics of Ireland. In consequence of something that was done by Doctor TROY, and, on the nature of the address of Doctor TROY, the defendant proceeds to make observations upon that subject. But, it is most extraordinary, and cannot have failed to have struck your minds, as something very extraordinary, that Doctor TROY's appeal to justice should be made here, for Doctor TROY, who is stated, and I dare say, truly, to have been, a great part of his life, a resident in Ireland. I think he might have stated if the special pleader would have done so, that he was all his life-time in Ireland, and, that Dublin was the chief place of his residence, so that the trial, which we are now discussing in the county of Middlesex, might have been better had in Dublin, and we are here now before a jury of the county of Middlesex, inquiring how much shall be given, by way of compensation for a libel; published here, indeed, but published also in Ireland, for of that, gentlemen, there can be no doubt, how much, I say, should be given to the Titulary Archbishop of Dublin, for an attack on his character. It is true indeed, that if he wanted the splendid talents of my learned friend Mr. ERSKINE, to grace his case, he was under the necessity of laying the *venue* here, for my learned friend does not practice in Dublin, but if the object of Doctor TROY, was to have a splendid speech pronounced in honour of his character; there was no occasion to come to this side the water for that purpose, for there is, on that side of it, a gentleman equal to any on this, for that purpose, and this my learned friend Mr. ERSKINE, will not feel to be any disparagement to him, and indeed without disparagement to any body on either side the water, I may venture to say that if a brilliant oration, if powerful and affecting declamation, was the thing wanted, if to pronounce an elegant eulogium on the character of the plaintiff, or encomium on the leaders of the Catholics of Ireland, had been the object, in a word, if to have the aid of as eloquent a speech as can be delivered by man, had been the object of Doctor TROY, there was no occasion to come from Ireland to this country for that purpose, because I know of no man of the present day, who can justly claim pre-eminence in that respect over Mr. CURRAN, and he is a learned gentleman who has practice in Ireland. We have heard of speeches from that learned and most eloquent gentleman, illustrative of what I am now speaking to, and here it occurs to me to ask the plaintiff. What reason there is for your coming here, for the purpose of trying this cause, before a Middlesex jury, where you can only be known distantly, by reputation, instead of being tried by a jury of the city of Dublin, who are more intimately acquainted with your character, and who must, of course, have a more lively sense of your public and private virtues? Why do you take the trouble of travelling so far for the purpose of being tried by strangers?—This I am the more induced to observe, when I reflect, there is now on the records of this court, a plea (that of Mr. Justice JOHNSON) on which the noble and learned Chief Justice of it, before

before whom I have now the honour of addressing you, delivered the judgment of this court, a plea to its jurisdiction. That plea was upon the same species of question as the present; it was a plea to a libel, stated to have been published in the county of Middlesex, and the defendant, being a resident, as the present plaintiff is, in Ireland, pleaded to the jurisdiction of this court. Stating that before the union of the two kingdoms; Ireland had courts of its own, sufficient for the due administration of its justice, and that such courts possessed the same power after the union, as they did before it; for that part of the United Kingdom called Ireland, still retained its laws, and had judges of its own, sitting as they were wont, in their own courts, and that, therefore, the libel being imputed as a publication by a native of Ireland, ought to have been tried there, and very strenuous arguments were urged in favour of that plea, by my learned friend Mr. RICHARDSON, on the inconvenience to the defendant from having the cause tried at such a distance from his native land; upon the whole of this case this court delivered its judgment, that the court had jurisdiction over the case, because the publication of the writing charged to be a libel, was in the county of Middlesex, and was, therefore, not a subject of *indictment* in Ireland; but that is not the case of the publication complained of before you—because the *Anti-jacobin Review* was as much published in Ireland as in England, as much published in Dublin as in London; and because this is a civil action, and not local; and yet here we are in the county of Middlesex, trying an action for defamation, a subject peculiarly proposed to be judged of by those who know the character and circumstances of the accusing party, brought by the titular archbishop of Dublin, an entire stranger to us all, as far as regards the evidence in this case, and we can proceed on nothing else; under such circumstances, you would think it matter of astonishment that the reverend gentleman should prefer a trial in this place; and so it would be if *damages* were the true object of this action, but we shall, by and bye develop the seeming mystery and reveal it—for I do not suppose there is any desire in any party concerned in this action to punish Mr. SYMONDS, the Bookseller, of Paternoster-row, more than Mr. WOGAN, the Bookseller in Dublin; and it would, without looking further than this cause, be matter of surprize to any one, that the archbishop of Dublin, should look out for a Bookseller of Paternoster-row, to be accountable for attacking his character, when so many of his own countrymen had published the book of which he complains, and the matter becomes still the more inaccountable when we observe how much embarrassed my learned friend Mr. ERSKINE has been, in his proof, because, as he told you himself, my Lord REDESDALE could not attend as a witness, which we all know he could not, without neglecting the important duties of his station; or without his Majesty's permission, first obtained for that purpose, he cannot leave Ireland, and on which account, the plaintiff withdrew his record on a former occasion; all these are reasons why this action should have been tried before the Chief Justice of the King's Bench in *Ireland*, rather than before the Chief Justice of the King's Bench in *England*, and as to the important evidence which has been given this day by the noble Earl, he might have given it at his own home instead of coming here so great a distance; but indeed, to say the truth, it was hardly necessary to have examined the noble Earl at all on this occasion, because all the proof he has given, I should readily have admitted if applied to for that purpose; for it consists in nothing more than that Doctor TROY

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the plaintiff in this cause professes the Roman Catholic Religion, and exercises the functions of a priest in that mode of worship. That is the whole of the proof of the noble Earl. We had indeed our attention greatly attracted in an early part of the day by the appearance upon the bench, by the side of my Lord Chief Justice, of a number of noblemen, my Lord CASTLEREAGH, my Lord WESTMORELAND, my Lord SIDMOUTH, my Lord CAMDEN. These illustrious characters were all introduced, and they had the pleasure of bowing respectfully to my Lord Chief Justice, and after sitting for a while, and then Mr. Erskine is asked, pray do you wish to examine my Lord Camden, if not, his Lordship would be glad to be released, his presence being essential elsewhere?—"Oh! no, I do not wish to detain my Lord CAMDEN," says my learned Friend. Then in a few minutes the same request is made on the part of my Lord SIDMOUTH—whose presence may be wanted at the Council—to which my learned friend Mr. ERSKINE, after seeming to consider whether he can possibly consent to wave the examination of that noble Lord as a witness or not; says, as it were on the sudden,—"Oh! no; I do not think I shall have any question to ask of my Lord SIDMOUTH—my Lord CASTLEREAGH wishes, to know whether he may retire, having much public business of state to attend to?"—"No, I shall have no question to ask my Lord CASTLEREAGH," says my learned friend—the Earl of WESTMORELAND requests to know, if it be necessary he should remain in court? "I will not detain my Lord Westmoreland—says my learned friend again—in short, gentlemen, these noble lords bowed *out* of court, with the same elegance and grace, as they bowed *into* it, being brought here for the mere purpose of bowing into, and out of court; they were brought here for the mere purpose of ornament, and not for use, there was, however, a design in all this, although it has turned out to be useless—the object was to make a *show* by the presence of these illustrious persons, and to make a seeming, that but for some unforeseen accident, they might have been examined, and that it was impossible that such characters could have any thing but important testimony to give; O dear! this is all art! for last night, you may depend upon it, all my learned friends held a consultation, and knew as much then as they do now, that the rules of law would not permit them to examine my Lord FINGAL, touching written correspondence, and my learned friends Mr. TALBOT, Mr. WOOD, and Mr. ERSKINE, knew very well, that not a question was to be put to either of these noble Lords; but messengers were nevertheless dispatched to each of their mansions, informing them of the exigency of their summons; "pray my Lord, remember that your Lordship should be in the Court of *King's Bench* to-morrow morning at nine o'clock, or you may be too late; my Lord ELLENBOROUGH sits precisely at nine, I hope your Lordship will not fail:" and so these noble persons are brought to make a bow each, at the ingress and at the egress; but this was not to fail making a figure in the *speech* of my learned friend, although it made none in the proof. As to the examination of the noble Earl to the written correspondence, my learned friends knew very well, that my Lord ELLENBOROUGH could never suffer them to put any questions upon that subject, without producing the writing; and now, having discussed all this, which is the mere *phantasmagoria* of the case, the mere shadow of the shade of the question—but my learned friend, knowing he could make nothing of what he had; wished to make something of what he had not. He knew that Lord CHICHESTER would not be present, and then it became important to la-

ment his absence. If my Lord CHICHESTER were present, he would give the most important evidence of all in behalf of Doctor TROY, he could produce letters of the various Ministers of State by which the merit of Doctor TROY would appear, and by which the malignity of the libel would appear also—Oh! that my Lord CHICHESTER did but attend! he knew, very well, the noble Lord did not, nor do I believe he would have examined him if he were present; but my learned friend, seeing my most esteemed and right honourable friend Mr. WICKHAM, upon the bench, made a seeming appeal to him on the subject of the rebellion in Ireland, and of what was uttered by one of the leaders of that desperate enterprise, and particularly Mr. Emmet, but he did not dare to ask Mr. WICKHAM a single question on the subject of the rebellion in Ireland, neither did he dare to ask any one of the noble Lord's who appeared upon the bench, a single question as to the effect of the declaration of Doctor TROY, which made so prominent a figure in the speech of my learned friend. He knew very well what he was about, he dared not open their mouths upon the subject of the rebellion, because the moment he did so, they would become subject to my cross examination, not that I should have examined whether Doctor TROY was a traitor, not that I should have examined whether he, like some others of the Catholics had been found in arms against his Majesty's government, after preaching in its favour, but I should have asked some of them, and particularly my right honourable friend Mr. WICKHAM, some questions which I know would have brought forth something extremely material, with reference to what Mr. EMMETT stated; and I know also, of many papers which Mr. Emmett wrote, and I should have taken the liberty of desiring my right honourable and excellent friend on the bench, to whom I have alluded (Mr. WICKHAM) to state much of what he knows of the late rebellion, during the period he had so considerable a share in the administration in Ireland, and to have asked him whether to his knowledge several things in this supposed libel were not well founded as to the observations which the author makes, not on Dr. TROY personally, let that be understood to say, but on the Roman Catholics in Ireland, and the influence they were under—do not let me be misunderstood, I do not say that at the moment when this exhortation was delivered, the preaching of the doctrine of the priests had the effect of producing the rebellion, or that the doctrine held forth by the noble Earl had any such effect; my Lord CHANCELLOR of IRELAND did not think so; but when he was about to confer on that noble Earl, the honour of a Commission from the authority of his Majesty as a magistrate, he took the opportunity of intimating his sentiments to the noble Earl on the subject of the Catholics, knowing that he was corresponding with a nobleman of an exalted mind, virtuous life and finished education, whose tenets of religion did not, nor could he consider as likely to have that woeful effect on society, which those of the lower classes had, and the object of that noble Lord was to remove those prejudices, as far as they were, and which he knew them to be, baneful in their effect on society, and I do say that until the Catholic religion shall be entirely and radically altered with regard to some of its prejudices, and be no longer, in that respect, what it is, and until its oaths shall be no longer binding on the consciences of men, for the overthrow of other systems, it is impossible to expect but that the effects will be what we too often see them, with this disposition in the majority of the Catholics, it is impossible to prevent, or to be secure from evil, except from the strong hand of power, and which power must always

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take care to preserve the public peace and to prevent those fatal scenes of blood, which we have beheld too often; and of which, I hope, none of us will live to see the recurrence; it is not by the extension of these principles of the Catholic faith that the power of Ireland can be saved. Gentlemen, it is with a view to this argument that this author introduces his reasoning, and that he talks of Doctor TROX and Doctor Coppinger and other eminent persons in that profession. Now be pleased to be observe what he says, that the Roman Catholic faith makes it a duty incumbent upon all its votaries to believe in infallibility of council, both in religion and morals, that they are infallible, for that they cannot err. Gentlemen, will you be pleased to attend to this—there is a considerable disadvantage in trying a cause of this kind before such a tribunal as this, and I mention it without intending, as I am sure you will readily suppose, to offer the least disrespect to you, because we are all of us educated under Protestant tuition, and are, therefore, ignorant of many of the points which a Catholic system of religion enjoins, I at least am ready to confess that I am not so deeply versed in all the doctrine of the Catholic faith, as many are who have had a better opportunity of studying them—not having had much time, if I had the inclination to mix in polemical discussions on religious topics, my parents, and those who superintended my education, being Protestants, and satisfied with that which general education gives upon matters of this nature, and since I have had the means of judging for myself, my life has been rather in a busy scene in this place and others, where the duties of this profession led me. You also, Gentlemen, are Protestants, and probably, may not have devoted much of your study to the mysteries of the Roman church; there is therefore, as I am sure it must be obvious to you, a considerable disadvantage in trying this cause before such a tribunal, because a Protestant jury, however well informed, must have been educated from youth upwards, either under the Rites of the Church of England, or of the Protestant Dissenting Ministry, and, for that very reason, you cannot be expected to be aware of all the difference between your mode of faith, and that of the Roman Catholic. Now, Gentlemen, however ill I may execute the task, imperfectly, I know I shall, yet it is my business to state to you, some of the differences between our mode of faith, and that of the Roman Catholic. This, I hope I shall do, with some effect, for the purposes of this cause, although, certainly, not for the purpose, nor, I hope, with the effect of giving uneasiness to one virtuous or worthy Catholic, for, I here most solemnly protest against any such intention, and declare, it is furthest from my purpose; but, my duty to my client demands that I shall lay before you some of the points of the Catholic faith, without a knowledge of which, it is absolutely impossible to do justice to this cause, because impossible to judge of the reasoning in the publication now before you. The first thing to be taken notice of in the Catholic faith, is CONFESSION, which is a fundamental article in the Roman Catholic religion;—so fundamental, that to abstain from, or even to omit it, is a mortal sin, incurring deep damnation, and, so rigid are they in this, that, according to one of their catechisms published among themselves, we are made to begin confession, before we have any thing to confess, for, why should we begin to confess, before the mind is capable of abusing its volition?—I was astonished when I heard it, and I am not ashamed to confess my ignorance, nor to admit, that if the indulgence of my Lord had not been extended to the parties who were not prepared, when

when this cause stood formerly for trial, by allowing it to stand over, my client would have lost the benefit of what I am now about to state to you. The cause, however, stood over, at the request of the plaintiff, who was not ready, on account of the absence of my Lord FINGAL; the plaintiff, therefore, was allowed to withdraw his record, which is an indulgence after the cause is called on. I am, however, by that event, better prepared for this defence, than I was at that moment; for, lately, at my residence, by the sea-side, I read some books which I took with me, and, of which, as a member of the Church of England, I own, I was ignorant—they certainly were new to me—I am so far glad of the circumstance.

Gentlemen—When do you think Roman Catholics begin to confess? I mean at what age does confession become a duty, and abstinence from which a deadly sin? Would you suppose that they began to confess earlier than they began to sin? That is, when we suffer our will to be abused by doing acts which the will condemns. Would you suppose, that at an age when the mind is hardly capable of forming an opinion, or be lead to any thing like a distinction between good and evil, the season of confession by the Roman Catholic faith commences? and yet the fact is so, for confession is enjoined to commence at the age of SEVEN years! Nor is this all, it might be said to be a ceremony without a meaning, until the mind is capable of discerning its use; but the Catholic Religion enjoins it as a duty to come to confession, and declares the omission of it to be a mortal sin: That is, the Catholic Religion pronounces it to be a mortal sin not to confess sins, before we are capable of sinning. Do I say too much when I say this? What is the age at which confession begins? The age of seven years. An age at which that judgment which God gave us to guide and direct us, under the aid of Revelation, through this transitory life, does not begin to operate, and yet this is the age at which one human creature is to begin to confess his sins to another, for the purposes of obtaining absolution. Such is the doctrine of which this defendant proposes to question the Divinity or wisdom. Now that I may not be taken to be slandering the Catholic Religion, or to misrepresent its tenets; the Catholic Catechism shall explain the case: "What sort of a confession is this to be? Why, it is to be a *pure* confession, an *entire* confession. You must humble yourself by a confession of all the sins you have committed, since the last confession." All this must be done at the age of seven years; for what purpose? In order that the priest may give you absolution! What is the consequence if you do not thus confess? That you will incur damnation! Why? Because you have endeavoured to deceive Omniscience, and for which you are told you shall be doomed to eternal damnation! And all this horror assails your mind, if it were possible that horror could assail the mind at the early age of seven years.—For what offence? For not making confession of your sins to the holy priest, appointed by his holiness the Pope, the vice-gerent of Christ upon earth, which is a mortal sin, and subject to eternal damnation! What are you to do besides? To amend your life by hearty sorrow for your sins; but you are not to imagine that when you have done this your impurity is taken off; but if you do go to this confession, without the mind being pure, and you confess all your sins before God and your confessor, you had better stay away, for this impurity also is damnation! But are you to confess once only for your sins, and then to obtain your absolution? No! you must confess often, as man is frail and liable to sin often; and this you must do, because confession brings a man before God; leads him

to a good train of thinking, and the mind brings itself back again to the first of the word: That therefore nothing leads a man to the discharge of his duty better than frequent confession; besides, after this you are to receive the Holy Sacrament, a ceremony infinitely more august, if I may use such an expression, than confession can be, but this also in a manner very different from that which is observed by us under the reformed religion. All these ceremonies, you are to observe, and to observe often, which you commence at this early age, and which you are to observe often, nor are you allowed ever to discontinue it; and what is the penalty if you omit any of these duties, as they are here laid down and enjoined? Eternal damnation! You are therefore bound under this dreadful denunciation to begin confessing at the early age of seven years: you are to continue to confess, and you are to confess often. The priest hears the confession—What is the result of this early, this continual, and this repeated confession? Why, that the priest knows what sins you have ever committed, and what you intend to commit, for confession is not confined to acts which have been committed, but such as you intend to commit, for you are to confess *all* your sins, which consist as much in *intention* as in *acts*; and under this sanction you are not only bound to make confession under the dreadful anathema of eternal perdition, but you are also invited to make it under the hope of absolution; thus it is, that Roman Catholic priests become acquainted with all the deeds of those who believe in the purity of that faith, and of all their intentions, of every thing by which their minds are occupied. What then? Why then arises a dreadful rebellion in Ireland, on the sudden, as it appeared to us, but on the sudden it could not be, for it was the result of long preparation. I do not mean to say that the late rebellion in Ireland was purely and solely the work of Roman Catholics, there were many among the rebels who were not Catholics; but no one will accuse me with harshness, or want of charity, when I say there certainly were a vast number of Catholics concerned in that rebellion, that is a proposition which the noble Earl himself will admit; neither will it be said that no priest of the Roman Catholic Church was found in arms in that rebellion. I believe, after having exhorted his flock, in public, to obedience to the law, saying that all power is of God; and that those who resist power, resist the will of God: those who doubt this, if any such there be, may be converted, upon perusing some accounts of trials upon Courts-Martial.

Gentlemen, I was lately considering how I might, the most readily, find historical information respecting the conduct of the Roman Catholic Clergy, as it referred to the affairs of this life, I contemplated this subject as I travelled in a carriage, when I happened to have by me, and at my hand, Mr. PLOWDEN'S book. I knew Mr. PLOWDEN, as I dare say you do, to be a man of method; it occurred to me I was likely to find something useful to my purpose under the title "*Priest*." I looked at the index, turned to the page under the title of PRIEST, which is in page 716, I found, at once, a definition of that character as applicable to the Roman Catholic Clergy, as easily to understand as any common-place topic in a book of practice in our profession; such as an action on the case for goods sold and delivered; *plea non assumptit*. "Thus, '*Priests*.'" "Some of the Roman Catholic Priests always must be found in a rebellion." And if you want to know his argument for it you have it thus;—"The almost total dependance of the Romish clergy of Ireland upon their people for the means of subsistence is the cause, according to my best judgment, why upon every

every popular commotion many priests of that communion have been, and until measures of better policy are adopted, always will be found in the ranks of sedition and opposition to the established government. The peasant will love a revolution, because he feels the weight of poverty, and has not often the sense to perceive that a change of masters may render it heavier; the priest must follow the impulse of the popular wave, or be left on the beach to perish." Therefore he makes out the place in which a Roman Catholic priest is to be found in time of rebellion. So in the late insurrection in Ireland, we found them there; we are then sure to find in a rebellion, among the Roman Catholics, a sprinkling of priests. I consulted another part of the same book, where I found "There is no one man found out among the Catholics in arms who was not a desperate reprobate all his life." Why then we have got the length of this—That there *may* be a rebellion in Ireland in which the Roman Catholics are a part, to which may be added, "aided and abetted by their priests:" That an insurrection *may* break out in Dublin, composed principally of persons of the Roman Catholic persuasion: That the most vigilant government is not always able to foresee, nor the most vigorous, on the instant to repel, such insurrections or rebellions. Now what are the arguments of the author of the pamphlet now before you? He says that Lord FINGAL uses the fact of the exhortation by Dr. TROY as a proof of the loyalty of the Catholics of Ireland. If Lord FINGAL had taken this cause of argument, "That the exhortation, if it had been delivered *before* the insurrection, would have had the effect of preventing it, or had said, that the exhortation, itself, was a proof that Doctor TROY wished it to be prevented." If his Lordship had given instances in which the Doctor had exhorted his flock to abstain from rebellion, to keep clear of those violences which produce it, *before* it happened, the author of the article now before you, would have past over the passage in his Lordship's correspondence, for then we should not have heard of the inhuman murder of the revered Lord CHIEF JUSTICE of Ireland. If the reverend Doctor TROY had endeavoured to reduce these turbulent and desperate insurgents to obedience to the laws, and subordination to the government of their country, this author would have been without excuse for what he said; but when my Lord FINGAL made use of this exhortation, *after the fact*, as a proof of the loyalty of the Roman Catholics; this defendant ventured to dispute the conclusiveness of that reasoning, and so, most humbly, without intention to offend the noble Earl, do I.—On the 23d of July 1803, the insurrection broke out in Dublin, and that venerable Magistrate, as he was returning from his country seat, was met by a gang of assassins, dragged out of his carriage with his daughter, or some near relation, and his nephew Mr. Wolfe, this venerable judge, I say, is thus inhumanly dragged away from his relations, and in cold blood he is piked in the open street in Dublin, and the Archbishop of Dublin puts to the press an exhortation to the Catholics, and eighty copies are taken off and delivered to his inferior clergy, to be by them read to their flock, dissuading them from rebellion, from warfare and from bloodshed, as we have heard it read. If you tell me that Doctor TROY is a loyal and an eloquent man; that he speaks, and that he writes well; be it so—that he wrote well on the subject of insurrection; be it so—that his views and objects were to quell the rebellion, or the insurrection; be it so—but if you tell me that the whole body of the Catholics were virtuously inclined, and that none of them wished, at any time, any thing hostile to the interests of Great Britain, and never wished to bring in foreign aid to

any scheme of rebellion, because Doctor TROY prepared this exhortation; that I deny, I say that such a conclusion does not follow from your premises. I say that the exhortation came too late for the best of purposes, and I cannot help lamenting it did not come sooner—I say that one gentle hint from Doctor TROY—a gentle hint to government *before* the fact, would have been better than all the exhortations that could issue after it. The evil was past and irreparable, before the exhortation came. No human power could then call that venerable man back from his grave, or do away the memory of those horrid scenes which stained with blood the streets of Dublin. What is the argument of this defendant, upon this occasion? It may be illustrated by an example:—Suppose my learned friend and myself, being on a footing of friendship and intimacy, and that others had frequently observed it, and had taken notice that no two brothers were ever more partial to the company of each other: that the friendship was such, as that neither prosperity or misfortune could affect it; and let us suppose that my learned friend had been in the constant habit of imparting to me, and I to him, every thing that required the greatest confidence; and let us suppose that my learned friend had gone out one morning and was killed in a duel—Would not any body who knew us both, naturally say, on hearing of such an alarming event, “Mr. GARROW should have prevented this, he must have known of it—I knew that he and Mr. ERSKINE were, and had been for many years in habits of such intimacy and confidential intercourse, that I am convinced the thing could not have happened without a previous intimation given of it. Mr. GARROW, one of these two persons, could not possibly be engaged in any thing remarkable or extraordinary, without the previous knowledge of the other.”—Would you not add to your lamentation for the death of my learned friend, by saying, you “were surprised that such an accident had befallen him?” Would you not say, “I thought Mr. ERSKINE, although I knew he abounded in courage, had yet a mind too well regulated to fall a victim to a foolish rage; and that whatever silly notions, very silly persons might entertain upon that subject, he would rather have applied to my Lord Chief Justice for his authority to preserve the peace,” for there was no act, however terrible, in which one of them did not inform the other, and would you not add, that “Mr. GARROW would have done every thing in his power to have prevented the mischief: that Mr. GARROW had so many years shared in the prosperity and happiness of his learned friend, and had made a bad use of his powers of persuasion, in not advising him to desist from that fatal duel.” Now what does the author of this pamphlet do on this occasion? Does he say that Doctor TROY knew there had been popish conspiracies in Dublin prior to the 23d of July? He says no such thing. He says that Doctor TROY knew that which the members of the government knew, and however slender the force they had, they did take all the care and precaution, which as good subjects they ought to have done, although the insurrection did afterwards break out. Does the author of this article say that Doctor TROY knew that the rebels were coming from *Wexford*, and from *Carlow* to *Dublin*; and that the firing of a rocket was the signal agreed to be given before, or of the explosion of a field-piece for the commencement of this horrid scene? Does the author of this pamphlet say that Doctor TROY knew that these leaders of the insurrections were acquainted with Emmet, and those to whom my learned friend alluded. No, he does not; but he says, that from the confessions which the Catholics make, he puts it argumentatively, that he *must* have known it, which

which is not *alleging a fact*, but *deducing a confession* from preceding facts. He argues from the obedience which the Catholics engage to pay most implicitly to the Bishops acting under the authority of the See of Rome—and also from the manner in which the Bishop himself takes an oath to be obedient to the See of Rome, and to punish Heretics, and so on; and he argues, that this is the best system that ever was instituted since the world began, for the purpose of concealing all evil intentions towards a government that is not Catholic; that it is the most dangerous to any government, that is not itself Catholic, that the wit of man ever yet contrived; or to defeat seditious practices or treasonable intentions where the government itself is Catholic. This religion enjoins confession at an early age—under it, confessions are made at an early age, and they are continued, and repeatedly made. Did the Catholics of Ireland make confession to their priests, as all other Catholics have been in the constant and uniform habit of making confession to their priests? Has this defendant done more than make deductions from the probability of such events? Does this religion enjoin confession?—Yes. Did the Roman Catholics of Ireland make such confessions?—It is not denied. What could they confess, but what they were guilty of? Did they confess, that for weeks and for months together, they were engaged in preparing arms for the express purpose of using them in rebellion against their Sovereign, and the Government under which they lived? Had they not a depot for such arms, contrived with a degree of secrecy, which completely eluded the search of all the officers of justice, employed for the purpose of endeavouring to discover them. Did they not frequently go through all the gravity of a funeral, and pretend to bury the dead, and read the funeral service, with all possible solemnity, on the burial of the dead, while they deposited in the grave, coffins filled with pikes, ready to be taken up again as occasion should offer? Were there not generals appointed ready to take the field, on the landing of a foreign foe? Did Government know any thing of these matters?—No, it did not. Who possessed this knowledge?—Those who were engaged in the plot. Who were they?—A great number of them, at least, were Roman Catholics. To whom did they confess?—To their priests. Did you, Doctor TROY, give to Government, any thing like a hint of any part of these horrid preparations, and which broke out afterwards in corresponding acts?—No, you did not. What says the author of this pamphlet?—This—As the Roman Catholic religion enjoins confession of men, women, and children, from the age of seven years upwards;—an insurrection threatens the city of Dublin, with immediate destruction, by seizing and destroying his Majesty's Government, root and branch;—as this had been gathering for a considerable time before;—as you Roman Catholics have been in the constant uniform practice of confessing all your sins?—What then?—Why the author of this pamphlet does not say to the priests—You did know that all this was intended to have been done, for that would be taking upon him, to aver a fact, beyond his power to prove; but he states, that which appears to him to be a reasonable *deduction*; he says, you *must* have known it. He, therefore, does not say Doctor TROY had knowledge of all these matters before they happened, by knowing the intention of the parties engaged to commit them, and who afterwards did commit them; but he says, that from all these circumstances, Doctor TROY must have knowledge of these things. I may, perhaps, be told, that whatever Doctor TROY knew upon this subject, yet he could not communicate any part of

that knowledge to government, for that the same doctrine, which enjoins the sinner to confess his sins, enjoins also, that the priest, to whom the confession is made, should keep the confession a profound secret, and that, therefore, the Doctor did all he could do, when he poured forth among his flock, an exhortation to their repentance. Gentlemen, I have heard this doctrine now and then stated, but if it be a principle of action with the Roman Catholic priests, it is most alarming, because it comes to this, that an immense number of his Majesty's subjects, are put into a situation in which their intentions, however mischievous, however subversive of the state, can never be made known, until the mischief be completed. The Roman Catholics are told it is their duty to confess, and they do confess, not only that they have committed some atrocious acts, but that they are going to commit others still more atrocious; to commit murder, to massacre whole multitudes in cold blood; to lay waste their country by fire and sword; to invite a foreign foe into, and then surrender their country to a foreign yoke; and all this must remain an impenetrable secret to the government who may have power to prevent it, if a lively disclosure takes place, because the Catholic faith enjoins, that the priest, who has the means of disclosure, is bound to preserve the secret inviolate. Am I to be told, that insurrections and rebellions are to be submitted to, because the priests are bound by the rules of their faith, not to disclose what comes to their knowledge, by confession?—I hope not. I know this, That the Roman Catholics, in some of their doctrines, believe in the infallibility of council, in matters of faith, and in matters of morality;—that to omit to confess, is a mortal sin, and punished by eternal damnation!—that to refuse or omit to make disclosure at confession, of any one thing, is subject to the like penalty; and, I understand, it is the doctrine of the Roman Catholic church, that if any intention of rebellion be disclosed, to dethrone a *Roman Catholic Prince*, the priests are at liberty, by the tenets of their religion, to disclose such intention; but, if intended to dethrone KING GEORGE THE THIRD, it is not the understood duty of the Roman Catholic priest, to make any such disclosure, which appears by some of the writings of their priests, so late as the year 1802; they say they are not bound by their oaths in that respect, while he is, what thank God he is, a *Protestant*, and what they call an *heretic*. But I say, it is the duty of *all* persons, whether *Catholics* or *Protestants*, to disclose and make known every thing that has for its object, the overthrow of the government under which we live, otherwise any plan might be concerted, and carried into execution, for overturning the government of this country, and establishing instead of it, the empire of France; nothing is wanting, but that the plot should be confined to *Roman Catholics*, and they may, to any number, be engaged in it; so do we see that Catholics can always readily join in rebellion against a Protestant prince, or to overturn a Protestant government. There was a rebellion in Ireland, in the year 1798, and the Catholics joined in it, and the priests defend themselves on all these occasions, of misprision of treason, by the doctrine of their faith, for that they are not bound to disclose any thing they know. What the condition of the Roman Catholic priests is, I take from an eloquent person who delivered his sentiments upon this subject, on the occasion of an important discussion in another place, whose speech I had the edification and the pleasure to hear, which speech has since been accurately given to the public, to whom it is a treasure, for no man is more able or learned than its author;—I speak of

Doctor

Doctor DUGNAN; a speech which was not contradicted by one of the greatest orators of the age, (Mr. GRATTEN) who took his seat for the very purpose of opposing that honourable and learned member, upon that very subject. Doctor DUGNAN then exhibited a faithful picture of the Roman Catholic religion, wherein he observed, among many other most interesting topics, that if a Roman Catholic is excommunicated by his priest, he cannot have so much as a drop of water, though he be famishing. Under that excommunication of his priest, if he be dying in a ditch, he can neither have a drop of water from the puddle, nor a crust of bread, nor a morsel of food, neither can he have any help whatever from any Roman Catholic; there he must perish, to the utter shock and horror of common humanity; so that a Roman Catholic excommunication is an utter deprivation of every thing on this side the grave; and not only an utter extinction of all hope beyond it, but a certainty of perdition hereafter, according to the true faith of a Roman Catholic, and the bare omission to confess to the priest, will draw down this anathema upon any Roman Catholic. Thus by working on the hopes of their flock, on the one hand, by absolution, and on their fears, by threats of eternal damnation on the other, do the priests become acquainted with all the Roman Catholics have done, are doing, and intend to do; so that they know when any rebellion is intended, or any design harboured, against the safety of the state, and this is what the author of this pamphlet has stated, and it is done in language so fitting to the subject, that I cannot do better than to repeat it to you:—

“ It is laid down as a fundamental principle of the Roman Catholic religion, by many general councils, particularly the fourth council of Lateran, A. D. 1215, and that of Constance, that an oath of allegiance cannot bind one of its sectaries to a Protestant state, and this principle has been frequently carried into practice during seven centuries. Doctor TROY, titular Archbishop of Dublin, and Mr. Francis Plowden of the Temple, have declared, the former in his pastoral letter published in the year 1793, and the latter in a work entitled the case stated, ‘ that the decrees of a general council in matters of faith and morality, when approved of by the Pope, and received by the church, are absolutely infallible, and not liable to deceit or error.’ Under the sanction of these councils, the Pope has frequently declared the subjects of an entire kingdom absolved from their oaths of allegiance; and many sovereign princes have lost their lives, or their thrones, or both, in consequence of such denunciations. Of the various bulls fulminated against English monarchs, for the above purpose, I shall mention only that of Pius V, in which he called upon them to rise in arms against Queen Elizabeth, and to depose her, for that, being a heretic, their oaths of allegiance to her were null and void. In his epistle addressed to the Earls of Northumberland and Westmoreland, after they had risen in arms against her, to which they were incited by that bull, this pontiff exhorts them, ‘ in the Lord stoutly to persevere in the laudable work of rebellion, not doubting but God would grant them assistance; and that if they should chance to die, in asserting the Catholic faith, and the authority of the see of Rome, it were much better for them, with the advantage of a glorious death, to purchase eternal life, than by ignominiously living, with the loss of their souls, shamefully to obey an ungovernable woman.’

“ During the dreadful rebellion which broke out in Ireland, in 1641, the Irish papists were declared, by the bull of Pope Urban VIII, to be absolved from their oath of allegiance, and were encouraged to persevere in the pious work of extirpating heretics; and Rinuncini, his nuncio in Ireland, denounced the terrors of excommunication against any persons who should adhere to their oaths. For some time previous to the dreadful rebellion of 1798, and until the eve of its explosion, the Irish priests and their flocks, solicited the magistrates to tender oaths of allegiance to them, and in many cases to increase its sanctity and solemnity at the foot of their respective altars; and yet those very priests, and their congregations, were furious and sanguinary, as soon as the rebellion broke out. Not only the vulgar herd of papists, but many gentlemen of education made no scruple of violating their oaths on that occasion. Doctor Berke, titular Bishop of Ossery, in a work entitled *Hibernia Dominicana*, and published in the year 1772, in Ireland, declared in direct terms, that an oath of allegiance to George III. is null and void, ‘as long as he professes an heterodox religion, or has a wife of that religion;’ and to sanction his opinion, he tells us, in the same work, that the Pope’s legate, Ghillini, pronounced such an oath to be null and void; and that the Irish could not renounce that tenet, ‘that they were bound to depose and murder heretical Sovereigns.’

“ He further tells us, that these doctrines were communicated by the legate to the four titular archbishops of Ireland, as a rule of faith, in four circular letters, which Doctor Burke in his *Hibernia Dominicana*, says are ‘*litteræ vere auctoræ cedroque dignæ.*’

“ Though the secretaries of the Roman pontiff take, and violate with indifference an oath of allegiance, they will not venture to take the oath of supremacy, for reasons which I shall assign, and, therefore, they are excluded, and very properly, from enjoying the full benefit of our constitution.

“ The Papal supremacy is a fundamental article of the Romish Church, and to renounce it, is regarded as a mortal sin, and an act of such gross impiety, that the person guilty of it, cannot get absolution but from the Pope himself, and then he must pay dearly for it.

“ The case of the late Lord Dunbayne affords a striking instance of this. He was titular Bishop of Cloyne, and, unexpectedly, getting a title, and a fortune, by descent, he renounced the errors of Popery, and was, for many years, apparently, a rigid Protestant.

“ But it appeared afterwards, that his conversion was not sincere; for finding his dissolution approaching, he resolved to return to the Romish faith, without which he thought, that he could not obtain salvation. But Doctor Tæx, titular Archbishop of Dublin, informed him, that he could not receive him into the bosom of the church, without first applying to his holiness the Pope; and this besotted bigot was so much alarmed at last, that in order to propitiate him, he left an estate of 1000*l.* or 1200*l.* a year to the college of Maynooth, though he had some near relations in a state of indigence. His Lordship’s heir at law instituted a suit for recovering this estate, and, having filed a bill in the court of chancery, in the year 1800, to which he made father Gahan, the priest who administered the sacrament to him, a party, he refused to answer it; and again he refused to give evidence on the same point, on a trial by jury, in the year 1803.

“ In the course of this suit, a Popish barrister pleaded as an excuse for the priest’s silence, that it was contrary to the rules of his church to answer; and

and he insisted on an exemption from the jurisdiction of our courts for its members; which should alarm the government, and convince them of the danger of allowing a popish hierarchy to be erected in the bosom of a Protestant state; and yet it is said this measure is at this time in the contemplation of the British cabinet. Can it be as a reward for their loyalty?"

Now, Gentlemen, Let us see how this matter stands. It is here stated, that Doctor TROY must have known all the circumstances that preceded the 23d of July, 1803. Why? Because his flock were true to the principles of their religion. What then? Because his flock confessed, and were bound to confess, does it follow that he is bound to disclose all he knew? They say he is not. What does this author say? Is not this the argument?—That Doctor TROY, the Titular Arch-bishop of Dublin, resident in Dublin, in which there is a conspiracy, by signal to rise into an insurrection, must have known this, that it must have been known to Doctor TROY, by the confessions of so many of the Catholics concerned in it; I really think this point so clearly made out, that if I were, any where but in this place, I should not be justified in speaking two minutes upon it; but the manner in which this confession is introduced, is extremely interesting; for the Roman Catholic priest tells his follower in the faith—

“There is nothing you deceive yourself so much in, if you suppose that the Averies had at Easter will do, it is proper you should come often, with an humble spirit and contrite heart, to ask forgiveness of your God; above all, you must not commit that mortal sin, never to be pardoned, of endeavouring to deceive God, which you do, when you endeavour to deceive his minister, to whom you are making confession.” Now, Gentlemen, consider the condition of the Irish rebels; it differs much from that of a man who has committed robbery or murder—the one is haunted by his own guilt, is afraid of his own shadow—the other is encouraged by numbers to proceed, and his confession gives him ease, and hopes of absolution; and the time most likely for the Roman Catholic priests to be well acquainted with the disposition of their flock, is the season when conspiracies are carried on preparatory to rebellion, because it is a single act to be accomplished by many, and therefore, the time when the Roman Catholic priests of Ireland are best informed of the views and objects of their flock is on the eve of an insurrection or rebellion, and that is the argument of the author of this letter. And then, the author proceeds to make some commentaries on the letters of my Lord FINGAL, and the Exhortation of Doctor TROY. He admits, that the Exhortation is good, but he observes, that it is a publication after the insurrection had taken place in Dublin, and he takes the liberty of asking a question. Does this go to prove the loyalty of the great body of the Roman Catholics of Ireland? and he says, as I say, that it is quite the contrary. Now, what argument arises out of the Exhortation?—The fact it is called to prove, arises out of the loyalty of the Roman Catholics of Ireland. Now, Doctor TROY himself shall be my witness. He sets about in his Exhortation to deplore the proceedings of the preceding night. Now, all people, but “his dear Christians” as he calls them, admit the want of loyalty in a great body of the Catholics; he tells them the effect of sedition and insurrection; he exhorts them to return to peace and good order; he tells them that resistance to power is a vice, and he speaks with natural horror of the preceding day; and he

advises them not to be deluded by the pretended benignity of France, who had more freedom when they boasted of it less. These are the arguments by which the loyalty of the Irish Catholics is supported;—He sets about to correct them, by this Exhortation of his, on their want of loyalty; and yet, somebody, who did not deal fairly by my Lord FINGAL, (for it cannot have been done by my Lord FINGAL himself) somebody who must have stolen those letters, published them, with interpretations of his own, by which this Exhortation, accusing the Roman Catholics of Ireland with rebellion, is given as a proof of their loyalty. Thus their loyalty is attempted to be proved by a document which records their want of it.

Now, it may be urged that Doctor TRAY, whatever knowledge he might have of the intention of the Roman Catholics, yet he could not divulge it, consistently with his own oath as a priest (and that the authority of the religion he professes, would be done away if he disclosed it, and that there will be no more confession if that should be done. Now if A. B. confessed to me that he was going to commit murder on a particular individual, whom he should name, and that he were to come to me the following day, to tell he had committed it. Am I to be told there will be an end of auricular confession, if I were to take weapons for preventing such a crime, and that I am bound, by my oath, to permit such an act to be committed although I have the means of preventing it. Let us understand the extent to which this principle goes, that we may know what it is we have to trust to, for although I should be extremely sorry to have any shade cast upon that toleration of religious opinions, persuasions, and professions, of whatever nature or denomination, which is so worthy our esteem, yet I do hold it to be essential to our existence, to take care that nothing be even tolerated that is absolutely inconsistent with the safety of the state; but that radically and fundamentally abhorred, diabolical, and damnable position that they are not to keep faith with his Majesty, because they chuse to denominate him a *heretic*, must be renounced for ever; for I say they like all other men, who are protected by the state, owe to the state allegiance, and that they whoever they are, must on all occasions abstain from acts that tend to the common ruin. If I am asked how this is to be done, I can only say that nothing should be done, or even tolerated, that is inconsistent with the safety of the State, and that we take care of the common security, for I am persuaded there is not one man within hearing of my voice, who will not allow that prejudices which endanger the State should not be allowed as motives to be acted upon. Nor can I conceive there would have been any impropriety in any Roman Catholic priest having given an hint to government before the 23d of July, to have doubled the guard, the castle would have received the hint with kindness, and the castle is never difficult of access, I should think that a very useful communication upon such occasions might be made by Roman Catholic priests as well as by any other persons, without any infringement of any oath, and this I know too, that the oath against misprision of treason ought to be impressed on the mind of every man in his Majesty's dominions, which is, "that I do solemnly swear that I will disclose and make known to his Majesty and his successors, all treasons, and traitorous conspiracies which I shall know to be against him or any of them, so help me God." This oath every Roman Catholic ought to consider as binding upon him as any oath he can take, to be faithful to his Holiness the Pope.

The substance then of my client's defence is this, "that in the publication of the correspondence between my Lord FINGAL and my Lord REDESDALE, it was alledged that the exhortation of Doctor TROY, the plaintiff in this cause, was a proof of the loyalty of the Roman Catholics in Ireland, this my client has ventured to deny, and although I am ready to acknowledge the great talents of the noble Earl, in whose name that is alledged in the correspondence, talents I admit to be greatly superior to mine, but yet with all that inferiority of talent, I should not be afraid of meeting his Lordship, and to contend that the exhortation by which the Roman Catholics are charged with rebellion, does not prove them to be loyal. The other point is, that the plaintiff must have known of the intention of a great number of the Roman Catholics to revolt, long before the thing happened, as is indeed manifest by what was said by Mr EMMETT, and that therefore the plaintiff ought to have communicated that, in some way or other, to government, by which the whole of that horrid scene might have been avoided altogether, perhaps, at all events greatly mitigated. The object upon this occasion has been to defend my client against the charge of being a malignant libeller of Doctor TROY.—Did he ever see Doctor TROY since he was in Ireland?—No, he did not. Did he ever hear of Doctor TROY, except from my Lord FINGAL's letter? Did he ever write any thing about him, even in this pamphlet, charged to be such an atrocious libel upon Doctor TROY, except in these five lines. "Doctor TROY must have known all the circumstances which preceded the insurrection in Dublin, on the 23d of July, 1803, and yet he did not put government on their guard. The present administration are convinced of his treachery on that occasion, and yet, for many years past he had been treated at the Castle with the utmost respect, and had even received favours for some persons of his own family." But the truth is, as I took the liberty of stating in an early part of my address to you, this subject was not brought forward with the primary view of damages to Doctor TROY, but was brought forward in this shape, to prepare the way for a more public discussion of the question of the Catholic claim which has recently been discussed in parliament, and I agree with my learned friend Mr. ERSKINE, it was discussed with a moderation and temper which did the two branches of the Legislature honour. I submit to you, therefore, Gentlemen, on the whole of this case, that the defendant published this book in the true spirit of argument, and if so, he cannot be called a libeller, and you cannot find your verdict against him.

I have but one topic more to add: my learned friend, Mr. ERSKINE, considered this not only a libel on Doctor TROY, but also a libel on the whole body of the Catholics of Ireland; I am sure you recollect that expression of my learned friend's, and he alluded to Mr. EMMETT's declaration—Gentlemen, you do not sit here to punish my client for a libel on the whole body of the Catholics of Ireland, although as I have said already, this case was not brought here to vindicate the character of Doctor TROY—here Doctor TROY need not be compensated, for, here he has not been traduced, but the cause was brought here in July last, and was intended to prepare the way for another discussion, and that in parliament.

Mr. ERSKINE. Do you give any of the facts, you stated in evidence?

Mr. GARROW. You know very well I shall not, I only alluded to them as matter of history.

LORD ELMENDOROUGH. Gentleman of the Jury, this is an action by **JOHN THOMAS TROY**, titular Archbishop of Dublin, which he brings for reparation to an injury which he states he has received by the publication of a book entitled the *Anti-Jacobin Review*, by representing that he was acquainted with the circumstances which preceded that dreadful outrage in Ireland, which took place on the 23d of July, 1803, when **LORD KILWARDEN** was destroyed, and not having put government on its guard by a timely disclosure of that fact, and that his concealment was of such a nature that government was convinced of his treachery on that occasion, that is a libel published here, and he has brought this action for the purpose of deciding whether the Libel has been so published, and what reparation he is entitled to have.

Gentlemen, I cannot find fault with Doctor **TROY** for bringing his action here. The publication of which he complains took place here, and the propriety of his coming here cannot, I think, be doubted, because in a country recently agitated by dispute and even rebellion, where "wounds of deadly hate have pierced to deep," where one party are of the Protestant, the other of the Roman Catholic persuasion, we could not expect to impartial a trial as here, where no recollection of lost friends, or other passions which agitated men's minds and affected their feelings as they did in Ireland, can have any influence here: the plaintiff has, therefore, brought his action here, and I think he has done well in bringing his action here; he has brought it for damages for a libel, not to subject the party to punishment by criminal proceeding, but to make reparation as for a civil injury, in which he has given the party an opportunity of justifying and making out the truth of the charge, if it be true, for the bulk of the charge in a civil action is a defence, which it is not in the case of an indictment for a libel, therefore I do think that both with respect to the place where, and the mode whereby he submits his case for consideration, he has acted fairly. In the first place he is sure to have it tried with purity, by purity I mean exemption from prejudice, for no doubt there is purity in the administration of justice in Ireland as well as in this country; when I say purity, I speak with reference to the absence of local prejudice.

Having brought his action here, and the defendant not having justified the truth of the paper complained of by Doctor **TROY**, it is to be considered as a libel not to be justified, whether under all the circumstances it is to be considered as slanderous or not, is for your consideration.

Gentlemen, it is certainly very true, as contended for with great force and effect by the learned gentleman who is of counsel for the defendant, that the purpose for which it is published is extremely material—whether the purpose be to calumniate Doctor **TROY**, or only brought in by the discussion of the conduct of the Roman Catholics with reference to the Protestant government? and the discussion, if carried on with moderation, on the subject of government, is very allowable in a great deal of it, and the fair scope of that discussion is a sort of polemical controversy between two noblemen whose names are mentioned, the one a noble Earl and the other a noble Lord and Chancellor of Ireland, and if in the course of what has been published the defendant has unfortunately tript, and stated that which is injurious to the plaintiff, he certainly is responsible to him in this action. Then the question would be, considering all the circumstances of the case, what would be fair and temperate damages; I say fair and temperate, for one would like very much to be temperate and moderate, if it appears that

he has only tript upon an improper expression, and said of Doctor TROY that which he ought not to have said; if in what he said there should appear to be no evil design, or perhaps it be meritorious, yet the person to whom the publication is injurious, has a right to ask for redress. The publication has been proved, and the whole of it has been read to you, in order that the whole of the context might be explained, I will state the material part to you, which from the nature of the evidence is necessarily reduced to a few lines. The defendant says, in this publication, that Doctor TROY must have known all the circumstances which preceded the insurrection which took place in Dublin on the 23d of July, 1803, and that he did not inform government.

"Must have known," without imputing any criminal motive for his conduct, I should have thought the action not maintainable, because it appears to me only equivalent to "might have known," which is nothing criminal, because I might have known as well as him. Does he mean to impute to the plaintiff that he conducted himself like a good subject; so that he was guilty of criminal negligence towards his country? That he must have known all the circumstances previous to the insurrection might mean, "practically innocent," if he meant that the plaintiff did not know the circumstances, he could not put government on its guard. The question here is, whether he did not take upon himself, in terms, to aver that he did know—then come the words, "For the present administration are convinced of his treachery." "On that occasion his conduct was such that it worked on government a persuasion of his treachery." It is for you to say, whether you understand this as imputing to this gentleman that he had foreseen this insurrection, namely, that he had an actual knowledge preceding the rebellion, of circumstances which indicated that a rebellion was to take place, and that he withheld from government, treacherously, the information.

I do not think it is to the purpose to ascertain whether there was blame or even merit in the general motive, if there was an object to impute treachery to the plaintiff, for I do not decide on the general motive; if you are of opinion that the defendant meant to impute to the plaintiff actual knowledge and actual concealment, and an actually treacherous purpose, the defendant will come within the scourge of the law, by doing that which he is unauthorized to do, with the character of Doctor TROY; then the only question will be the quantum of damages which Doctor TROY has a right to receive at the hands of the defendant.—I have no doubt that the object of Doctor TROY is the purgation of his character, and to do away the foul stigma of suspicion; and while he was obnoxious to that suspicion, I own, I think that Doctor TROY has done commendably in bringing this action, with a view of giving the defendant an opportunity to come forwards to verify the fact, he has brought this civil action.—Nobody has come forward to verify the fact, he knew the danger certainly, and no event of this day has furnished any proof, before us, injurious to Doctor TROY, he stands completely exculpated, but it is for you to say what reparation should follow.—It does not appear in evidence that this publication was in Ireland, but here—I can hardly give you any line to guide you. If the proceedings were criminal, there are many points that would go to mitigate the sentence of the Judges.

To the extent you think this gentleman has been injured you will make a moderate compensation, you will give such an amount in damages as may be necessary to vindicate the honour of this gentleman, as any one of you would

would wish to go out of Court if attacked; further than that which may be sufficient to prevent any further imputation upon him. I think you ought not to go, considering the nature and state of this publication.—Verdict for the Plaintiff, damages FIFTY POUNDS.

In the cause of *TROY v. HALES*, for the same Libel, Mr. *ERSKINE* signified that the Plaintiff would be satisfied with nominal Damages and his Costs. A verdict of ONE SHILLING was given accordingly.

N. B. The observations intended to be prefixed to this trial, are of necessity postponed to our next number, from the great length of the trial itself.

MISCELLANEOUS.

A Statement of notorious Abuses continued.

BRIEFS.

TO THE EDITOR.

SIR,

THE case of Briefs is, in the present day, become so notoriously bad, that, without the healing hand of parliament, they will cease to be productive. Various letters have been written on the subject in various periodical publications, and for any thing that can be conjectured, they seem to have created little attention; and no member of either house has had the courage to attempt reformation. Mr. Nares, a little time ago, sent out a circular admonitory letter, seemingly imputing the barrenness of them to the carelessness of ministers and churchwardens. In this respect, he was much mistaken. A persuasion prevails, that the claimants do not receive what they ought, and that the oaths of credible workmen are not to be attended to. With respect to the expences attendant upon every brief, Dr. Burn has given us a statement which has never been yet, to my knowledge, contradicted. Though this has been copied by others, it will not take much time to give the abstract.

Patent charges - - -	76	3	6	Collected on 9906 briefs	614	12	9
Salary for 9986 briefs, at				Charges - - - - -	330	16	6
6d each - - - - -	249	13	0				
Additional salary for London - - - - -	5	11	0	Clear Collection - - -	283	16	6

The whole charges - - 330 16 6 Which is little more than 9s. in the pound, and as a rumour prevails that in Church briefs the Collectors take 4d. each, even then the defalcation is erroneous.

At this very time there is a third brief in circulation for Adderley Church in Shropshire; and if a judgment may be formed of the probable success of the third, from the success of the other two, the public will have contributed near a thousand pounds towards obtaining four or five hundred for the parish. I could mention a brief which did not produce clear the sum of fifty pounds, and I have cause to know that even briefs for fires and inundations are not now so productive as they formerly were, when the collectors were ready to advance

advance a certain sum for the immediate relief and accommodation of the sufferers, upon the certainty of being reimbursed.

Why, let me ask, should the *charity* of the kingdom be taxed at all? The clergy and churchwardens of every parish would cheerfully and gratuitously remit all the sums collected to a common receiver, who, by giving proper security, would become fully responsible, and who might act under trustees duly appointed.

A question still arises in what way the statements of losses sustained and expences to be incurred shall be made, that the public may give full credit to them. That there is and has been much deception in the present mode, may be easily proved. Sums have been sworn to which no candour of construction could admit, and perjury can never be thought of without horror. If *part* of a house has been set on fire, the sufferer has been told that he or his neighbour might swear to the whole, and all that is in it. If a church was partially to be repaired or rebuilt, a builder is at hand to bring forward a plan of greater extent than is wanted, and then it is thought that he is not perjured, because were that plan executed, the sum wanted would be what he swears to. If the Public be imposed upon, let us feel a just abhorrence of such trick and evasion. Were we to point out instances, and every clergyman of observation and experience is able to do that, the result would be shocking. The sanctity of the places wherein bribes are read, adds to our abhorrence of the falsehoods they so often contain. By the way, it is not hereby meant that due allowance should be withholden from the sufferers, for the temporary inconveniences they undergo, as well as for the reparations they stand in need of. But let not selfishness, let not false candour, or the partiality of friendship, exaggerate such inconveniences. And in order to put a check upon extravagant estimates, with all the melancholy consequences, I would recommend that in a new A&A, after abolishing the present system altogether, it should be required to call in two clergymen and two laymen, magistrates all of them, or deputy-lieutenants, possessing no property or interest in the parishes to which they should be summoned, who, together with the aid and advice of workmen, shall state, upon oath, those sums which they in their consciences believe to be requisite for the indemnification of sufferers, in case of accidents, and for the reparation, and, if need be, for the enlargement of churches, in cases of decay or increasing population. It would also be right in these last-cases to discriminate between those parishes which have been negligent and such as are unfortunate. The neglect of parochial visitations is attended with very bad consequences, but in districts wherein they have been holden, the improvements have been important. Were the credit of bribes fully established, it is not extravagant to suppose that thirty thousand pounds would be collected annually, which, in round numbers, is only allowing nine pounds for each parish. The erection of new places of worship, and especially of free churches, would thus become easy and more general. They are wanted in the metropolis itself, and in almost all populous towns in the kingdom. If the whole expence of such edifices could not be defrayed from such a source, yet even a donation of one thousand pounds would powerfully aid the generosity of individuals. The practice of going from house to house, would, in cases of deep distress, be attended with success, but at present it is totally discontinued, and for one reason, amongst others, that it is required without just cause and due consideration. Indeed, in populous places it would be an Herculean labour; whereas in churches the poor

man's

man's mite freely given, would, from numbers, much increase the aggregate sum. The average number of briefs issued every year seems to be twelve. If a new plan should be adopted, instead of filling the briefs themselves with a sarrago which no clergyman reads, and no audience would attend to if it were read, I would recommend a statement of the sums which each parish, or each individual, claiming relief, shall have received the former year. The first year, of course, would leave a blank, but immediately after the act passes, such a clause may be inserted as may satisfy the public that what is given will be received, without any defalcation beyond what necessity dictates. The effect might not take place at the first moment, but the clergy would feel a satisfaction in adding their testimony to the reasonableness of all the claims and the propriety of the new statute. Till the wished-for reformation take place, there is little necessity of attempting to dissuade men from giving, for they perhaps believe more than is true of the loss sustained by Petitioners, from the present expensive mode of collection.

If no other method could be found, the Receivers of the Land Tax in each county would engage to collect at sixpence in the pound, or two and a half per cent. ; and the briefs might be read, one in each month, stating fairly the sums wanted, but subject to some revision before a final distribution.

The sentiments which I have delivered on this subject are delivered with more confidence, because they have the sanction of facts and experience, and also of many good and wise men, both clergy and laity. I therefore hope and trust that they will not be treated as the reveries of a visionary projector, or the suggestions of moroseness and discontent.

I am, Sir, your humble servant,

RUBULUS.

POETRY.

TO THE EDITOR.

SIR,

THE sight of several pieces of fugitive poetry in your numbers of late, and particularly that for April, have induced me to take the liberty of sending the following trifle, the honour of insertion will be esteemed highly, by your true admirer both in principles civil and religious,

ANTI-MISO-ANTI-JACOBIN.

THE SEABOY.

High on the giddy bending mast,
While tempest roar around ;
Poor Jack regardless of the blast,
Lies wrapt in sleep profound.

In vain the rolling thunder peals,
And vivid light'nings glare ;
Not all the storm the Seaboy feels,
Not all its horrors scare.

With daily dangerous toil o'ercome,
A ropy coil his pillow ;
The wind-rock'd seaboy dreams of home,
Nor hears the the rising billow.

Unshielded

Unshielded from the midnight air
 He dreams of absent friends,
 To heaven for them full many a pray'r,
 Full many a blessing sends.

In sleep some dear lov'd father greets,
 Or tender mother clasps,
 For them alas! some cable meets
 Or rocking mainmast grasps.

The storm subsides, the morning breaks,
 While Jack his dream enjoys;
 The hallowing boatswain's call awakes:
 The sweet illusion flies.

Rous'd quickly from his rosy bed,
 The dreaming scene is gone;
 His father, mother, home are fled,
 Poor Jack laments alone.

Again his daily toil employs,
 He whistling turns the sail;
 Again, at night, his dream enjoys,
 Rock'd nightly by the gale.

WE have known people in a former administration, ridiculously tenacious of the attention to be paid them, which suggested the following hasty trifle:—

Times past have seen people in administration,
 With *some* share of merit and great ostentation;
 Who are highly offended, whenever you address 'em,
 Or e'en mention their names to a person, God bless 'em;
 Without following close, almost ev'ry word,
 With 'his worship,' 'your honour,' 'his grace,' or 'my lord';
 As the great Marshall Villars was passing alone,
 He heard once an officer, heedless and young;
 Calling out to a friend, "I'll be with you at nine,
 "For, at four, I'm invited with Villars to dine;"
 Stepping up to him quickly, "Good Captain," he cries,
 "You have caus'd me, I own it, a little surprise;
 "Without Gen'ral or Marshall, to mention my name,
 "When such titles from rank in the army I claim;"
 "Did the Romans then" cried the youth, "Pray, Sir, enquire,
 "For Duke Cæsar, or call for Marc. Brutus, Esquire;
 "And e'en now who'd but laugh, should an Englishman speak, Sir,
 "Of Lord Cato, or Monsieur Achilles the Greek, Sir?"

THE TWO FOXES.

TWO Foxes in one country grew,
 Who now such diff'rent plans pursue,
 With dispositions so unlike,
 The contrast cannot fail to strike.

One Fox defends his native land,
 An Emp'r'or grasps him by the hand.

While

While t'other undermines the state;
 An Emp'ress hugs his recreant pate;
 Now doats upon the darling bust,
 Then spurns it from her with disgust.
 Whence comes such diff'rence 'twixt the two?—
 —The head was false, the hand was true.

One Fox his sword in justice draws,
 And weilds it in his country's cause.
 While t'other draws his venal tongue,
 And always to his country's wrong,
 When out, he labours to pull down
 The Minister—when in, the Crown.

One Fox our properties defends,
 And honour on his steps attends.
 T'other with mendicant devices
 Our money from our sobs entices;
 And unrestrain'd by honest qualms,
 Lets out his rhet'ric for an alms.

One Fox amidst the desp'rate strife,
 Of rattling cannon, stakes his life.
 T'other prefers the dice's rattle,
 And only with his tongue gives battle;
 Then at dear hazard stakes the gains,
 And fruits, of prostituted brains,

One Fox pursues the gen'rous plan
 And combats both for God and man.
 T'other of factious bands the leader,
 For mischiefs is a willing pleader:
 His eloquence such crimes can varnish,
 As e'en a Nero's reign would tarnish;
 For Jacobins he loves, yet wars
 His tender pitying soul abhors.
 Whom loves he else?—precisely those
 Who chance to be his country's foes,
 Russia, America, Mysore;
 But home-conspirators still more;
 And filling prisons, he'll be sworn,
 In *England* ought not to be born.
 As for religion this can never
 Affect a man so vastly clever;
 For could it better his condition?
 What's goodness to a politician;

Thus of two Foxes ends my story;
 And if you wish for England's glory,
 Let one Fox wear the victor's crown
 And as for t'other—HUNT HIM DOWN.

How much has the principal hero of this little piece exceeded his former exploits since it was written! For it will easily be seen that it was written in the spring of 1794, when the Emperor was in the Netherlands, and took the martial Fox by the hand after a gallant action and while money was collecting to settle a pension, as a retaining-fee, on the politic Fox.

THE
ANTI-JACOBIN
Review and Magazine,

&c. &c. &c.

For AUGUST, 1805.

Qu' il ne soit qu' un Parti parmi nous,
Celui du Bien Public, et du Salut de Tous.
TANCREDE DE VOLTAIRE.

ORIGINAL CRITICISM.

Fleetwood; or, The New Man of Feeling. By William Godwin.
3 vol. 12mo. PP. 937. Phillips. 1805.

WE were sorry to find Mr. Godwin descending from the higher and more dignified walks of literature, to engage again in the manufacture of novels. This line of composition, is, at present, so degraded by the dulness or stupidity of the scribblers who deal in it, that men of talents and sense regard it as disreputable. To this charge, we are sensible, there are many exceptions; and, by those who have read Mr. Godwin's former works, it will readily be supposed, that no production can come from his pen, without exhibiting unequivocal marks of a strong and vigorous mind; yet, this novel, we must say, has greatly disappointed us. It contains, undoubtedly, many splendid passages, which, in point of conception, as well as of expression, bespeak the hand of a master, but, as a whole, it hardly rises to mediocrity. "One caution," says the author, "I have particularly sought to exercise: not to repeat myself." It is possible, we think, that this very caution may have fettered his powers, and obstructed his success. It is certain, that the present work will bear no comparison with *Caleb Williams*; for, though the tendency and design of that publication were mischievous in the extreme, it yet displayed abilities of very high consideration.

The "*New Man of Feeling*" can scarcely be said to have any plot; and no interest whatever is excited by the story till we arrive

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at the last volume. The two first are filled with strained declamation on a variety of subjects, and the general tone is strongly indicative of a gloomy imagination, which loves to dwell on the disagreeable occurrences of life. The conclusion is absurd to the last degree. The author, indeed, confesses in his preface, "the inability [which] he found to weave a catastrophe such as he desired, out of the ordinary incidents", to which he confined himself. If this was really the case, Mr. Godwin must be possessed of less ingenuity than the world gives him credit for. The difficulty, we think, might have been easily surmounted, and the absurdity avoided. But to the catastrophe we have a more serious objection than even that of absurdity. We object to it in a moral view, as will be fully stated in the proper place; at present, we proceed, in general, to observe, that Mr. Godwin seems to have formed a most erroneous opinion of his own performance. "Multitudes," he says, "of readers have themselves passed through the very incidents [which] I relate; but, for the most part, no work has hitherto recorded them. If I have told them truly," he continues, "I have added somewhat to the stock of books, which should enable a recluse, shut up in his closet, to form an idea of what is passing in the world." (Pref. ix. x.) "The following story," he says, in another place, "consists of such adventures, as, for the most part have occurred to at least one half of the Englishmen now existing, who are of the same rank of life as my hero." (P. vii.) Now, we are decidedly of another mind, for some of these adventures are such, we are persuaded, as never occurred to a human being; and the work, instead of teaching the recluse to form an idea of the world, will tend only to mislead him. It is, indeed, itself, at least in appearance, the work of a recluse, who has studied the world in his own reveries, and not in the busy haunts of men. The truth is, that the views of life and manners exhibited in these volumes, are, in various instances, unnatural and false; while the sentiments and actions ascribed to the principal character, are, in many cases, not only extravagant, but ridiculous. Our author, however, seems fully convinced that his sketches are copied from real life, in proof of which, he observes, as follows:—"Most Englishmen of the same rank of life as my hero have been at college, and shared in college excesses; most of them have afterwards run a certain gauntlet of dissipation; most of them have married; and, I am afraid, there are few of the married tribe, who have not, at some time or other, had certain small understandings with their wives." (P. viii.) This is all very true, undoubtedly, yet, it does not by any means, therefore follow, that these gentlemen have had the same adventures with Fleetwood. In cases of this kind, the colouring is every thing, and our author's pictures are greatly overcharged; they are, besides, not unfrequently, so distorted, as to be absolute caricatures. With regard to the language, though it is often energetic, and sometimes sublime, it is occasionally mean, now and then ungrammatical, and, in places almost innumerable, disgraced by a kind of slovenly carelessness, which we, certainly, should

not have looked for from a writer of Mr. Godwin's education and taste.

Mr. Godwin may think the observation hypercritical, but we cannot help objecting to the *title* of his book. We conceive it, indeed, to be a capital misnomer. By "*A Man of Feeling*," is generally understood a man of warm and active benevolence, whose heart is exquisitely sensible to the distresses of every being around him, and whose hand is ever ready, as far as his influence extends, to alleviate or relieve them. This, we think, is the common acceptation of the terms; and to those who have read (as almost every person has) Mackenzie's little work, that acceptation has been rendered little less than sacred, by the force of strong association; but, if the reader expects to find any resemblance between Fleetwood and Harley, he will soon discover his mistake, for these gentlemen are of families totally distinct, and are as unlike as two human creatures can well be. The former, it is true, has a superabundance of feeling, but it is feeling of a very contracted kind, and confined to very few objects. "*This man of feeling feels but for himself.*" In short, Fleetwood is a most disgusting egotist, and one of the most selfish characters which it is possible to conceive. To every thing which concerns himself, he is, indeed, all alive; the most trifling inconvenience disconcerts and irritates him, but he bears, with the utmost composure and philosophy, such unpleasant circumstances in the lot of others, as do not touch his own comforts.

The concluding paragraph of Mr. Godwin's preface is of a singular nature. It has suggested to us some reflections, which we think of importance, and we, therefore, transcribe it, with a request that our readers will peruse it with attention.

"Certain persons, who condescend to make my supposed inconsistencies the favourite object of their research, will perhaps remark, with exultation, on the respect expressed in this work for marriage, and exclaim, It was not always thus! referring to the pages in which this subject is treated in the Enquiry concerning Political Justice, for the proof of their assertion. The answer to this remark is exceedingly simple. The production referred to in it, the first foundation of the author's claim to public distinction and favour, was a treatise aiming to ascertain what new institutions in political society might be found more conducive to general happiness, than those which at present prevail. In the course of this disquisition, it was enquired, whether marriage, as it stands described and supported in the laws of England, might not with advantage, admit of certain modifications? Can any thing be more distinct than such a proposition on the one hand, and a recommendation on the other that each man for himself should supersede and trample upon the institutions of the country in which he lives? A thousand things might be found excellent and salutary, if brought into general practice, which would, in some cases, appear ridiculous, and in others, be attended with tragical consequences, if prematurely acted upon by a solitary individual. The author of Political Justice, as appears again and again, in the pages of that work, is the last man in the world, to recommend a pitiful attempt, by scattered examples, to renovate the face of society,

ciety, instead of endeavouring, by discussion and reasoning, to effect a grand and comprehensive improvement in the sentiments of its members."

Among those who are thus magisterially admonished for having made Mr. Godwin's "supposed inconsistencies the favourite object of their research," it is not at all impossible, we think, that we ourselves may have the honour of being comprehended. In his *Life of Chaucer*, we certainly thought that we perceived good symptoms of amendment in Mr. Godwin's sentiments with respect to marriage, and we took the liberty to congratulate him on the change. Our remarks, however, on that occasion, proceeded from no impertinent delight which we took in hunting for Mr. Godwin's inconsistencies, but from the unaffected gratification which we felt on observing, as we supposed, a man, whose talents we respect, recovering from the pernicious influence of prejudice and paradox. It seems, indeed, that we were greatly deceived, and that Mr. Godwin does not thank us for our praise. The obvious intention of the foregoing paragraph is, to inform his friends, that he has, in no respect, abjured his original principles, and that those have wronged him who have hinted at such an alteration in his creed. He is afraid, it would appear, of losing, in consequence of such an imputation, his "*claim to public distinction and favour*." Mr. Godwin may, like many other men of genius, have indulged the bewitching dreams of ambition; he may have aspired to the glorious destiny of founding a sect, and of so establishing a wide and permanent dominion over the minds of men. Of all the objects of ambition, this, perhaps, is the most fascinating; and we well remember to have heard, some years ago, a very warm admirer of Mr. Godwin assert, that his incomparable writings must infallibly, in time, have such an effect; but if either he or his admirers expect that this distinguished honour is to be derived from the "*Enquiry concerning Political Justice*," we are convinced that their hopes are rather too sanguine. The principles of that work have become unfashionable, and they are not likely, we conceive, to be soon revived. They were not, in truth, calculated for taking a lasting hold on the grave good sense of Britons, and, accordingly, the book has sunk into oblivion, from which all its acuteness and ingenuity have been unable to preserve it. Mr. Godwin, notwithstanding, we really think, has talents which qualify him both to merit and to obtain "*public favour and distinction*;" but, if these be his aim, he must renounce the maxims which he formerly maintained in his *Political Justice*; he must exert himself to strengthen, instead of dissolving, the obligations which hold society together.

With respect to his former notions of marriage, we should, certainly, never have thought of recalling them to the minds of our readers, if he had not himself, in this curious passage, taken pains to inform us, that he still considers them as just and correct. He inquired, he says, whether marriage, "*as it stands described and supported in the laws of England*," might not be modified to advantage. Mr. Godwin, we understand, was bred a divine. From an author of
that

that character, when treating of a subject which occupies so conspicuous a place in the writings of the New Testament, some regard, we think, was due to the *laws of Christ*. We shall not, however, press this consideration; but, certainly, Mr. Godwin must be jesting, when he pretends that, in his proposed modifications of marriage, he had any regard to the laws, we do not say of England, but of any civilized society. "So long," says the author of *Political Justice*, "as I seek to engross one woman to myself, and to prohibit my neighbour from proving his *superior desert*, I am guilty of the most odious of all monopolies." What species of desert the author wished to establish as the criterion of victory in this interesting dispute, we attempt not to conjecture, but how he conceived such an intercourse between the sexes, as is here contended for, to be, in any sense, *a modification of marriage*, is a problem which we are wholly unable to solve. Such an intercourse, however, it is very clear, is one of those "grand and comprehensive improvements," which were the objects of our author's, "discussions and reasonings," and by which he endeavoured, on a great and extensive scale, "to renovate the face of society."

Mr. Godwin, indeed, is for no piddling work, he will either have a general renovation or none. Common moralists consider it as a great point gained, when they are able to reclaim even a few individuals; but our author flies at higher game; he is far from proposing that "each man, for himself, should supersede and trample upon the institutions of the country in which he lives." Were this assertion to be literally and strictly taken, we, for our part, should only be tempted to say, that our ingenious author was the better entitled to the execration of the public. For nothing, surely, can be more deserving of execration, than the efforts of him who labours, on systematic principles, to introduce universal profligacy. But the truth is, that Mr. Godwin has here thought proper to take the benefit of a little jesuitical evasion, and to indulge himself in language which he has not the best title in the world to use. He has told us himself, in another of his works, called, "*Memoirs of the Author of a Vindication of the Rights of Woman*," that, at one time, he condescended to act on less elevated views, and to recommend, *by his own example*, (the most powerful, they say, of all recommendations) the very conduct which he here affirms, that he would be "the last man in the world to recommend." He was fortunate enough to meet with a kindred soul, as zealous as himself for *renovating the face of society*, and they were naturally attracted to one another. But "we did not" says Mr. Godwin, with dignified brevity—"WE DID NOT MARRY." We shall be very careful not to speak of this conduct, as "*a pitiful attempt*;" for, when two distinguished philosophers of different sexes, the one an enthusiast for the "*Rights of Man*," and the other an enthusiast for the "*Rights of Woman*," come together on any terms, it is, *a priori*, abundantly plain, that there can be nothing *pitiful* about them. Most persons, we believe, indeed, will be ready to allow that this illustrious pair most notoriously "superseded and trampled upon the institutions of the country in which they lived," and to one of them,

at least, the practice was not new. But it is not chiefly for the sake of commenting on past transactions, that the circumstance is brought to the reader's recollection; the flimsy and unsubstantial defence, which Mr. Godwin has advanced of his consistency on the subject of marriage, has indeed, unavoidably, suggested them to our remembrance, and we may be permitted to express our regret, that even philosophers are not always superior to the common weaknesses of humanity; their practice, it would seem, is not always exactly in harmony with their principles, and Mr. Godwin, with most other men, may say,

—————"Video meliora proboque,
"Deteriora sequor."

We are now, however, sufficiently convinced of our former egregious want of penetration. We are convinced, that Mr. Godwin entertains as little respect for marriage, as ever he did, at any time of his life; but it may, perhaps, be admitted as some excuse for our mistake, that his late language on the subject tended to mislead us, and we have the melancholy satisfaction to know that we have not been the only dupes to that language. "Godwin, once," says a late ingenious author, "talked and wrote looetely of marriage, but even Godwin has recanted." This preface will prove to the learned writer, the danger of trusting implicitly to appearances, even the most fair. There is, indeed, in the *Memoirs of Mary Wollstonecraft*, a passage which may satisfy every reader, that a mind so spiritual as that of Mr. Godwin can never be reconciled to the vulgar and shocking ceremony of marriage. The passage is remarkable, and therefore we insert it:—

"It is difficult to recommend any thing to indiscriminate adoption, contrary to the established rules and prejudices of mankind; but certainly nothing can be so ridiculous upon the face of it, or so contrary to *the genuine march of sentiment*, as to require *the overflowing of the soul to wait upon a ceremony*, and that which, wherever delicacy and imagination exists, is of all things most sacredly private, *to blow a trumpet before it, and to record the moment when it has arrived at its climax.*"

In the same publication Mr. Godwin favours us with some information which shews marriage to be no less disgraceful, than it is indelicate. The position will make some of our readers stare, but Mr. Godwin has clearly established the truth of it. After living some time under no other laws, but those "which love has made," he and his sweet partner thought it right to comply with the "institutions of the country in which they lived." "Mary and myself," he says, "supposed that our marriage would place her upon a sure footing in the calendar of polished society." But, wonderful to tell! it had a contrary effect. "While she was, and constantly professed to be, an unmarried mother, she was fit society for the squeamish and the formal. The moment she acknowledged herself a wife, and that by a marriage perhaps unexceptionable, the case was altered." The lady, though,

though, to use her husband's language, "the firmest champion, and, as I strongly suspect, the *greatest ornament* her sex ever had to boast," was avoided; he consoled himself, however, by observing, that "it was only the supporters and the subjects of the unprincipled manners of a court that she lost." With all due deference to Mr. Godwin, we suspect that this contempt is mere pitiful affectation; he was evidently hurt that a marriage with a person so important as himself was not sufficient to wipe off every former stain from the object of his choice, and he modestly seeks to evacuate his spleen at the expence of the most exemplary, as well as most exalted, couple in the kingdom. In this, we conceive, there is not much wisdom; the morals of the great are not, indeed, so correct as they ought to be. But the treatment which Mrs. Godwin received is a proof that they are not yet totally corrupt. The ladies, of whom Mr. Godwin complains, admitted the society of Mary Wollstonecraft, so long as they thought her the wife of Mr. Imlay, but when, by her marriage with another man, it was evident that she had lived with that gentleman in the capacity of a *mistress*, they withdrew their countenance, and their conduct does them honour. From Mr. Godwin's own representation of this woman, it is plain that she was an *abandoned libertine*—A LIBERTINE SYSTEMATICALLY AND ON PRINCIPLE, with whom no modest woman could reputably associate. No wonder, therefore, that even her *unexceptionable marriage* could not wash her clean.

On the whole we shall give Mr. Godwin credit for his present professions with regard to marriage, unless he shall think fit, publicly, to retract them. His expressions of respect for that sacred institution we shall consider as so many involuntary sacrifices, on his part, to the prejudices of his country; as so many vile fetters tyrannically imposed by the unnatural and distempered state of society, which compels an enlightened and ingenuous mind, to speak, with reverence, of that which it abhors. His real opinion seems to be, that marriage is necessarily destructive of happiness; and to inculcate this notion appears to be the direct design of the strange catastrophe which concludes his performance. Fleetwood, most unreasonably jealous of his wife, is hurried by his villainous kinsman Gifford out of the kingdom. Gifford leaves him on the continent, and returns, by his consent, to prosecute a divorce. Though the lady's character is innocence itself, yet Gifford succeeds, and the marriage is dissolved by an act of the legislature. Gifford afterwards endeavours to assassinate Fleetwood, in the neighbourhood of Paris, and ends his course on the gibber. But Fleetwood and his Mary are again reconciled, and go together precisely as if no divorce had taken place. Mr. Godwin, indeed; pretends, as we have seen, that he was not able to manage the catastrophe. But where was the difficulty of contriving that Gifford's knavery should be detected in time, and the proceedings stopped before the act had passed? When the parties meet at the end of the work, the "Man of Feeling" exclaims, "I never till now was

sensible of half the merits of my wife!" He forgot that she was no longer his *wife*, and that his child was a *bastard*. Yet in this situation, which was so easily avoided, our author leaves them; for no other purpose that we can conceive, except that of suggesting that the happiness which Fleetwood never found in the state of marriage, he cannot miss, though living with the very same woman, when delivered from its oppressive yoke.

Fleetwood is his own historian. His father was a respectable gentleman, who had retired from business, to a romantic situation in Merionethshire near the foot of Cader Idris. Here Fleetwood contracted a strong predilection for the wild beauties of nature, and a kind of morbid sensibility, which led him to delight in solitude, and to dread the noisy bustle of the world. His father loved him, and was very indulgent. "I was," he says himself, "a spoil'd child. I had been little used to contradiction, and felt like a tender flower of the garden, which the blast of the east wind nips, and impresses us with the tokens of a sure decay." (I. 4.)

Our hero had a tutor, who was a worthy man, but we are carefully informed that he was *not* a clergyman. "He did not," says his pupil, "shackle my mind with *complex and unintelligible creeds*, nor did he exhibit that monastic coldness and squareness of character which *is* [are] too frequently the result of clerical celibacy." (P. 11.) He was deeply read in Plato, and thought himself a poet, but his scholar had no reverence for his understanding. The young gentleman was abundantly vain, and the father did not always refrain from ridiculing the weakness of his son's instructor, who loved, we are told, to hear himself talk, and "whose exhortations and explanations were as long as the homilies of Archbishop Cranmer." (P. 38.) From the tiresome lectures of this prosing Mentor our hero was relieved by removing to Oxford, where "all that he experienced for some weeks was pain." To those who know the elegance and splendour of the place the following information will sufficiently explain the peculiar texture of our young student's mind:—

"My father's house had been built in a style of antique magnificence. The apartments were spacious, the galleries long and wide, and the hall in which I was accustomed to walk, in unfavourable weather, was of ample dimensions. The rooms appropriated to my use at Oxford, appeared comparatively narrow, squalid, and unwholesome. *My very soul was cabined in them.* There were spacious buildings in Oxford; there were open and cheerful walks; but how contrasted with those to which I had been accustomed! There I expatiated free; *I possessed them alone*; Nature was my friend, and my soul familiarly discoursed with her, unbroken in upon by the intrusion of the vulgar and profane. Here I had no green and heaven-formed retreat, in which I could hide myself; *my path was crossed by boys; I was elbowed by gownmen*; their vulgar gabble and light laughter belet my ears, and *waked up curses in my soul.* I could pursue no train of thought; the cherished visions of my former years were broken and scattered in a thousand fragments. I know that there are men who could pursue an undivided

divided occupation of thought amidst all the confusion of Babel, but my habits had not fitted me for this. I had had no difficulties to struggle with, and I was prepared to surmount none." (Pp. 48, 49.)

Our hero, however, very soon became a very different man. Notwithstanding the native elevation of his soul, it was quickly degraded by the company that he kept. He became a member of a dissipated club, and was acknowledged for "an accomplished pickle." He learned to swallow his glass freely, and to despise the character of a flincher. He stored his memory with convivial and licentious songs, which he sung in a manner that caused the walls of the supper room to echo with thunders of applause. This appears, indeed, to have been nearly all that he learned at Oxford, and Mr. Godwin seems to be of opinion that there is little else to be learned there. The acquisition of knowledge, or the pleasure of study, is hardly mentioned; but Fleetwood informs us that he never could arrive at any distinction in the brilliant test of "*quizzing a freshman*." This, our author, undoubtedly, must suppose to be the very highest accomplishment which a residence at Oxford or Cambridge can confer; for he has dedicated a chapter of eight and thirty pages to a frolic of this kind, which terminates in suicide. The tale is well told, and very highly wrought, but we must take the liberty to tell Mr. Godwin, that however heartily he may hate establishments, and wish to discredit them in the eyes of the world, he should yet, in his account of them, pay some small regard to probability and truth. We know both the Universities well, much better, we presume, than Mr. Godwin does, and we will venture to affirm, that such a scene as he describes never yet took place since the foundation of either. A young man, named Withers, arrives from the country, an excellent scholar, but ignorant of the world, uncouth in his appearance, and unpolished in his manners. Withers is a poet, and has written a tragedy on the cleansing, by Hercules, of the Angean Stable. This tragedy he is prevailed with to recite to Fleetwood and his mischievous friends. The figure of the poet, combined with the ludicrous nature of the subject, occasions irresistible merriment and laughter. The modest young man is disconcerted, but he is plied with wine, and encouraged, by repeated apologies, to proceed. At last, he is carried "*through the streets*" to his chambers, in a state of complete intoxication, "with shouts and vociferations, and uproar, enough to awake [n] the dead." (P. 82.)

Is Mr. Godwin really so ignorant of Oxford, as not to know that no such riot as this could take place, without instant inquiry, and exemplary punishment? But, the "*Quizzers*" are yet far from having done with poor Withers. Next day he is summoned before the Master, who is represented by a puppet, and receives a severe reproof, from the mouth of a noted ventriloquist, belonging to the gang. He defends himself with spirit, but his answers are construed into insolence, and sentence is pronounced of rustication for a month. The sequel we shall give in our author's words:—

"Withers

"Withers felt indignant at this censure, and was going to remonstrate, but was prevailed on by those who stood near him to submit. He, however, threw his gown to the floor with some resentment, and could not refrain expressing, in three or four words, some contempt for such trappings, and the privileges annexed to them. At this moment, to his utter astonishment and confusion, the figure lifted up its hand, as if in the intention of striking him. This indignity put Withers beyond all patience, and worked him into a momentary insanity; he flew at the master, and positively began to cuff the image with violence; the machine was unable to resist this species of rudeness, and actually fell in pieces about the ears of its assailant. The candles were extinguished, and the room left in utter darkness; and, at the same moment, a long, obstreperous, and deafening peal of laughter burst out from every person in the assembly." (Pp. 90, 91.)

Such wanton and accumulated insults quite broke the ingenuous spirit of Withers, who soon became permanently insane, and drowned himself in the Isis. It must, indeed, be acknowledged, as Fleetwood observes, "that this was no flattering induction of an innocent and artless rustic into a great University." (P. 93.) And when our author shall have produced an authenticated instance of any such induction, we shall allow his story some merit. Among such numbers of youths as are collected together in our Universities, there must always be examples of dissipation and vice; but this is one of Mr. Godwin's fancy pictures, which bears no resemblance to the pretended original.

Our hero having left the University, set out, at the age of twenty, to visit the continent. He was particularly recommended to a gentleman of Switzerland, of the name of Ruffigny, an old and much valued friend of his father; but he loitered at Paris, where he renewed his acquaintance with Sir Charles Glead, who had been his fellow-student at Oxford. Sir Charles, whose understanding was slow, but whose "form, at least, to an ignorant observer, seemed expressive," we are told, "of animal force," (p. 115.) was a favourite with the ladies, or, as the French express it, *un homme à bonnes fortunes*. Fleetwood, who never could bear to be outdone in any kind of pursuit, determined likewise to be *un homme à bonnes fortunes*, and in carrying this resolution into effect, Sir Charles was useful to him. Our hero was known by the name of *the handsome Englishman*, and the manners of the capital were favourable to his success.

The object of his first particular attachment was a certain Marchioness, who was, indeed, a very extraordinary character. "Her mind greatly resembled in its constitution *the sleek and slippery eel*; it was never at rest, and, when I thought I possessed it most securely, it escaped me with the rapidity of lightning. No strength could detain it, no stratagem could hold it; no sobriety and seriousness of expostulation could fix it to any consistency of system." (P. 128.) We shall copy one or two additional features, which we think, never met in any other person.

"One passion which eminently distinguished the Marchioness, was the perpetual desire of doing something that should excite notice and astonishment.

ment. If in the privacy of the *tête à tête* she was not seldom in a singular degree provoking, in public and in society she was, if possible, still worse. The human being who is perpetually stimulated with the wish to do what is extraordinary, will almost infallibly be often led into what is absurd, indelicate, and unbecoming. *It is incredible what excesses of this sort the Marchioness committed.* Her passion seemed particularly to prompt her to the bold, the intrepid, and the masculine. *An impudent and Amazonian stare, a smack of the whip, a slap on the back, a loud and unexpected accent that made the hearer start again,* were expedients frequently employed by her to excite the admiration of those with whom she associated. In the theatre she would talk louder than the performers; in a dance, by some ridiculous caprice, she would put out those with whom she was engaged; she was never satisfied unless the observation of all eyes were turned on her." (Pp. 130, 131.)

This is very strong painting, it must be allowed; and the picture, we think, is not very amiable. Yet we are presently told that "in her eye was combined a *feminine softness* with vivacity and fire;" nay that "every thing she did was done with an *ease and elegance* that dazzled the beholders." How these things are to be reconciled we know not. But it is evident that a lady of this freakish temper must have put her admirer's patience to the test. Our *sentimental* lover was, in truth, tormented with very anxious doubts. "One question," he says, "continually haunted my thoughts. This woman so frivolous, so fickle, so uncertain, could she love?" (P. 135.) The question was, surely, that of a simpleton. What sort of love was he entitled to demand, or silly enough to expect? At last, by the means of Sir Charles Gleed, he makes a dreadful discovery; it is amusing to peruse his ravings on the occasion.

"It was not," he says, "till Sir Charles had given me evidences amounting to demonstration, that I consented to part with a delusion which had been so delightful to my mind. That the Marchioness, whom I had so entirely loved, in whose partiality I had so much prided myself, whose smallest errors had afflicted me as spots upon the lustre of her qualities, should be a woman of abandoned character, disengaged from all restraints of decency and shame; that when I thought I possessed her whole, I really divided her favours with every comer,—a music-master—an artizan—a valet;—it is impossible to express how sudden and terrible a revolution this discovery produced within me!" (P. 145.)

This is no bad specimen of that kind of *feeling* by which Fleetwood was distinguished. But, certainly, his distress, instead of calling forth our sympathy or pity, excites no emotions but those of ridicule and contempt. He had gloried in corrupting the principles, and obtaining a triumph over the virtue, of another man's wife; but he is shocked to find her "a woman of *abandoned character, disengaged from all restraints of decency and shame!*" How absurd, and contradictory to common sense! What else could she be, when he himself had made her such? And what but intolerable vanity could make him, even for a moment, suppose that she would refuse to others what she had granted to him? This passion might, indeed, be severely mortified
when

when he saw himself ranked with "*a music-master, an artizan, a valet.*" But his vanity was unreasonable, and his indignation undeserved. "*Il n'y a que le premier pas qui coute.*" The Marchioness only practised the lessons which he taught her, and pursued the course which is natural to a woman who has once left the paths of honour and of duty.

But Fleetwood sought to console himself with a new mistress. The Countess of B. presented herself to him at the critical moment. This lady was of a different temper from the Marchioness. She "had no atom of the restlessness of her rival: a sort of voluptuous indolence continually attended her. She appeared born only to feel." In short the Countess was a perfect sensualist. Her passion "was rather an abstract propensity than the preference of an individual. A fresh and agreeable complexion, a sparkling eye, a well-turned leg, a grace in dancing or in performing the manoeuvres of gallantry, were claims that she was never known to resist." She had, however, a great predilection for novelty. "To this the Countess de B. paid the strictest attention; and where there was any uncertainty in the comparison of personal advantages or polite accomplishments, the latest pretender was sure to carry the day." (P. 153.) Now all this was just exactly as it should be. The Countess de B. thoroughly knew her trade, and acted with the most laudable consistency: but our perverse booby of a hero could not see this; and, because he was, a second time, disappointed in his expectations of finding fidelity and honour among the wh—s of Paris, he hastens to bury his sorrows among the mountains of Switzerland. We shall here again transcribe his own account of his feelings.

"The distress [which] I suffered from the inconstancy of the Countess de B. was again inexpressibly acute; it taught me to abhor and revile her sex; it inspired me with a contempt of human pleasures; I felt like the personage of a fairy-tale [which] I have somewhere read, who, after being delighted with the magnificence of a seeming palace, and the beauty of its fair inhabitants, suddenly sees the delusion vanish; the palace is converted into a charnel-house, and what he thought its beautiful tenants are seen to be the most withered and loathsome bags that ever shocked the eyes of a mortal. My soul was in tumult, I loathed existence and the sight of day; and my self-love was inexpressibly shocked to think that I could have suffered so gross a delusion, I fled from Paris, and sought the craggy and inhospitable Alps. The most frightful scenes alone had power to please, and produced in me a kind of malicious and desperate sentiment of satisfaction." (Pp. 158, 159.)

Before we accompany Fleetwood farther, we shall copy a few of his reflections on the life which he had led at Paris. Were it not for Mr. Godwin's intimation in his preface, we should consider those reflections as an honourable testimony that he deems the duties of the married state the foundation of man's prime happiness in society, and, of course, the most sacred of all social obligations. Yet, compelled as we are, with sincere regret, to admit a very different opinion of his sentiments, we still copy the reflections, which are founded in eternal truth, and will make their way, with irresistible force, to every virtuous heart.

"I had

"I had loved," says Fleetwood, "but I had not loved innocence. I had not loved the chaste simplicity of the female character: my affections had not gone forth toward any object which might refine and elevate my soul, which might free me from the impurities I had contracted among the debaucheries of the university, restore me to peace with myself, and prepare me to act an honourable part on the theatre of society. Unfortunately, my initiation had been in the polluted tracks of adulterous commerce; my mind had been acted upon with vehemence, but not improved. What true sympathy and affection can arise between persons of opposite sexes, when the basis upon which their intimacy is founded is crime? When all decorum and character are trampled under foot, and nothing is aimed at but licentious pleasure, at the expence of all our best duties, and all that is truly honourable in human life?" (Pp. 163, 164.)

We now approach the habitation of Ruffigny, which was situated in "the valley of Ursuren, near the foot of Mount St. Gothard. The road to it lay through a wood of tall and venerable trees;" though we strongly suspect that no such wood ever grew in that valley. Our hero was most kindly welcomed by the old man, who, though he talked with his guest on a variety of subjects, did not mention the name of his former friend; Fleetwood was greatly surprized at this; but the ænigma was soon solved. The second day after his arrival, Ruffigny conducted him on a little tour to *the Lake of Uri*: a lake which, we believe, has no existence. On the borders of this lake stands a little chapel, at the spot where Tell regained the shore, having escaped from the fetters of the sanguinary Gessler. This scene had been purposely selected by Ruffigny for informing Fleetwood of his father's death; and our readers will allow that it was judiciously chosen.

"After having," says our hero, "busily employed ourselves in discovering and examining the various memorable objects which occurred in our route, we now passed quietly and silently along the lake; it was a deep and narrow water, about nine miles in length, and skirted on both sides with rocks uncommonly wild and romantic, some perpendicular, some stretching over our heads, and intercepting the view of the upper sky, and clothed, for the most part, with forests of beech and pine, that extended themselves down to the very edge of the water; the lake was smooth as chrystal, and the arching precipices that inclosed it gave a peculiar solemnity to the gloom: as we passed near the chapel of Tell the bell happened to toll forth, as if for a funeral; the sound was full, the effect melancholy; each reverberation of the metal was prolonged among the echoes of the rocks; this continued for about fifteen minutes and then ceased." (Pp. 185, 186.)

This is a very good and impressive description; it gives, what is frequently not to be had from the daubing of our ordinary scribblers of novels, a clear, distinct, and intelligible picture. The melancholy news thus solemnly communicated had the proper effect on Fleetwood's mind; he felt as a dutiful and affectionate son will always feel on such an occasion, and he chid himself severely for the manner in which he had been employed while his father was expiring. It now became necessary to revisit England, to which, to Fleetwood's extreme surprize,

surprize, Ruffigny offered to accompany him. On their journey Ruffigny explains his connection with Fleetwood's family, and details at large his previous adventures, which, however striking and well related, are more romantic than probable.

Ruffigny, when a child, was, by the death of both his parents, left under the care of a paternal uncle. This man resolved to appropriate to himself his nephew's estate; he was not villain enough to take the boy's life; but he formed a plan for breeding him in a situation of mean obscurity, from which he should never be able to emerge. He carried the child to Lyons, where he left him to be educated a silk-weaver, having first addressed him in this terrific speech.

"You have observed, that since I came to this city, I have called myself Mr. Mouchard, that is to be your name; you are to be called William Mouchard; you are a native of Bellinzona: that is the story I shall tell of you, and that you are to uphold. There are many things that a child of your years cannot comprehend; you do not know what is good for you, and must trust to the better discernment of your elders. This I have to tell you; you must never on any account mention my real name or your own; you must never mention the Canton of Uri, or any of the mountains and valleys among which you have been brought up; you must never write to me, or any creature in Switzerland; you must never make any enquiries, or give the least sign that you are alive; I shall have my eyes on you; I shall provide generously for your support; and when I please, shall write to you, or come myself to see how you are going on: upon this point, boy, I must deal plainly with you. All my attention is directed to your welfare, and I have only this injunction to give you. Upon your observance of it depends every thing that is dear to you. The moment you break it in the minutest particle, the most terrible misfortunes will instantly overwhelm you. I cannot tell you what they are; they are so great that your understanding would be wholly unable to comprehend them. But be sure of this, all I do is for your own advantage. When you least expect it, you will see that it is so. Remember and tremble! I put the happiness of your whole life into your own disposal."

That any human being should be such a fool as to hope that the injunctions would be obeyed, is sufficiently unlikely. They were, however, obeyed implicitly; and the reader's feelings are cruelly hurt at finding that this unnatural uncle, after fully succeeding in robbing his nephew, escapes all punishment. This violation of justice is a grievous blot in our author's story. Poor Ruffigny is set to work in the silk mills, of which the misery is described, and, as we believe, with a very faithful pencil. But the healthful vivacity of childhood supported him; and Sunday was to him a day of rapture. He determined to elope; but whither could he go? His native country was barred against him. "There resided his uncle, that malignant demon, the recollection of whom haunted his thoughts, waking and sleeping." (P. 268.) In this difficulty, he formed a scheme which is so much above the capacity of a child of eight years of age, that we look upon it as the most unnatural part of Mr. Godwin's whole narrative.

His project was to go to Versailles, and throw himself at the feet of the king. The sovereign of France had always been the favourite of the people of Switzerland; and Ruffigny had listened to the popular tales concerning Henry IV. and Francis I. Louis XVI. was, therefore, in his eyes, the most generous of mortals, from whom he could not fail of obtaining redress and protection. He sets out, and after experiencing such hardships as an unprotected child may be supposed to meet with in a journey of some hundred miles, arrives at Paris. There he is decoyed into an inn by a wretch, who robs him of his little store of cash; and when he begins to complain, he is turned out by the landlady; but Betty, the bar-maid, a compassionate girl, steals after him, and puts into his hand a hot roll well buttered. "The offerings," he says, "of gold, frankincense and myrrh, presented by the wise men of the East, were not more acceptable to the mother of Jesus, than this homely roll and butter were to me at this moment." (Vol. II. 12.) What suggested this simile we are at a loss to conceive. It has nothing, in our opinion, to recommend it, except its profaneness. But to proceed with Ruffigny; he arrives at Versailles. When he attempts, however, to approach the king, he is, as will very naturally be supposed, repulsed by the guards, and conducted without the gate of the park. In this forlorn situation he attracts the notice of Ambrose Fleetwood, our hero's grandfather, a rich and benevolent London merchant, to whose friendship he owes all his subsequent prosperity, and whose kindness he is desirous to repay by watching over the happiness of his benefactor's grandson.

But Fleetwood was not altogether disposed to yield implicitly to Ruffigny's direction. After some time spent in Wales, they repaired to London, where our hero was caught by the bewitching smiles of a Mrs. Comorin, who had lately cohabited with Lord Mandeville. Ruffigny, however, discovers the connection, and remonstrates very seriously on its impropriety. Fleetwood defends himself. He condemns, indeed, his former exploits at Paris; but he argues that, at present, he injured no one. The lady would not be made worse by any thing into which she was induced by him; and neither he nor any one else understood her but for what she was. Unluckily Ruffigny understood not this casuistry; and Fleetwood parted from him with peevishness and ill-humour.

Ruffigny determined instantly to depart; but he left behind him an excellent letter, which awakened Fleetwood to serious reflection. He posted after his venerable friend, and brought him back. Here he says, "the moral of my tale begins: I repented, but was not made whole. My entire future life was devoted to the expiation of five years of youthful folly and forgetfulness." (P. 107.) He was, indeed, not made whole; for he degenerated into a downright misanthrope. But this misanthropy, which he would represent as the fruit of his former follies and errors, was, in fact, derived from his original dispositions and ill judged education. The following is his own account of the matter.

"I had

"I had contracted a contamination, which could never be extirpated. Innocence is philanthropical and confiding, 'believeth all things, and hopeth all things.' I looked upon every thing with an eye of jealousy and incredulity. The universe had lost to me that thine which it derives from the reflection of an unspotted mind. All was dark, and dreary, and sable around me. I wandered in pathless wilds, unable to arrive but at regions of barren rock, and immeasurable sands. Innocence is a sort of magnetism, by which one good heart understands another. It is peaceful when alone; and when it comes out into the world, it meets with individual after individual whom it confesses for brothers. I had lost this touchstone. In solitude I was disconsolate; and, if I mixed in the haunts of men, I understood them not; in no one did I find a companion; and in the most populous resorts and crowded assemblies, I was perfectly and consummately alone." (Pp. 108, 109.)

This, though tolerable declamation, is but indifferent philosophy.

It is evident, however, that, with such a mind, Fleetwood could not be happy. He was, as he says himself, "the spoiled child of the great parent, Nature." (124); but rather, as we are inclined to think, of his own perverse humour, and unregulated imagination. He returned to the country; but it had lost its charms. He came back to London, associated with a club of literary men, and obtained a seat in parliament. Still happiness fled from him. He tried the effect of travelling; but "wherever he went, he carried a secret uneasiness along with him. When he left Paris for Vienna, or Vienna for Madrid, he journeyed a solitary individual *along* the tedious road; and when he entered his inn, the same solitude and uncomfortable sensation entered *along* with him." (P. 138.) He sought a friend, but he could not find one; and thus, he says, "I spent more than twenty years of my life continually in search of contentment, which as invariably eluded my pursuit." (P. 152.)

He was now near forty-five years of age, when, in a ramble to the Lakes of Westmoreland and Cumberland, he became acquainted with a family, his connection with which gave new colour to his life. On the banks of the Windermere resided a Scotchman of the name of Macneil, with his wife and three daughters. The history of his wife was somewhat uncommon. She had eloped, when very young, with her music-master, an old deformed, avaricious, and profligate Italian, who shut her up, we are told, "in a dismantled and unwholesome castle, *which he had inherited from his father*, and set over her his sister, as ugly as himself." (P. 158.) This music-master seems to have been a lucky man; for, it is not often, we believe, that one of his profession, inherits a castle from his father. Macneil, however, gallantly carried off his wife, and, on the dissolution of her former marriage, married her himself. She was an accomplished modest woman, and her daughters were educated in a superior style; but, in consequence of her youthful indiscretion, the ladies of the neighbourhood, somewhat unreasonably, we think, declined to visit her, and, therefore, Macneil and his family lived in retirement.

Fleetwood,

Fleetwood, by letter, solicited permission to wait on him, which was instantly granted.

Macneil was a sensible, well-informed man, but Mr. Godwin, in our opinion, carries his politeness too far, when he makes *Fleetwood* pay the following compliment to that gentleman's dialect:—

"The brogue of every country is, perhaps, pleasing to the ear of sensibility, especially when it falls from the lips of a man of cultivation. It seems to assure us, that simplicity and the native features of his mind have not been eradicated. With me, the Scottish dialect is somewhat a favourite, it softens and mellows the sound of our island tongue, and the gravity which accompanies it gives an air of sobriety and reflection to the speaker, which are particularly in accord with my serious disposition. It reminds us of the fields, and not of cities." (P. 177.)

The daughters of Macneil had each her particular accomplishment. Amelia was a painter, Barbara, a musician, and Mary, a botanist. As *Fleetwood* became more intimate with the father, he discovered to him his own uncomfortable sensations, and the void in his heart. The shrewd and wily Scotchman advised him to marry. At first, our hero is startled at the proposal, but, at last, his reluctance is completely vanquished by the arguments of Macneil. The arguments are good, but they are disgraced by a wanton stroke of gross profanity, in which our author, by an unaccountable defect both of decency and taste, seems to take delight. "I could shut myself up in solitude," says Macneil, "for successive days, but I know that *Christ did not, with more alacrity, come out of the wilderness, after his forty days sequestration*, than every man, at the end of a course of this sort, will seek for the interchange of sentiments and language." (P. 199.) By such reasonings, our hero's prejudices against matrimony are removed; he falls irrecoverably in love with the botanist, whom he describes to be "like one of the beauties of her own parterre, soft and smooth and brilliant and fragrant and unfulled." (P. 220.)

The remaining events previous to the marriage of our hero we are compelled to pass over. But we cannot omit the following reflections, which are excellent in themselves, and which, from any other pen but that of Mr. Godwin, would be deemed a high proof of the author's veneration for virtuous love, and the sanctity of the conjugal state. *Fleetwood* is the speaker:—

"If Mary was cheerful and pleased, the happiness [which] I felt, is such as cannot be described. What a contrast did there exist between the tumultuous scenes of my Parisian amours, and my relative situation with the accomplished female whom I had now made my wife! The women [whom] I had loved, furiously and distractedly loved, in the early period of my life, I had never esteemed. How could I? They had each a husband, they had each children. How can a woman discharge the duties of these sacred relations, at the same time that she is amusing herself with the wishes or gratifying the appetites of a lover? The idea is too shocking to be dwelt upon! She puts off the matron to play the wild and loose-hearted coquette; she presents to her husband, the offspring of her criminal amours;

and calls it his? All her life is a cheat, one uninterrupted tissue of falsehoods and hypocrisy. Can she tell her thoughts? She, who has not a single thought which, though it may be tolerated in silence, would not, if uttered in appropriate language, make every one of her acquaintance turn to marble at the sound. Esteem her! She is not worthy to live; or, if to live, to be confined in some cloister of penitents, where rigid discipline and coarse attire, and scanty fare, might, at length, purge her of that ferment in her blood, or that giddy intoxication of thought, which, at present, renders her the blot of her sex, and the disgrace of the marriage tie!"— (Pp. 285, 286.)

But an angel would not have made our hero happy. When his wife and he arrive at their country seat, a little incident occurs, which shews this "Man of Feeling" in his true character. He had a favourite closet, to which Mary unfortunately took a fancy, and which she requested of him. He could not refuse her; but the selfish brute thus describes the distress which her request occasioned him:

"My sensations at this moment were of a singular and complicated nature. I had been on the point of employing all my eloquence, to describe to Mary how I loved this closet, how unalterably it had fixed its hold upon me, as my favourite retreat. For this purpose, I had recollected, in rapid succession, all the endearments that made it mine, all the delights which, almost from prattling infancy, it had afforded me. In an unlucky moment, my wife pronounced the decree—It shall never be your's again! The decision was unexpected, and my animal spirits were suddenly driven back upon my heart." (III. Pp. 5, 6.)

So wedded was our hero to his own convenience, that this deprivation totally disconcerted him. He was tempted to demand the closet back again, but he checked his thought. There is something very ludicrous in the paragraph here subjoined:

"Mary, Mary, said I to myself, as I recurred to the circumstance, *I am afraid you are selfish!* and what character can be less promising, in social life, than her's *who thinks of no one's gratification but her own?* It was true, I could not tell her, This, which you so inconsiderately desire me to give up, is my favourite apartment. *But, she should have enquired of my servants.* The housekeeper or the steward could have informed her. *She should have considered, that a man at my time of life, must have fallen upon many methods of proceeding, from which he cannot easily be weaned.*" (Pp. 12, 13.)

Mary naturally wished to cultivate the acquaintance of her neighbours in the country; an intercourse to which the unsocial habits of her husband were wholly averse. Scarcely had she extorted his reluctant consent, when she mortally offended him, by abruptly leaving him, when he was reading to her, "Fletcher's Wife for a Month," to go on a botanizing excursion, with a country boy, whom she had appointed to attend her. This insult to our hero's self-importance, gives rise to the following curious reflections:—

"Is this the woman, said I, whom I have taken as the partner of my life, who is more interested in two or three blades of grass, or a wretched specimen

specimen of mosses, than in the most pathetic tale; or the noblest sentiments? If she has no respect for the illustrious dead, who cannot feel her contempt, *methinks she might have had some for me*, whose heart still beats, and whose blood continues to flow. Oh, it is plain, *she cares only for herself*, and is prepared to tread, as on an insect, upon every one who stands in the way of her present caprice! A curse on all mosses, and botanical specimens!"— (Pp. 27, 28.)

Our hero, it is true, immediately retracts these unfavourable sentiments of his wife; for he was a mere bundle of inconsistencies, Mary had a ticket sent her for an assembly in the neighbourhood. A proposal of this kind was death to her husband, and he treated her so harshly on the occasion, that she burst into tears. He then, by way of atonement, insisted that she should go; and resolved to accompany her. "Yet," he says, "my objection to the recreation of dancing, remained as strong in my breast as before. I thought that no modest single woman should dance with any partner but her brother, or matron but with her husband. To witness this petty prostitution of my wife, was a penance [which] I enjoined myself, for having so undeservedly mortified and insulted her." (P. 42.)

The assembly was ill calculated to sooth the perturbed spirit of Fleetwood. Mary danced with a young man named Matthews, of whom her husband became jealous, and with whose attentions he reproached her. The common politeness of a visit from that gentleman, to enquire for his partner, completed Fleetwood's phrenzy, which now kept no bounds. His repeated ill usage quite broke the spirit of that affectionate girl, who soon discovered strong symptoms of occasional derangement. Though generally sad, she would burst, at times, into hysterical laughter. She slept little, and her slumbers were disturbed. She talked in her sleep of her family, (who had perished at sea) and particularly of her mother, but indistinctly and incoherently. We copy the following features of her malady, which are sketched in a very masterly style:—

"One further circumstance occurred in the progress of Mary's distemper. She would steal from her bed in the middle of the night, when no one perceived it, and make her escape out of the house. The first time, this accident occurred, I was exceedingly alarmed. I awoke and found that the beloved of my soul was gone. I sought her in the closet, in the parlour, and in the library. I then called up the servants. The night was dark and tempestuous; the wind blew a hollow blast, and the surges roared and stormed as they buffeted against the hurricane. A sort of fleet blew sharp in our faces, when we opened the door of the house. I went myself in one direction, and dispatched the servants in others, to call and search for their mistress. After two hours, she was brought back by one of my people, who, having sought in vain at a distance, had discovered her on his return, not far from the house. Her hair was dishevelled, her countenance as white as death; her limbs cold; she was languid and speechless. We got her as quickly as we could to bed.

"This happened a second time. At length I extorted her secret from her. She had been to the beach of the sea, to seek the bodies of her parents.

parents. On the sea-shore she seemed to converse with their spirits. She owned [that] she had been tempted to plunge herself into the waves to meet them. She heard their voices speaking to her in the hollow wind, and saw their faces riding on the top of the waves, by the light of the moon, as it peeped precariously through the storm. They called to her, and bid her come along, and chid her for her delay. The words, at first, sounded softly, so that it seemed difficult to hear them, but afterwards changed to the most dolorous and piercing shrieks. In the last instance, a figure had approached her, and seizing her garment, detained her, just as she was going to launch herself into the element. The servants talked something of a gentleman, who had quitted Mary, precisely as they came up to conduct her home.

"She confessed that, whenever the equinoctial wind sounded in her ears, it gave a sudden turn to her blood and spirits. As she listened alone to the roaring of the ocean, her parents and her sisters immediately stood before her. More than once she had been awaked at midnight, by the well-known sound, and looking out of bed, she saw their bodies strewed on the floor, distended with the element that filled them, and their features distorted with death. This spectacle she could not endure; she had crept silently out of bed, and drawing a few clothes about her, had found her way into the air. She felt nothing of the storm, and led on by an impulse [which] she could not resist, had turned her steps towards the sea." (Pp. 79—82.)

Fleetwood carries his wife to Bath, where she happily recovers. But, that an author who was capable of drawing the foregoing picture, should put into his hero's mouth, as the expressions of joy, the language of an indelicate driveller, is exceedingly strange. No man of common feeling, or of common judgment, would, in Fleetwood's situation, have hinted, even by the remotest allusion, at his wife's late illness; yet hear how he addresses her:—

"Mary, said I, you have brought me back from the very dens of despair. Oh, Mary, what alarms have I felt! It is, indeed, an awful thing to be in love! Poor creature, how much must you have suffered! *Do you remember, when you sallied forth on that terrible night? Do you remember, when, as you said, some friendly unknown hand snatched you back, just as you were going to be swallowed up by the billows?* No, I will mention the subject no more. *I will be the most cautious and attentive husband.* Brute that I was, I had not considered how much delicacy and forbearance your sweet frame demanded. You are an angel, and I treated you like a mortal. Will you forgive me?" (P. 87.)

Fleetwood's promises of greater caution and attention were short-lived. He hated Bath, but though "lately," as he says himself, "the most independant man alive, he was now become a mere appendage to *that tender and charming trifle—a pretty woman.*" (P. 89.) Mary, however, became excessively gay, and her husband, of course, excessively jealous. At this period, he invited, to pass some time with him, two brothers, of the names of Gifford and Kenrick, the sons, by different fathers, of a profligate woman, who was a distant relation of the Fleetwood family. Kenrick was a most amiable youth, and much attached to Mrs. Fleetwood. By Gifford, a smooth-faced, hypocritical

hypocritical villain, who had appropriated to himself, in imagination, Fleetwood's estate, this attachment was represented as criminal. He left no diabolical stratagem unemployed, to alienate the affections of his kinsman from his wife; and he succeeded in well, that the brutal husband, at last, charged her in the following shocking terms:—
 “ You are with child! Mary, fall upon your knees, and answer me by the great God, who made heaven and earth, whose child is that in your womb?” (P. 230.) The issue was such as we have already mentioned, and therefore, we shall not again recur to it. We conclude our account of Mr. Godwin's performance, with a pretty long quotation, descriptive of a scene, so perfectly extravagant, that, the author, when he wrote it, was, in our opinion, as completely deranged, as the madman who is supposed to have acted it.

“ July,” says Fleetwood, “ came, and brought along with it, the anniversary of my marriage. It was July, too, that was to give birth to the child, to whom I had once looked forward with raptures, on whom I now thought, with sensations little less than infernal. I resolved to solemnize a strange and frantic festival on my wedding day. I wrote to Gifford to procure me, by some means, a complete suit of my wife's clothes, together with a lieutenant's uniform, made to pattern, according to the mode of the regiment to which Kenrick belonged. I assured him that my life depended upon the fulfilling [of] my present demand. Ever faithful to gratify my slightest request, he punctually sent me the articles [which] I desired. I had in my possession a miniature of my wife. I went to a celebrated modeller in wax, in the city of Florence, where I now was, and caused him to make a likeness, as exact as he could, of the size of life. I was, myself, not without some skill in modelling, and I directed and assisted him. For the wearer of the regimentals, I fixed upon a terrible and monstrous figure of a fiend, which I found in the magazine of my artist. I ordered a barrel organ to be made for the same occasion. I recollected the tunes which Mary and Kenrick had sung together when at Bath, and I caused my instrument to be made to play those tunes. I bought a cradle, and a chest of child-bed linen. It is inconceivable, what a tormenting pleasure I took in all these preparations. They employed me day after day, and week after week.

“ When, at length, the fifteenth of July came, I caused a supper of cold meats to be prepared, and spread in an apartment of my hotel. All the materials which I had procured, with so much care and expence, were shut up in the closets of this apartment. I locked myself in, and drew them forth one after another. At each interval of the ceremony, I seated myself in a chair, my arms folded, my eyes fixed and gazed on the object before me in all the luxury of despair. When the whole was arranged, I returned to my seat, and continued there a long time. I then had recourse to my organ, and played the different tunes [which] it was formed to repeat. Never had madness, in any age or country, so voluptuous a banquet.

“ I have a very imperfect recollection of the conclusion of this scene. For a long time, I was slow and deliberate in my operations. Suddenly, my temper changed. While I was playing on my organ one of the tunes of Kenrick and Mary—it was a duet of love; the mistress in a languishing and tender style, charged her lover with indifference; the lover threw him-

self at her feet; and poured out his soul in terms of adoration. My mind underwent a strange revolution. I no longer distinctly knew where I was, or could distinguish fiction from reality. I looked wildly, and with glassy eyes all around the room. I gazed at the figure of Mary; I thought it was, and it was not Mary. With mad and idle action, I put some provisions on her plate; I bowed to her in mockery, and invited her to eat. Then again I grew serious and vehement; I addressed her with inward and convulsive accents, in the language of reproach. I declaimed, with uncommon flow of words, upon her abandoned and infernal deceit; all the tropes that imagination ever supplied to the tongue of man, seemed to be at my command. I know not, whether this speech was to be considered as earnest, or as the Sardonian and bitter jest of a maniac. But while I was still speaking, I saw her move—if I live, I saw it. She turned her eyes this way and that; she grinned and chattered at me. I looked from her to the other figure; that grinned and chattered too. Instantly, a full and proper madness seized me; I grinned and chattered in turn, to the figures before me. It was not words that I heard or uttered; it was murmurs and hissings, and lowings and howls. I became furious. I dashed the organ into a thousand pieces. I rent the child-bed linen, and tore it with my teeth. I dragged the clothes which Mary had worn, from off the figure that represented her, and rent them into long strips and shreds. I struck the figures vehemently with the chairs and other furniture of the room, till they were broken in pieces. I threw at them, in despite, the plates and other brittle implements of the supper table. I raved and roared with all the power of my voice. I must have made a noise like hell broke loose; but I had given my valet a charge that I should not be intruded upon, and he, who was one of the tallest and strongest of men, and who ever executed his orders literally, obstinately defended the door of my chamber against all inquisitiveness." (Pp. 247—252.)

Introduction to the New Testament. By John David Michaelis, &c.

Remarks on Michaelis's Introduction, &c.

(Continued from P. 129.)

THE fifth chapter of this elaborate work is devoted to St. Mark and his gospel. Little, indeed, is told of the evangelist himself, which is not universally known; nor can we say with truth that more important information respecting his gospel, is to be reaped from Michaelis than from Lardner. It is made sufficiently probable that St. Mark wrote his gospel at Rome some time between the years 63 and 67; that he did not copy St. Matthew nor St. Luke's gospel; that the gospel of St. Mark contains the substance of St. Peter's preaching, and that it was written, not in Latin, as Baronius supposed, but in Greek, which was then the universal language. Michaelis indeed contends that St. Mark as well as St. Luke made use of such written documents as Mr. Marsh supposes to have been the basis of the three first gospels; but we have already said enough of that groundless though ingenious hypothesis, whilst Lardner has proved with the force

force of demonstration*, that St. Mark was an original writer, and that his gospel is a most valuable part of the sacred canon. The following passage, which occurs in the third section of this chapter, is judicious and worthy of attention.

"That St. Mark wrote his gospel in Rome, and for the use of the Romans, is likewise the reason why he has omitted many particulars in the life of Christ, which are related by St. Matthew and St. Luke. The genealogy, for instance, though interesting to the Jews, was not so to the Romans, and the same may be said of Christ's nativity at Bethlehem, a name well known to the Jews, but probably unknown to the Romans. His total omission of Christ's admirable sermon on the mount, which St. Matthew gives at full length, and St. Luke in short extracts, appears, at first sight, to be rather extraordinary; but we must recollect that this sermon was in fact polemical, and immediately directed against the false morality of the Pharisees. To understand this sermon, therefore, it is absolutely necessary to have a previous knowledge of the Pharisaic doctrines, but these doctrines were unknown to the Romans. The unlearned are not only incapable of comprehending this discourse, but are in danger, without the assistance of a learned interpreter, of totally perverting its meaning. It is a known fact, that very erroneous moral doctrines have been deduced from it, and that these doctrines have been applied as objections to the Christian religion. It has been asserted, that Christ totally prohibited the administration of an oath, the repulse of violence, an appeal to a magistrate, or (and) self-defence. For these reasons, St. Peter himself, would hardly have delivered this discourse to the Romans, and for these reasons, St. Mark passed it over in silence."

We have already seen that Michaelis abandons the inspiration of St. Luke, and, in support of that rash hypothesis, he contends in the sixth chapter, that the Evangelist was neither a Jew by birth, one of the seventy disciples, as many of the ancients supposed, nor in any sense a disciple of CHRIST. All this, he thinks, may be inferred from the introduction to St. Luke's gospel; but Lardner had clearly proved, before our author wrote, that the words from which this inference is drawn, can at the utmost bear only the conclusion, that St. Luke had not been a disciple from the *very commencement* of our Saviour's ministry. He might, however, have been a disciple for some time, and even one of the seventy, and that before his conversion to Christianity he was a Jew by religion, if not by birth, the same learned writer has shewn to be so extremely probable, that the fact we think cannot rationally be called in question. Indeed, the knowledge of the language spoken by the Jews, which Mr. Martin, in opposition to his author, proves incontrovertibly that St. Luke possessed, cannot be accounted for on any other supposition, than that the Evangelist, if not a native Jew, had long been a proselyte to the Jewish religion, for there was no inducement but religion, sufficient

* A History of the Apostles and Evangelists, Chap. vii and x.

to make a Greek or Roman physician study the dialect of Palestine; with such assiduity, that he could not divest his style of its idioms, even when writing another language.

Michaelis labours hard likewise to prove that St. Luke was neither Lucius of Cyrene, mentioned in the thirteenth chapter of the Acts of the Apostles, nor the disciple to whom, with Cleopas, Jesus shewed himself after his resurrection, on the road to Emmaus, because, on either of these suppositions, the inspiration of the Evangelist must be admitted, and that inspiration he is determined to reject. But this is very idle reasoning, if reasoning it can be called. It does not necessarily follow, that Lucius of Cyrene was inspired, merely because he is styled a *prophet*, for in the language of scripture, a prophet is often such a person as we should denominate by the word *preacher*; and, as we have already proved*, the miraculous gifts of the Holy Ghost were far from being confined to the apostles alone, or even to the apostles and seventy disciples. St. Luke, therefore, might have been inspired, whether he was a Jew or a Gentile, by birth or education, whether he was Lucius of Cyrene, or the companion of Cleopas, on the road to Emmaus, or whether he was an immediate follower of Christ; or a convert made by St. Paul, many years after Christ's ascension. But, says our author:—

“ St. Luke's intercourse with the apostles and other eye witnesses to the transactions of Christ, renders him a very credible historian, as he assures us that he diligently inquired into the whole history, and traced up the several facts to the fountain head; but the diligence with which he instituted his enquiries, did not necessarily exempt him from the danger of making some few mistakes, unless he wrote under the influence of divine inspiration. Now, St. Luke himself not only lays no claim to supernatural assistance, but, on the contrary, grounds the fidelity of his history merely on the accuracy of his own researches. I have already shewn in the first volume of this introduction, that instead of being losers we should be real gainers, if we considered St. Luke as a mere human historian.” (Vol. III. Part I. P. 230.)

“ How Christianity should be a gainer by uncanonizing an Evangelist, and expunging one of the four gospels, received without distinction, by the Christian Church from the beginning, it is difficult to conceive; unless a fabric were to derive strength from pulling down one of its main pillars. That St. Luke lays no claim to supernatural assistance is admitted, but neither do the other Evangelists insist on it. St. Matthew and St. John are equally silent on this head, the latter even where he strongly asserts the truth of his relation†, the reason of which probably was, that the first thing to be insisted upon, was their competency, as eye-witnesses, to give testimony to the facts.” (Remarks, p. 17.)

It would indeed have been ridiculous in any one of the Evange-

* Vol. XVII. p. 127.

† St. John, chap. xix. ver. 35, and chap. xxi. ver. 24.

lists to have affirmed that he was divinely inspired when he wrote a particular book, and then to claim implicit credit to every thing contained in that book, on account of the inspiration of its author. This would have been an exact counterpart to the conduct of those well meaning men, who, in their zeal against natural religion contend, that nothing can be known of God and his attributes, but from the Scriptures of the Old or New Testaments, and then claim implicit credit to those Scriptures, because they are a revelation made to man, by the God of truth and justice. Whether the being and attributes of God could be *discovered* by mere human reason, may, we think, be more than questioned, but a man must be convinced by arguments, independent of written or traditional revelation, that God exists, and that he is a Being of power, wisdom, truth, and justice, before he can *rationaly* admit that any book contains a revelation from him. Just so it is, with respect to the inspiration of the Evangelists. A man must first be convinced by their testimony, that our Saviour actually performed the miracles, taught the doctrines, and made the promises which they attribute to him, before he inquire into the *inspiration* of the historians by whom these things are recorded. But, as soon as he is convinced that the Son of God promised to send the Holy Ghost to bring all things that he had said unto them to the remembrance of his apostles; that the Holy Ghost was sent to numbers besides the apostles; and that two of the apostles assumed, the one St. Mark, and the other St. Luke, for their companions and fellow-labourers, it is impossible longer to doubt whether these two Evangelists were inspired, when they wrote each a history of our Saviour's miracles and preaching. But, says Michaelis, St. Luke appears in a few instances to differ irreconcilably from the other Evangelists, and since we cannot question the inspiration of St. Matthew and St. John, and two accounts of the same thing, which vary from each other, cannot both be accurate, we must necessarily abandon the inspiration of St. Luke.

This would, indeed, be conclusive, did inspiration imply the use of the very same words, a similar arrangement of words and sentences, or even that the inspired writers took each the very same view of the same facts, with *all their circumstances*; but, as we have already shewn, it implies nothing of all this, which, had it appeared in the writings of the Evangelists, would have brought not only their inspiration, but even their veracity into just suspicion. Our author, however, gives five instances, in which he thinks it impossible to reconcile St. Luke's narrative with the narratives of the other Evangelists; but, in three of these instances, the learned editor has proved completely that Michaelis himself either did not thoroughly understand; or did not sufficiently attend to the real import of the passages quoted; from a fourth all difficulty was long ago removed, by Mr. West, in his *Observations on the Resurrection*; and, if we mistake not, the fifth is sufficiently accounted for in one of our former reviews.

Our author is very desirous to discover who Theophilus was, to whom St. Luke addressed his gospel, as well as the Acts of the Apostles,

ties, and seems decidedly of opinion that he was no believer. In this opinion we cannot agree with him, nor is it probable that he will have many followers, for the editor has shewn, what indeed will occur to every Greek scholar, that the argument, by which he attempts to establish it was absurd and ridiculous. He prefers, however, the opinion of Theodore Hase,

“Who contends that Theophilus was formerly, though not when St. Luke addressed his gospel to him, a Jewish High Priest. The arguments advanced in favour of this opinion are so strong, as to render it more probable than any other. That a person of the name of Theophilus once executed the office of High Priest, appears from the Antiquities of Josephus*. He was the son of Annas, who was High Priest in the year in which Christ was crucified†, and was himself nominated High Priest by the Roman governor Vitellius, in the place of his brother Jonathan, whom Vitellius deposed. This office Theophilus held till Agrippa was appointed King of Judea, who deposed him and made Simon Cantheras, High Priest. Agrippa soon after dispossessed Cantheras of the High Priesthood, and offered it again to Jonathan, but he refused it, and recommended his brother Matthias, who was accepted. After several changes in the Priesthood, which are of no importance in the present inquiry, another son of Annas, named Ananus, was appointed High Priest; so that Theophilus had not only himself presided over the Jewish church, but had three brothers who had likewise executed that office. Lastly, his own son Matthias was nominated High Priest in the place of Jesus, the son of Gamaliel, and it was during the Priesthood of Matthias, that the Jewish war commenced. Theophilus, therefore, though no longer High Priest, when St. Luke wrote his gospel, yet, as he had formerly held that office, and moreover had brethren and a son for his successors, was certainly of sufficient rank to be entitled to the appellation of *apostolos*.”

True, a man who had once been High Priest, was certainly entitled to that appellation, and, as we know that before the martyrdom of St. Stephen, “a great company of the priests were obedient to the faith,” and, as our Saviour himself assures, that at the commencement of the Jewish war “the father should be divided against the son, and the son against the father” it is certainly possible, that Theophilus might have been a believer in Christ, even while his son was High Priest of the Jews, and, of course, an inveterate enemy to the Christian name. It seems, however, somewhat surprising, that no mention whatever is made in the Acts of the Apostles, of the

* Antiq. lib. xviii. xix. xx.

† This is one of those blunders, into which, from mere inattention, Michaelis frequently falls, and which, of course, render his book of much less value than it would otherwise be. Annas was, indeed, the father of Theophilus, and had been High Priest, but not when Christ was crucified, for we know by testimony, which our author has proved to be more deserving of credit than that of Josephus, that not Annas, but “Calaphas was High Priest that same year.”

conversion of a man who had once been High Priest, and, therefore, without being positive on the subject, which is now of no great importance, we are inclined to adopt the opinion of Cave, who thinks that Theophilus was some man of rank at Antioch, perhaps the Governor, to whom the appellation *καίσαρος* would naturally be given, and that he had been converted to the faith, by the preaching of the Evangelist.

Our author's enquiries into the precise time at which St. Luke wrote his gospel, have been crowned with little success, though he shews the probability of its having been written before St. Matthew's Greek gospel, and the moral certainty that St. Luke had not then seen even the Hebrew gospel of that apostle. His inquiries after the place at which the Evangelist wrote are equally fruitless, though Lardner, after Jerome and others, is of opinion that it was written in Achaia, and has supported his opinion by arguments that are certainly plausible. The motive which induced St. Luke to write a gospel, is thus, we think, fairly stated by our author:—

“It has been supposed by several persons that St. Luke not only wrote his gospel at the request of St. Paul; but that St. Paul even dictated what St. Luke wrote. This notion took its rise from a false interpretation of a passage in St. Paul's epistle to the Romans*; and that St. Luke wrote of his own accord, and of his own authority, appears from the expression *δοξί καμει*, which he has used in the preface to his gospel. He there assigns the motive which induced him to send to Theophilus an authentic narrative of the miracles and resurrection of Christ, which, to use his own words, was the following:—*Επειδή πολλοί επιχειροῦσι ἀναλαβασθαι διηγήσασθαι πρὸς τοὺς πεπληρωμένους τὴν αὐτοῦ πραγμασίαν*. To the accounts of these “many,” he must certainly have had some objection to make, for no man would argue thus:—Since several persons have delivered accounts of Christ, on which perfect reliance may be placed, I have likewise thought proper to write the history of Christ. We must conclude, therefore, that his intention was to correct the inaccuracies of the accounts which were then in circulation, and to deliver to Theophilus, a true and genuine document, in order to silence idle stories, which might have prejudiced Theophilus against the Christian religion.” (P. 267.)

In the whole of this learned work, there is nothing more interesting than the seventh chapter, in which our author treats of the life and character of St. John, and of the objects which he had more particularly in view, when he wrote his gospel. The inaccuracy, however, with which Michaelis too often makes his quotations, renders it a matter of deep regret, that on this important chapter we have no notes by the learned and more accurate editor, and our regret is increased, by our observing so wide a difference in matters of high moment, between Michaelis and Lardner. Let not the reader suppose that we deem our author's disquisitions the less valuable on

account of that difference; the very reverse is our opinion, but Lardner possessed so much erudition, and, in his reference to *facts*, is, for the most part, so much to be depended on, that the author who confutes him to the complete satisfaction of every reader, must have a greater share than Michaelis of Lardner's accuracy.

The first section of the chapter contains some reflections on the character of St. John, which are perfectly just, but as they have been often made, are not entitled to any particular notice. The second section is more valuable. It is known to every reader, at all acquainted with the history of the church, that the general opinion of the antient fathers was, that St. John, after examining the other three gospels, and giving them the additional sanction of his authority, wrote his own, to supply their omissions, and to confute the heresies which had then sprung up in the church, respecting the person of our blessed Lord. Our author admits that this was the purport of the apostle's writing, but

"A very different opinion has been advanced by Lampe*, and defended by Lardner†. According to this opinion, St. John's principal object was to convince the unbelieving Jews, and, in case they refused their assent, to prove to them the justice of the divine punishment which awaited them, on the ground that they had ample means of conviction. But, it is very improbable that St. John's view was so confined, and therefore, as the apostle himself has no where given the smallest intimation that this was his particular object, I can see no reason for supposing it. If his gospel had been directed against the Jews in particular, he would hardly have omitted Christ's prophecy of the destruction of Jerusalem, and his lamentation over the impending fate of that devoted city. It is true, that St. John says, (Chap. xx. 31.) "These are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name." But, the purport expressed in this passage was the general purport of all the Evangelists, not of St. John alone, nor does it appear from any thing which St. John had said, that in writing this sentence, he had in view the Jews in particular." (P. 276.)

This is sound reasoning on the supposition that St. John had written his gospel before the destruction of Jerusalem, which Lardner affirms, and our author denies. Lardner is well known to have been a Socinian in some articles of his creed, if not in all. He therefore positively affirms, that it was unworthy of St. John, to write a gospel for the purpose of confuting any particular heresies, even supposing heresies respecting the person of our Lord to have prevailed in the church, at the time when it was written. Irenæus indeed affirms‡, that the apostle wrote for the express purpose of confuting the errors of Cerinthus and the Nicolaitans, but Lardner contends that the testimony of Irenæus is, on this subject, entitled to no credit, because

* In the Prolegomena to his Commentary.

† History of the Apostles and Evangelists.

‡ Advers. Hæres. lib. iii. cap. 2.

he elsewhere* says, "*Quemadmodum Joannes Domini discipulus confirmat, dicens, Hac autem scripta sunt, ut credatis quoniam Jesus est filius Dei, et ut credentes vitam æternam habeatis in nomine ejus. PROVIDENS* has blasphemias regulas, quæ dividunt Dominum, quantum ex ipsis attinet, ex altera et altera substantia dicentes eum factum." Now, says Lardner, Irenæus in this passage, contradicts what he has said in the other, which is commonly quoted; for, he there affirms, that St. John wrote his gospel, "*volens per Evangelii annuntiationem auferre eum, qui a Cérintho inseminatus erat hominibus, errorem;*" whereas here, he says, that the apostle only *forefaw* the errors which he wrote to confute. But, replies our author, this contradiction is only apparent; for *Providens* signifies as well *guarding against* as *foreseeing*; and if it be so interpreted here, as consistency requires it to be, this passage, far from contradicting, confirms the former:—

"But even if Irenæus had not asserted that St. John wrote his gospel against the Gnostics, and particularly against Cerinthus, the contents of the gospel itself would lead to this conclusion. The speeches of Christ which St. John has recorded, are selected with a totally different view from that of the three first Evangelists, who have given such as are of a moral nature; whereas, those which are given by St. John, are chiefly dogmatical, and relate to Christ's divinity, the doctrine of the Holy Ghost, the supernatural assistance to be communicated to the Apostles, and other subjects of like import. In the very choice of his expressions, such as *Light, Life, &c.* he had in view the philosophy of the Gnostics, who used, or rather, abused these terms. That the fourteen first verses of St. John's gospel are, merely historical, and contain only a short account of Christ's history, before his appearance on earth, is a supposition devoid of all probability. On the contrary, it is evident, that they are purely doctrinal, and that they were introduced with a polemical view, in order to confute errors, which prevailed at that time, respecting the person of Jesus Christ. Unless St. John had had an adversary to combat, who made particular use of the words *Light* and *Life*, he would not have thought it necessary, after having described the Creator of all things, to add, that in *him* was life, and the life was the light of men, or, to assert, that John the Baptist was not that light. The very meaning of the word *light* would be extremely dubious, unless it were determined by its particular application to the oriental Gnostics. For, without the supposition that St. John had to combat with an adversary, who used this word in a particular sense, it might be applied to any divine instructor, who, by his doctrines enlightened mankind†. Further, the positions contained in the fourteen first verses are antitheses to positions maintained by the Gnostics, who used the words *λογος*, *ζωή*, *φως*, *πνεῦμα*, *ἀσάρκα*, &c. as technical terms of their philosophy. Lastly, the

* Advers. Hæres. lib. iii. cap. 16.

† To any such instructor, the Socinians, in general, wish to apply it, and Lardner seems to have understood it in the same sense, admitting, however, as probably they all do, that Christ was the *most* divine instructor, that has ever, by his doctrines enlightened mankind. RAV.

speeches of Christ, which St. John has selected, are such as confirm the positions laid down in the first chapter of his gospel, and therefore, we must conclude, that his principal object throughout the whole of his gospel was to confute the errors of the Gnostics." (P. 280.)

But the Gnostics were not the only sect whose peculiar opinions St. John meant to combat. There were in that age certain persons who ascribed to the Baptist a greater authority than even to Jesus himself; and hence it was that when Apollos came to Ephesus, he knew only the baptism of John, and that St. Paul found in the same city certain persons who had been baptized unto John's baptism, or, as our author thinks, *in the name of John*. That there is at this day in the east, a sect known indifferently by the appellations of *Sabians*, or *Baptists*, and the *disciples of John*, has been rendered, in the opinion of our author, incontrovertible, by professor Nerburg, who, in 1780, published in the *Commentationes Societatis regia scientiarum Gœttingensis*, a dissertation on the language of the Sabians, together with a specimen of the sacred writings of that sect.

"As soon as this dissertation was published, says Michaelis, the obscurity in which St. John's gospel had been involved, was at once dissipated; and I made no scruple to assert, that St. John's gospel was directed against the sect, which took its name from John the Baptist; for the members of that sect not only made use of the word *Light*, &c. but contended that John the Baptist was the *Light*—a doctrine combated by our Evangelist. If it be asked, whether the Sabians, or the sect which acknowledged John for their founder, agreed in their opinions with the Gnostics—I answer, that they certainly did in many, though I cannot affirm that they did in all. The Sabians of the present age have still many terms in use, such as *Light*, *Fire*, &c. which they apply in the same manner as the Gnostics did; but it is not to be expected, after a lapse of seventeen hundred years, that the modern Sabians should retain all the terms which were used in the first century, since many of them were mysterious, particularly the term *Word*."—(Pp. 286, 287.)

It is here, more especially, that we regret the want of Mr. Marsh's notes, in which we should have had our author's account of these Sabians either confirmed, or confuted in such a manner, as to remove from our minds that doubt and hesitation with which his repeated inaccuracies on other points compel us to receive it. Even Professor Nerburg's dissertation, had we an opportunity of consulting it, would not alone be indisputable authority; for we have learned by experience, not to place implicit confidence in the modern discoveries of German literature. We do not, however, mean to insinuate that his account of the Sabians is false; it is very probably true, though we wish to see a fuller account of them by an author in whose fidelity and learning we could repose with confidence*; but, in the mean time,

* Nerburg's account is adopted by Herder, but we need not say how little his authority adds to the testimony of the original author. Rev.

we shall contrast a few of our author's proofs, that St. John had the Gnostic and Sabian errors particularly in his view when he wrote his gospel.

"The plan which St. John adopted to confute the tenets of the Gnostics and the Sabians, was first, to deliver a set of aphorisms as counterpositions to these tenets, and then to relate such speeches and miracles of Christ, as confirmed the truth of what he had advanced. Some of the Gnostics placed the Word above all the other Æons, and next to the Supreme Being; but Cerinthus placed THE ONLY BEGOTTEN first, and then the Word*. Now, St. John lays down the following positions:—

1. "The Word, and the ONLY BEGOTTEN, are not different, but the same person," ch. i. 14. We beheld his glory, as of the only begotten of the Father. This is a strong position against the Gnostics, who usually ascribed all the Divine qualities to the only begotten. The proofs of this position are, the testimony of John the Baptist, ch. i. 18, iii. 35, 36, the conversation of Christ with Nicodemus, ch. iii. 16—18, in which Christ calls himself the only-begotten son; the speech delivered by Christ to the Jews, ch. v. 17—47; and other passages, in which he calls God his Father.

2. "The Word was never made, but existed from the very beginning, ch. i. 1. The Gnostics granted that the Word existed before the creation, but they did not admit that the Word existed from all eternity. The Supreme Being, according to their tenets, and according to Cerinthus, the only-begotten likewise, as also the matter from which the world was formed, were prior in existence to the Word. This notion is contradicted by St. John, who asserts that the Word existed from all eternity."

We pass over our author's third proof, which is certainly plausible though not conclusive; but the fourth and fifth are unanswerable.

4. "The Word was God, ch. i. 1. The expression God must be here taken in the highest sense, as this position will contain nothing contrary to the doctrine of the Gnostics, for they admitted that the Word was an Æon, and therefore a Deity, in the lower sense of the word. The proofs of this position are contained in the fifth, tenth, (v. 30.) and fourteenth (v. 7—11.) chapters.

5. "The Word was the Creator of all things, ch. i. 3, 10. This is one of St. John's principal positions against the Gnostics, who asserted, that the world, as it contains evil mixed with good, was made by a malevolent, and, according to Cerinthus, by an inferior Being, who knew not the Supreme Being†. The assertion that the Word was the Creator of the World, is equivalent to the assertion, that he was God in the highest sense possible. In whatever form or manner we may think of God, the notion of Creator is inseparable from the notion of Supreme Being. We argue

* Initium quidem esse Monogenem: Logon autem verum filium Unigeniti. *Iren. adv. Hæres. lib. iii. cap. 11.*

† Virtus valde separata et distans ab ea principalitate, quæ est super universa, et ignorans eum qui est super omnia Deum.

Iren. adv. Hæres. lib. i. cap. 26.

from the creation to the Creator, and this very argument is our proof of the existence of God." (P. 288, &c.)

These and various other proofs equally conclusive, which are produced by our author, leave, we think, no room to doubt but that St. John when he wrote his gospel, had in his view, the heretical opinions of Cerinthus and other Gnostics. That he had, likewise, in view, the errors of the Sabians, the following extracts make it, at least, probable :—

" John the Baptist was not that Light, ch. i. 18. The Sabians, or Disciples of John the Baptist, call the baptism of John, at this very day; the baptism of light, and assert that John was invested with light, and raised to the highest pitch of glory. It is difficult, however, fully to comprehend their meaning. In the first place, they describe God as Light, and make use of expressions, which, if taken figuratively, are true, and are very similar to the expressions used by our Evangelist, in his first epistle; but, they likewise speak of a Being called *Light*, as distinct from the Supreme Being, which united itself with John the Baptist, at the time when he baptized a celestial Being, which appeared to him in the form of a little child." (P. 294.)

To prove that such were the opinions of the Sabians, our author quotes a long passage from their sacred books, which is exceedingly obscure, but certainly represents the Baptist as something more than man. He then proceeds thus :—

" John the Baptist was not the Light, but was sent to bear witness of the light, ver. 8. The Sabians, or disciples of John the Baptist, are, at present, of different opinions, with respect to the character of Jesus; for, some passages in their religious writings condemn him as an impostor, and as a person who was guilty of ingratitude toward John the Baptist. But, this opinion was not maintained by the Sabians of the first century, at least, not by those against whom St. John the Evangelist wrote his Gospel; nor was it maintained by the members of this sect, of whom we find an account in the Acts of the Apostles. According to Professor Nerburg, when the Sabians of the present age are asked their opinion concerning Jesus Christ, they answer, as follows:— ' We neither believe in Christ, nor disbelieve in him; and those who believe in him, we neither condemn, nor approve. But, this we believe, that whoever believeth in the Light of the Lord, and the baptism of John, his soul will, after death, be partaker of the Light, but, if he believeth not, his soul will be partaker of punishment.' They likewise say, *Our doctrines are more ancient than the Christian; these were not known to John, and John is our Master.*" (P. 298.)

From these extracts, the reader will perceive the high probability that the modern Sabians, described by our author and Nerburg, are the descendants of a sect, whose heretical opinions had attracted the notice of our Evangelist; and he will, probably, regret with us, that so little is known of a sect, whose history promises to throw so much light on the writings of St. John the Apostle. In the remainder of the chapter, we have some very strong proofs that St. John had seen and approved the three first gospels; that he wrote his own at Ephesus,

fus, after the destruction of Jerusalem; that the last chapter was written, not by the elders of Ephesus, as Grotius and others have supposed, but by the Apostle himself; and that, from the Virgin Mary's living many years in his house, St. John was better qualified than any of his predecessors, to write a history of the early years of his Master.

"After what has been said, it will not be difficult to assign the reason, why St. John has sometimes more, and sometimes less than the other Evangelists. He has omitted the greatest part of what his predecessors had already related, and for no other reason, than because he thought it unnecessary, except where he was influenced by particular motives, to repeat what was already on record. His silence, therefore, in respect to the numerous facts, which are found in the other gospels, cannot be used as an argument to weaken the credibility of those facts, or we must deny that Christ was ever born, and that John the Baptist was beheaded. On the contrary, St. John's silence may rather be considered as a proof, that the facts, which the other Evangelists have recorded, and he has left unnoticed, are really true; for, if their accounts had been inaccurate, he would probably have corrected them." (P. 310.)

The author treats, in the sixth chapter, of the book called *the Acts of the Apostles*; attempts to ascertain the time at which that book was written, together with the object which St. Luke had in view; makes some judicious remarks on its style and arrangement; fixes the chronology of the principal events recorded; and earnestly recommends the study of the works of Josephus, from the beginning of Herod's reign, to all who wish to understand thoroughly the historical books of the New Testament. In this chapter there is nothing peculiarly interesting. Very good reasons are assigned for the author's belief that the Acts of the Apostles were not written before the year 65, and that they were, probably, written, at Rome. It is shewn, likewise, that St. Luke's object was not to write a history of the Christian Church, nor even of all the transactions of St. Paul; but,

1. "To relate in what manner the gifts of the Holy Spirit were communicated on the day of Pentecost, and the subsequent miracles performed by the Apostles, by which the truth of Christianity was confirmed. An authentic account of this matter was absolutely necessary, because Christ had so often assured his disciples that they should receive the Holy Spirit. Unbelievers, therefore, whether Jews or Heathens, might have made objections to our religion, if it had not been shewn, that Christ's declaration was really fulfilled.

2. "To deliver such accounts, as proved the claim of the Gentiles to admission into the Church of Christ, a claim disputed by the Jews, especially at the time when St. Luke wrote the Acts of the Apostles. And it was this very circumstance which excited the hatred of the Jews against St. Paul, and occasioned his imprisonment in Rome, with which St. Luke closes his history. Hence we see the reason why he relates, ch. viii. the conversion of the Samaritans, and ch. x. xi. the story of Cornelius, whom St. Peter, (to whose authority the adversaries of St. Paul had appealed in

favour of circumcision) baptized, though he was not of the circumcised. Hence, also, St. Luke relates the determination of the first council in Jerusalem, relative to the Levitical law; and, for the same reason he is more diffuse in his account of St. Paul's conversion, and St. Paul's preaching the gospel to the Gentiles, than on any other subject." (Pp. 330, 331.)

We have now taken a pretty full view of our author's Introduction to the historical books of the New Testament, and have found in it much entitled to praise, and something deserving of reprehension. Without prejudice or partiality, we have endeavoured to separate the tares from the wheat, and to put the theological student on his guard when reading these important volumes. But before we conclude this part of our task, we must take the liberty to say, that both Michaelis and his editor seem to us to have interested themselves too much in verbal and other trifling disquisitions, and to have given importance to matters to which it is not probable that the inspired writers thought it worth while to pay the slightest attention. Let the youthful reader, therefore, when he finds some small disagreement between the narrations of any two of the Evangelists magnified into a great difficulty, ask himself, before he permit his faith to waver, whether it be probable, that men intent on bringing the world from darkness to light, would have employed their minds on such unimportant subjects.

Thus, Michaelis finds an irreconcilable contradiction between St. John on the one hand, who says that Joseph and Nicodemus embalmed the body of Jesus, on the Friday evening, before it was laid in the sepulchre, and St. Mark and St. Luke on the other, because they say that the women, after Christ's interment, purchased spices in order to embalm his body on the Sunday morning! But is he sure, that the women *knew* that the body had been already embalmed by Joseph and Nicodemus? St. Luke says, indeed, that "the women followed after, and beheld the sepulchre, and how his body was laid;" but it is no where said that the women *beheld* Joseph and Nicodemus *wrap* the body in linen clothes *with the spices*; and they might naturally enough suppose, that on account of the Jews' preparation day, the embalming had been omitted. Granting, however, that the account of this matter given by St. Mark and St. Luke could not be reconciled with that given by St. John, the difference would not be of the smallest importance. Neither of the two Evangelists was present at Christ's interment; they were, doubtless, informed that he was buried by Joseph, after the manner of the Jews; they knew that the Jews wrapped the bodies of their friends in linen clothes and spices; and this, with the circumstance of the great stone being rolled to the mouth of the sepulchre, is all the information in which minute accuracy was of any importance. Recollecting, at the distance of many years, when they sat down to write their gospels, that Christ was buried on Friday evening, and that Mary Magdalene, with the other women, had gone to the sepulchre early on the first day of the week, they might conclude, that they had gone for the purpose of embalming

enbalming the body, which Joseph had been prevented from doing by the approach of the sabbath; and the question, by *whom* it was enbalmed, must have appeared to them, as it certainly is in itself, of no importance. Were such discrepancies to detract from the authority of the Evangelists, there would not be a book on earth of the smallest value, nor a right testimony given on which confidence could be safely reposed; for that circumstances, which are justly deemed tests of truth when various witnesses bear testimony to the same fact, are by this mode of criticism converted into proofs of falsehood.

(To be continued.)

✱ *Treatise on the Science of Defence, for the Sword, Bayonet, and Pike, in close Action.* By Anthony Gordon, A. M. Captain of Invalids, retired. PP. 66. 4to. Egerton. 1805.

EVERY performance like that now before us, which has a tendency to improve any art or science, is entitled to a favourable reception by the public. It is well known that since the introduction of fire-arms war has become less bloody and destructive, and battles less complete or decisive. For, generally speaking, not one ball in a thousand, that are fired, takes effect, and troops, who are accustomed to depend chiefly on their fire for protection, seldom come to a m  le or close engagement. Experience also proves beyond the possibility of contradiction, that no forces are superior to our own, either by sea or land, when engaged at close quarters. Our troops gave most convincing demonstrations of the truth of this assertion, under those celebrated commanders, Prince Eugene, and the Duke of Marlborough, who fought many great and important battles with the natural enemies of the country, that were obstinately contested and generally decided by the bayonet. Their steady, cool, and intrepid conduct excited the wonder and admiration of that very successful and accomplished General, Marshal Saxe, who has left a most honourable testimony of their superiority in this respect to the troops of France, of whom he had as much knowledge and experience as any person who has ever yet commanded them. Fontenoy and many other places proclaim their undaunted resolution and cool intrepidity in close action. Any system therefore of discipline, exercise, or instruction, or even any scheme, or project for rendering them more skilful and dexterous in the use of this weapon, when closely engaged with their enemies, is well deserving of attention, as this country has been for a considerable time threatened with invasion, although we cannot help regarding the threat as at present ridiculous, without wishing, however, to encourage any relaxation in our preparations for defence, or too great confidence in our national security.

This little treatise, which is the substance of a letter on defence from the author to the Adjutant General, appears to have been composed at the desire of His Royal Highness, the Commander in Chief,

and is ushered into public view under his patronage and authority. It proves beyond dispute that Captain Gordon is thoroughly acquainted with the powers and use of the sword, and discovers on his part much ingenuity, with no small share of erudition. He studiously avoids egotism, and modestly declines taking to himself the credit ascribed to him by many, of being the projector of a new exercise, fancying he has found it in the magazines of antiquity, or writings of the ancients, and that it was practised more than two thousand years ago. His sentiments on this point he declares in the following words.

"Gordon has been flattered as the projector of a new exercise; but he cannot arrogate to himself the honour of inventing an exercise, which was practised more than two thousand years ago. His project went only to revive a system which had been neglected for the last sixteen hundred years. On joining the regiment, he was astonished to find no exercise for close action; no notion of making thrusts, cuts, and parades; no system of defence or offence; for the established exercises are adapted only to the missile weapon, and to the movements in *line*, *column*, *square*, and *echelon*, &c. Unable to account for this defect, he made such research, first in this country, and afterwards on the Continent, to no purpose. The system every where established was the same, and differed only in some trifling minutiae. Being thus unexpectedly disappointed, he was obliged to trace the exercises to their origin. At length, he was gratified with the sight of the exercise in question, which still remains dormant in the magazines of antiquity; in those magazines which are stored with gold and diamonds, from which great kings, philosophers, orators, poets, and historians, have illumined themselves and their countries.

"The established exercises are descended from the ancient system; in many respects they have simplified and improved; they are well adapted to the missile weapon; the idle, superfluous ranks are removed, and adjusted in the order established. This order gives them an opportunity of co-operating. The ancients admired facility and simplicity in their movements; they rejected those which were complex and perplexed; such, for example, as 'the marching a square by its right, or by its left, FRONT, ANGLE, &c.'"

We are inclined, however, to think that the merit of inventing this exercise is wholly and exclusively his own.

In the first section of this treatise, he speaks of the "origin of the science of defence, of its effect upon the Romans, and the attempt of the French to revive it, &c."

He supposes the use and knowledge of arms to have originated in the East, to have thence emigrated into Egypt, and to have been introduced into Greece by Cecrops. The Romans, he observes, though comparatively illiterate at the time, when the gymnastic exercises were most encouraged in the Grecian states, were superior in the use of the hand weapon, and owed their conquest of the world to this circumstance. In proof of this observation, he quotes Vegetius. The quotation is from the first chapter of the first book of that author, *de militari*, and is, strictly speaking, neither altogether correct nor complete. For Vegetius does not ascribe the success of the Romans against other

other nations, solely to their "pre eminence in the use of the sword and to a rigid discipline." His words are these: "Nulla enim alia re videmus populum Romanum orbem subegisse terrarum, nisi armorum exercitio, disciplina castrorum, usque militæ." Now the *exercitium armorum* does not merely refer to the use of their swords, or to the use of them and their shields conjointly, but to their uniform exercise and practice in using different sorts of arms. They made use of missile weapons as well as swords, and when they threw them they stood with their left feet foremost, whereas when they fought with their swords and shields, they had their right feet foremost. It is also evident that the "*disciplina castrorum*" has no reference whatsoever to what is now vulgarly called discipline, but means knowledge and practice in forming and constructing camps, in securing and fortifying them, and above all in choosing proper, advantageous, and convenient positions for them. Captain Gordon, observes, that the science of defence was lost in the fall of the Roman empire, that no effort was made to restore it till the year 1575; that its revival was attempted under Charles. IX. of France, but by no means with complete success, "as the reformers did not proceed upon mathematical principles, nor on the laws of motion, and the powers of the lever." And after illustrating from plate I. the different thrusts according to the French arrangement, he concludes this section with the following concise, but just observations.

"As thrusts are either simple or complex, so are the guards. All cuts are complex motions, or combinations of several simple motions. Notwithstanding this French arrangement of the thrusts, yet it appears from experiments, and the construction of the arm, that the *quarte* should be placed at the head of all the thrusts and parades, from the strength of the hand in opposing, and retaining the weapon in that position. *Tierce* ranks next to *quarte*; as in *terce* the hand is over the adversary, and has all the advantages of gravity in striking downwards. The *seconde*, *quinte*, and the *prime* itself, descend from *terce*. But these three thrusts, and all guards and thrusts derived from them, such as the *hanging guard*, the *outside* and *inside half-hangers*, the *off side* and *near side protects* should be rejected, being dangerous to the persons using them. In like manner should be rejected all cuts, save only two, and all complex thrusts whatsoever; but certain complex parades cannot be too studiously cultivated."

The second section contains "a sketch of the Roman practice, which was conformable to mathematical principles, to the laws of motion, and to the powers of the lever, &c."

Here Captain Gordon, before he attempts to explain the Roman practice, gives what he calls the purport of the eleventh chapter of the first book of Vegetius, in these words:

"That the recruits were exercised twice a day, every morning and evening, with arms of double the weight of such as were used in real action: that every foldier and gladiator, who had acquired glory, either in the field, or upon the arena, had been in the constant habit of exercising, thus heavily armed. That, after being drilled in the attitudes by a master,

and instructed to make the most forcible cuts, which, according to gravity, are vertical, they were to practise also by cutting at a post six feet high: that there was a post appropriated for every soldier: that they were taught how to strike at the head, sides, and arms; how to advance, by throwing the centre of gravity dexterously forward upon one leg, and to retire, by throwing the weight of the body backwards."

We are sorry, however, to be under the necessity of observing that the foregoing words do not give the real purport of that chapter, as they contain things not mentioned in it, and omit others that are. There is no part of it, for instance, that represents vertical cuts as more forcible than those that are made obliquely, or in the direction of planes inclined to the horizon, which is a truth that every person, almost without the aid of science must be sensible of, from observation and experience, and readily subscribe to. There is not a word in it, that relates either to a tyro's advancing by "throwing the centre of gravity dexterously forward upon one leg," or to his retiring "by throwing the weight of the body backwards." And he omits mentioning that the tyrones were accustomed to exercise against posts as against enemies, with wicker shields, twice as heavy as the shields made use of in real action, and with wooden sticks or swords also, twice as heavy as the gladii or swords used in battle. He seems to consider the exercise described in this chapter as entirely confined to cutting or striking. It extended, however, to pushing, thrusting, or stabbing, as much as to cutting or striking, and in short to every use or application of the *scutum* and *gladius* conjointly, that might or could be of advantage to Roman soldiers when engaged with their enemies in close combat. No other meaning indeed can well be affixed to the words: "*contra illum palum, tanquam contra adversarium, tyro cum crate illa et clava velut cum gladio se exercebat et scuto; ut nunc quasi caput aut faciem peteret, nunc lateribus minaretur, interdum contenderet poplites et crura succidere, recederet, assultaret, insiliret, et quasi presentem adversarium sic palum omni impetu, omni bellandi arte tentaret.*" From his erroneous conception of Vegetius's meaning, he draws this corollary. "They (the Roman recruits) were thus critically instructed in a mode of fighting which they did not practise for the reasons, which he (Vegetius) states in the twelfth chapter, which is transcribed as a gem of inestimable value, and perhaps the only passage of antiquity which elucidates the Roman practice." But this inference militates against the accounts handed down to us by the best informed and most correct writers on the military customs and institutions of the Romans, whose swords were not only pointed but two edged, were by their shortness well calculated either for cutting or stabbing at close quarters, and were made use of by those people for both purposes, particularly for the latter. He then gives the said short chapter of Vegetius's first book with his translation thereof, which, as he grounds on it the similitude between the principles of his own exercise and those that regulated the practice of the Romans, it is necessary to lay before our readers.

“CAP. XII.—*Non cœsim sed punctim ferire docendos tyrones.*”

“Præterea non cœsim, sed punctim ferire discabant. Nam cœsim pugnantes non solum facili vicere, sed etiam deridere Romani. Cæsa enim quovis impetu veniat, non frequenter interficit; cum et armis, et ossibus vitalia defendantur. At contra puncta, duas uncias adacta, mortalis est. Necesse est enim, ut vitalia penetret quicquid immergitur. Deinde dum cæsa inferitur, brachium dextrum latiusque nudatur. Puncta autem testis corpore inferitur, et adversarium fauciat antequam videatur. Ideoque ad dimicandum hoc præcipue genere usos esse constat Romanos; duplicis autem ponderis illa cratis et clava ideo dabantur, ut cum vera et leviora tyro arma sumpsisset, velut graviore pondere liberatus, securior alacriorque pugnaret.”

* Translation of Chapter the 12th.—*That the Romans were instructed to strike home with the Point, and not with the Edge of the Sword.*

“Moreover observe, that they learned to strike home with the point, not with the edge of the sword, in real action; for the Romans not only conquered with facility, all those who fought with the edge, but also derided such a ridiculous practice; for a cut, however forcibly directed, seldom kills, because the vital parts are defended both by the opposition of arms and by the bones; whereas, on the contrary, a slight prick of the point, penetrating only an inch or two into the vitals, is mortal. Again, in drawing the cut, the right arm must be raised; consequently this arm, and the right side, are *exposed to any thrust*: if you deviate, or raise your hand out of the line, you are undone; whereas, on the contrary, the *thrust is sent home*, whilst the body is perfectly covered at the same instant, and it is sent with such velocity, that the wound is inflicted before it is possible to see or avoid it. Such were the incontrovertible reasons which determined them to use the point, and not the edge of the sword, in close action. They were in the habits of using such ponderous arms at exercise, for the purpose of doubling their dexterity and alacrity with light arms, which they used in real action.”

This translation, however, is neither literal nor correct. The translator has indeed totally mistaken Vegetius's meaning in the last sentence of the chapter. For the Latin word *præcipue* signifies *chiefly*, not *solely*; and the real meaning of the words “*duplicis autem ponderis illa cratis et clava ideo dabantur, ut cum vera et leviora tyro arma sumpsisset, velut graviore pondere liberatus, securior alacriorque pugnaret*” is this, that the wicker shield and wooden weapon of double weight were therefore given to the tyro, that when he should receive real and lighter arms, he might, like a person freed from a heavier load, fight with more confidence and alacrity. Captain Gordon does not appear to have adverted to this circumstance, that the gladii, or swords, which the Romans fought with in battle, were so short, that they could both cut and push with them in close action. And they unquestionably made use of them for both these purposes. We are disposed, however, to attribute these mistakes to a sort of inadvertence, and a wish natural enough on his part to make the practice of that people, who conquered the world, quadrate with the exercise he now submits to public inspection. The truth, how-

ever, is this, that the Roman order of battle and their mode of fighting with large shields and short pointed two-edged swords were so completely different from the present arrangement of infantry in Europe, and any use that either now is or can be made of the musket and bayonet in close action, that they never can be analogous. And we are of opinion that the ingenious author of this performance ought not to have discovered any anxiety or solicitude about establishing an analogy between them. For the present method of arranging troops in order of battle is not derived from that of the Romans, but from the phalanx, as he himself justly observes. After the invention of gunpowder, the musket and bayonet were gradually substituted for the pike, in order to combine with the use of it in close combat the advantage of firing even at some distance. And it must be allowed that his method of defence in close action with this compound weapon appears to be by far the best that has as yet been discovered or proposed, and proves the inventor to be a man of information and sound reflection. If this country be attacked or invaded, close combat may often become necessary. And should it not be thought advisable to introduce his bayonet-exercise among our infantry, in general, it is to be hoped that a considerable body of them will be carefully instructed in it.

The author employs the remainder of this chapter in explaining the difference between vertical and oblique cuts, by the proposition, that the force of gravity perpendicularly to the horizon is to its force along a plane inclined thereto as radius to the sine of the angle of the plane's elevation. To perfect the investigation of this subject, however, it would be necessary to combine the doctrine of percussion with that of gravitation.

In the third section, he points out the advantages of simple thrusts, &c. and delivers a project for simplifying cuts and thrusts, and reducing them all to two denominations, viz. quarte and tierce.

In the fourth section, he treats of the guards of quarte, tierce, &c. It contains many just and useful observations.

The fifth relates to thrusts, cuts, parades, and disarming.

Captain Gordon, in the sixth section, gives a cursory view of the origin and defect of the established exercises. He extols the return given by Homer of the strength of the Grecian fleet and forces, and asks "if any modern returns are comparable to it either in beauty, accuracy, or in the magnitude and importance of the information contained." He considers that poet as the father of these exercises, asserting that Xenophon borrowed all his military ideas from him, and that Alexander by his means readily accomplished the overthrow of the Persian empire, which his father Philip had projected. He says, however, that Homer, notwithstanding "his excess of accuracy in marching and dressing the forces square to the front," has prescribed no invariable order of battle, but has left that to be adjusted to the circumstances of place, time, &c.

" At one time you see him arranging his cavalry, that is, the chariots on the wings; these were perfectly dressed in three or more ranks, &c. according to their strength, and the nature of the ground, &c. The light armed troops, and the archers, &c. he adjusted generally in eight ranks, which composed the front. The heavy armed infantry composed his second line; this phalanx was a solid column, whose established order was sixteen deep. It was practised to take three kinds of order, viz. open, and two kinds of close order; the closest was termed constipation; it was precisely similar to that of his Majesty's forces, when the ranks are locked up and the elbows touch. The phalanx thus formed, levelled their pikes, which were fourteen cubits long, parallel to the horizon, and presented their left sides to the front in the charge. This position has been transmitted, and is equally practised by all the troops in Europe; the only difference is, that instead of pikes you level your firelock, and instead of sixteen, you form in three ranks; instead of having your three ranks engaged, you can engage only one of them, whilst the remaining two, your centre and rear ranks, are idle, with arms ported.

" The pikes of the front rank of the phalanx were thus protended ten cubits before it; the pikes of the second rank surpassed the front by eight cubits; those of the third by six; those of the fourth rank reached four cubits beyond the front; and the pikes of the fifth exceeded the front rank by two cubits. As in their closest order they had two men in their front, that is, double the number in the same space, more than any other troops, not similarly formed, could have; and as they could, from their construction, produce the five foremost ranks to the charge, consequently, their advantage in numbers was irresistible, being ten to one. As the eleven ranks which were adjusted behind the fifth rank, were in fact idle, and unable, from their situation to partake in the charge, they were supposed to be of use in pressing upon the five foremost ranks. Although common sense might have pointed out that nothing could more impede the exertions of the front, than any pressure upon them from behind; and although the necessity of re-forming the idle ranks into such order as might give them an opportunity of co-operating, seems obvious, yet all attempts of this kind were long discountenanced, as being repugnant to established regulations, and the custom of the army. Such was Homer's construction of the phalanx, which was so greedily adopted by Epaminondas, Philip, &c. &c.

" Upon another occasion you see him forming his chariots in the front, the light troops, and those he considered as the weakest, in the centre. The great bulwark of war, the heavy armed infantry, forms his third line.

" This is the order of battle prescribed in the fourth book of his Iliad, and whatever you may think of it, it will be impossible for you to suppress your admiration of that great law which he lays down in regard to marching the forces. Have the goodness to peruse the thirteen lines beginning with the 297th, and ending with the 309th verse inclusive, of this book. The precept for marching with precision in the *line*, is not only laid before you, but enforced also by the highest rewards and punishments. Obedience to the law is beautifully enforced by punishment, in the following words:

"Οὐδὲ κ' ἀνὴρ ἀπὸ αἰὶ ὀχίῃσ' ἵππε' ἀρμάβ' ἔκλιναι,
 "Εγχεῖσσι σφάζεσθαι.

" That is, whosoever shall go out of the line, repel him with your spear; literally

rally, whatsoever man shall come from his own chariots to other chariots, extend the spear to aligne him."

"The Roman order of march was a formidable order of battle; they generally marched *quadrato ordine*, that is, *in a square*; they had no occasion for either *wheeling*, *filig*, or counter-marching, to form this figure. Three sides of it were truly formidable; the rear, as has been observed, was composed of the veterans, the *triarii*; the front, which was not the most formidable side, was composed of the *hastati*; the *Principes* composed the flanks, or right and left faces of the square, as is observed by Sallust, in his description of the march of Metellus, *transversis Principiis*, that is, the *Principes* in the flanks. The general had nothing to do but to halt his men, and to face them outwards, and they were in complete order to defend every side of the square, as in the case of Metellus, who was way-laid and surrounded by Jugurtha in the deserts of Numidia. You see, therefore, for the reasons collected from Polybius and others, that you had better simplify or give up a considerable part of the phalanx, and yet hold fast all the great military axioms of Homer, as they are applicable to all orders, and particularly calculated to inspire men with an enthusiasm to conquer, or die gloriously fighting for their country.

"The military question which has been so much discussed from the days of Cyrus to this moment, relates to the best order of battle—what is the greatest number of ranks that can co-operate so as to produce the greatest effect by their united exertions in firing and in charging the enemy? This question seems to have been decided by Xenophon above 2000 years ago.

"The circumstance is found in the sixth book of his *Cyropædia*. On the day before the battle of Thymbra, Araspas having returned to Cyrus with the necessary information, as had been pre-concerted, stated, that the whole of Croesus' forces, horse and foot, were formed thirty deep, excepting the Egyptians, whose invariable order was one hundred deep; that they were drawn up in solid columns or squares; that the side of each square was one hundred; that the Egyptians, notwithstanding their depth, occupied forty stadia in front; that the plan was to encircle Cyrus, &c. The usual order of Cyrus was twenty-four deep, but the night before the battle, he ordered his forces to be drawn up the next morning in battle array only *twelve* deep, and to march and fight in this thin weak order. This sudden innovation excited fear and astonishment in the minds of all his veteran generals: prompted by their zeal for the honor of his Majesty's arms, one of them in the name of all, represented his fears, that the sudden introduction of this new order, which was so contrary to experience and the rules so long established for the army, and particularly at such a moment, must eventually prove ruinous to his Majesty's service. Cyrus replied, 'that he considered that to be the best order, which would produce the greatest number of men to act against the enemy. That any formation, which precluded more than one half of the forces from partaking of the glory of aiding their friends, and of destroying the enemy, must be radically vicious: that the order of twenty-four deep was of that kind, and therefore he had changed it; that he did not fear the enemy on account of their depth; on the contrary, he only regretted that their formation was not 10,000 deep, for in that case, said he, you would have the fewer enemies to contend with.'

"Succeeding generals having been thus enlightened by Xenophon, reflected whether the order of twelve deep, might not admit still further reduction. Accordingly, you see that in the process of time, this order has
been

been reduced to ten, to eight to six, to five, to four, and finally to the established order of three ranks. There are now arranged like the three foremost ranks of the phalanx; they are better armed, as the firelock, armed with the bayonet, combines the properties of fire and sword. Have the goodness to examine the Grecian formation and evolutions, which are detailed in fifty-three sections by Claudius Aelianus, and you will find the modern movements analogous to those of the Greeks. The position, facings, and wheelings forward (they did not wheel backward) are similar; the mode of marching, counter-marching, halting, and dressing square to the front; the opening and closing the ranks; the marching in line, column, and echelon, and the various changes of position, &c. &c. are similar to those now established by regulation. A modern translator has given two hundred and eleven sections, on the science of military movements, but there is not a single section for the purpose of instructing the battalion in the most essential of all essential requisites; that is, in the art of destroying the enemy in close action. By the movements the men are brought to face the enemy; by dexterity in the manual, they can load and fire: the existing practice goes no further. Now, as the firelock is a hand weapon, as well as a missile, surely the powers of it as a lever, merit some little attention. Is it possible that any precision in marching square to the front, or dexterity in priming, loading and firing, or in fixing and unfixing bayonets, and in coming to the position which is prescribed for the charge, can give any idea of the use of the weapon? Do you imagine that a rigid adherence to certain rules is necessary in the movements, and in the dexterous application of the hands, even in boxing; but that all rules and regulations for the defence of your existence with the hand weapon are idle and chimerical? *Risum teneatis!*"

He introduces into this section an extract from Polybius, which is, however, so loosely made, that he inadvertently puts into the mouth of that judicious historian and correct relater of facts, observations, which are not to be found in his writings; such, for instance, as these, "a Roman soldier can equally exert his powers when separated from his *platoon* or company as when he is united to it;" "the phalanx cannot move a hundred yards in a line without halting and dressing," &c. He seems to take it for granted that the pikes of the Greeks were, in Homer's time, of the same length with those afterwards used by the Macedonians, or fourteen cubits long. The Grecian pikes, however, were originally seventeen cubits long, but for the sake of rendering them more commodious in action, were afterwards reduced to fourteen, as Polybius expressly informs us in the seventeenth book of his general history. We perfectly agree with him in the opinion that the present order of battle has been derived from the phalanx, and has nothing in it that bears the most distant resemblance to that of the Romans. We think he might, with great propriety, have added, that it inherits not only the inactivity but all the other defects of its progenitor. Its whole strength, in close combat, consists in its continuing unbroken, and entire. Whenever it is broken or disordered it loses almost all its powers of resistance, and the troops in it, when obliged to engage separately, or man with man, are perhaps in a still more defenceless state, than the Macedonians were with their shields and pikes in the same situation. The point of a bayonet, fixed

fixed to the end of a musket, is turned aside by a very small degree of force, and the moment a man gets within it with a shorter weapon, the musketeer is undone, being utterly deprived of all means of defence.

We cannot, however, subscribe to his interpretation of the words *Εγχα ορεσασθε*, in the 307th line, or verse of the fourth book of the *Iliad*, or of the phrase, "transvorsis principiis," made use of by Sallust, in describing the march of Metellus." The historian introduces the words "principia," and "principes," with different meanings, within even two lines of each other, in his description of that very march, which was not conformable to the customary order of march, of the Romans, but was adopted for the express purpose of guarding against the wiles and stratagems of Lugurtha.

The seventh section of this treatise contains, "the application of the science of defence to the bayonet." The instructions delivered in it are well entitled to the attention of military men, and ever must be whilst the order of battle now adopted in Europe continues to exist. Captain Gordon, by bringing the second or centre rank into the first in close action, and making them thus co-operate in one rank after they are properly instructed in his bayonet-exercise, gives them in regard to the number of men and weapons a superiority over infantry charging in the usual way in the ratio of two to one, but in point of resistance or defence, as well as offence, in a much greater proportion, which cannot, however, be exactly ascertained, as it will unavoidably vary with circumstances.

The last section, treats of "the mode of averting the cuts of cavalry." And the appendix contains a letter from the late General Burgoyne, to General Sir William Pitt, respecting the author's exercise, and in high commendation of it, together with observations on the bones and muscles of the arm, and on the three different kinds of levers, which appear to us to be unexceptionable.

Captain Gordon writes with much modesty, and at the same time, with becoming confidence in the justness of the principles on which he grounds his exercise. And we cannot help thinking that instead of barely furnishing his mite, he has contributed very bountifully towards improving the science of defence.

Laing's History of Scotland.

(Continued from P. 244.)

IN his second chapter, Mr. Laing proceeds to detail the facts which succeeded the murder, with the same determined purpose of converting every circumstance, even the most unimportant and indifferent, into a proof of presumption against the queen. Of one of his first assertions, indeed, we do not see the object, unless he meant to demonstrate that Bothwell was an idiot. "It was" he says, "Bothwell's first design to persuade the people, that the house was consumed by an accidental fire." (P. 45.) How is this, we ask, possible to be supposed,

supposed, when both the loud explosion of the preceding night, and the shattered state of the ruins before them, could leave no doubt on the minds of the people, that the house was blown up by such a quantity of powder as must have been placed there for producing the very effect which it did produce? Whether Mr. Laing has any authority for this assertion, we know not. After mentioning in the same sentence which contains it, the belief that the king and his servant had been strangled, before the explosion took place, he refers to "Melvil, p. 78," and to "Crawford's MS." But, whether these references are designed to authenticate the first or the last part of the sentence, we have, at present, no means of ascertaining. Once for all, however, we must observe, that Mr. Laing's authorities, of which he is prodigal, are not to be implicitly depended on. We have, already, in our former number, adverted to his producing Keith, as a voucher for Buchanan's infamous story of Mary's being "betrayed, on her return from Alloa into Bothwell's arms;" whereas Keith, or rather Sir Nicholas Throckmorton, has not so much as a syllable on the subject. In this very same page, he refers to Keith, for what purpose is uncertain, but, apparently to prove, either that Melvil and the Piedmontese ambassador were not admitted to examine the king's body, or that Le Croc, the French ambassador, was then in London. But the place in Keith, which is thus appealed to, and which is "P. 263, n." refers to events that took place at least fifteen months before. The present reference, it is true, may be an error of the press, and is made for substantiating what, at last, is a matter of no kind of consequence; but the former could be made with no other view, but that of imposing on the reader, and extorting, by a seeming parade of evidence, his belief of a calumny against the queen, for which Mr. Laing had no authority to produce, but that of the slanderous and lying Buchanan.

The Privy Council immediately wrote an account of the king's unfortunate death to the queen mother of France, and Mr. Laing's inveterate malignity to Mary prompts him to observe, that "from the signatures to the letter, we discover that the nobility and prelates then at court, consisted entirely of Bothwell's and the queen's friends." (P. 46.) This is, surely, a most extraordinary foundation on which to build a presumption of guilt. With all due deference to Mr. Laing's better judgment, what persons do we naturally expect to find in the privy council of a prince? His friends or his enemies? Mr. Laing next deduces a most peremptory conclusion from a declaration of his friend Mr. Nelson. This man swears that when, in the afternoon, he was examined before the council, and had told them that the queen's servants kept the keys of her chamber, where the powder was laid, he was stopped by Tullibardine, the comptroller, who said, "hald their; heir is ane grund." The evidence of Nelson, under all the circumstances in which it was emitted, is entitled to very little credit, and certainly ought to be received *cum nota*. He was carried up to England, for the very purpose of affording some colour to Mur-

ray's accusation of his sovereign; but, on the expression of Tullibardine, as reported by Nelson, our author erects an enormous superstructure. He tells us, in a note, "that James Murray, Tullibardine's brother, was the author of the placards, accusing Bothwell of committing the murder, with the queen's consent;" that "Tullibardine himself, from whom his brother must have derived his information, was undoubtedly innocent," and that, "*the inquisition, therefore, was stopped from tenderness, not to Bothwell's, but the queen's reputation.*" Now, how comes Mr. Laing to be so sure of all this? How comes he to be certain that James Murray was the author of the placards? and especially, where did he learn that James Murray was instructed in the queen's guilt by his brother? Mr. Laing produces no authority whatever, for either of these facts; and we mean no disrespect to Mr. Laing, when we say that, on the subject of Mary's character, we are disposed to pay greater regard to his authorities than to his assertions. Mr. Laing has here asserted, particularly with respect to James Murray's information, what he could not know to be true; and his confident conclusion, that the inquiry was stopped out of tenderness to the queen's reputation, is merely one of those insidious insinuations which he scatters so liberally over his book, and which he hopes that the reader will be complaisant enough to swallow without any difficulty or suspicion.

Mr. Laing, however, it must be allowed, produces authority wherever he can find it. Thus he tells us, from the forged declaration of Paris, that, while the Queen kept her bed, as the custom required; on the death of her husband, "*Bothwell was admitted to a conference under the curtain.*" (P. 46.) The indecency of the charge is worthy of the evidence by which it is supported; and to have brought it forward discovers, beyond a thousand other instances, Mr. Laing's determined rancour against the Queen. But, Mr. Laing's confirmed commentary on her actions shews, at every turn, that no course of conduct which she could have pursued would have gained his approbation. He observes, that in her letter to the Archbishop of Glasgow, which we have quoted already, "no expression of affliction, or pity for the king's untimely fate, not even the name of husband, escapes her." (P. 47.) The letter itself remains on record, (Keith, Pref. viii.) and will satisfy, we believe, every other person, though it did not satisfy Dr. Robertson and this peevish gentleman. Mary speaks of the murder with that lively indignation which was natural to a good and an innocent mind. She calls it "a mischievous fact," a "matter horrible and strange," and says "Or [before] it could remain unpunished, we had rather lose life and all." But Mr. Laing would have had her break forth into loud and exaggerated expressions of affection and grief. If she had been the wretch that Mr. Laing would make her, she would have done so, and then Mr. Laing would have argued (with much greater plausibility, we must admit, than he has, at present, in his favour) that this was nothing but artifice and dissimulation. We have seen him reasoning in this manner before,

with

with regard to Mary's visit to her husband at Glasgow, and we have too exalted an opinion of his acuteness, as well as too many proofs of his zeal, to believe that, on the present occasion, such an argument would have escaped him.

Mr. Laing appears to lay no small stress on the circumstances of Darnley's funeral. He was buried, says our candid author, "without the presence of a single nobleman, or officer of state, but the Justice Clerk." (P. 48.) The assertion of Lesly that the body was "accompanied with the Justice Clerk, the Lord of Traquair, and *divers other gentlemen*," must go for nothing. It might, we think, have occurred to Mr. Laing, that the godly Protestants present at court, would, most probably, refuse to witness the idolatries of a Popish funeral; and, in truth, this is hinted by Lesly himself. "The ceremonies, indeed," he says, "were the fewer, because that the greatest part of the council were Protestants, and had before interred their own parents without accustomed solemnities of ceremonies." But our author's great object is here to confirm the assertion of Buchanan, that Darnley was buried beside David Rizzio, whose corps, Buchanan says, the Queen had caused to be removed into the royal vault. For this purpose, recourse is had to Melvil's Diary, who tells, that when he, his uncle Andrew, the great apostle of Presbyterianism, and Thomas Buchanan, visited George, before his death, they found the printer at the very passage of his history, "anent the burial of Davie." They desired him to consider, that what was there said might offend the king, and occasion the suppression of the work. "Tell me, man," said the historian, "giff I have tauld the truth?"—"Yes," says Mr. Thomas, "Sir, I think sa;" and so the printer went on. Our readers will observe, from this statement of the case, that even "Mr. Thomas" very feebly expresses his conviction, that his name-fake had "tauld the truth;" and it appears sufficiently from the style in which Melvil talks of Buchanan, that the historian's visitors would hardly have ventured to charge him, even had they known him to be guilty, with falsehood. Their principles and his were exactly the same. They could not have been ignorant of the favours which Mary had conferred upon Buchanan, particularly of a pension of 500*l.* a year for life; or of the base return which he had made for these favours, even up to perjury, offered at least, against her honour and life. Yet this wretch is called by the Rev. Mr. Melvil, who knew all this, a "*maist godly man*." But the whole fraternity of these sanctified hypocrites excites disgust, from Paul Methuen, the preaching baker of Dundee, who was first a burning light among them, and then was excommunicated for adultery, to the Laird of Ormiston, one of Darnley's murderers, from whose curious confession we shall here give an extract:—

"I have bein ane of the proudest and heich myndit, and maist siltie of my bodie, abusing myself divers ways. Bot specially, &c. &c." "for the quibik I aske my God mercy, for its not mervell that I have bein wickit, for the wickit companie that I have bein in, bot specialie within this seven

ven yearis by past, quhilk I never saw twa guid men or ane ghid deid, bot all kind of wickedness, and yit my God wald not suffer me to be lost, and hes drawn me from them as out of hell, and hes given me lazer and space, with guid companie, to repent, for the quhilk I thank him, and is assurit that I am one of his elect."

Our sanctified "True Churchmen" would hug such a saint.

Mr. Laing, here again, obtrudes upon the reader the unauthorized story of Durham's being rewarded for having *deserted or betrayed* his master. He also informs us that Bothwell received the feudal superiority of Leith. But a much greater honour was conferred upon Bothwell, which our author does not mention, and for the suppression of which he is highly to blame. *The King's clothes were fitted up for Bothwell to wear.* It was very wrong in Mr. Laing to conceal this fact, for which he had the positive assertion of Buchanan, and which, therefore, cannot but be true. Mr. Laing, we see, has the grace to be, on some occasions, ashamed of his oracle, and we hail the good omen; for, as Dr. Johnson emphatically observes, "*Where there is shame, there may yet be virtue.*" There is not, however, much virtue displayed in the following representation. "All inquiry into the murder was silently, yet so completely abandoned, that from the proclamation issued on the 12th. it does not appear that a Privy Council was once held till the 1st of March, when it met for the dispatch of indifferent affairs." (P. 50.) In the same strain, our author, in the very next sentence, talks of "the Queen's supine inattention to the murder of her husband." But the Queen's correspondence with Lennox proves all this to be the spontaneous production of our author's fancy. She neither was supine, nor did Lennox suspect her of being so. It would require more space than we can possibly spare to present our readers with a sketch of this correspondence, which our author has totally and violently perverted. But we cannot help observing that Mary's character has undergone such an ordeal as history cannot parallel. The profligate wretches, who equally aimed at her life and her fame, endeavoured to pollute, by their unprincipled forgeries, the very source of truth. They felt no qualms of conscience. But that Providence which watches over the good, and entraps the villain in his own snare, has disclosed, at last, a number of their lies. Buchanan, in his zeal to promote the cause which he had taken in hand, had the impudence to publish a false letter from Lennox instead of the true one. The forgery was first detected by Mr. Whitaker, who has printed both letters in columns, opposite to each other. (Vol. III. 235—237.) The forgery is glaring, palpable, and gross. And when Mary's enemies are convicted of such crimes, can we wonder at the obloquy under which her good name was, for a long time, buried? Or, shall we make an apology to Mr. Laing for having said that on the subject of her innocence or guilt, Buchanan's testimony is a disgrace to the person who employs it?

Buchanan was a bold and undaunted forger. He saw the intrigues of his party triumphant, and seems to have entertained no fears that their

their iniquity would ever be brought to light. He "does not appear," as Mr. Whitaker observes, "to have used much art in working up the falsehoods even of his detection. He particularly seems to have often taken the very ready method of 'a fool's falsification, by giving the acts of his patrons to Mary, and Mary's to his patrons. This is strikingly apparent in the story of the proposed divorce at Craigmillar; where the overture, which was actually made by Murray and Lethington, is attributed to Mary, and the very objection which Mary herself made to it, is ascribed, by this inventor of history, to one of them." The following is a most curious fact "In 1720, [Keith, p. 367, says 1726] it seems, another Buchanan appeared at London, with another set of Mary's letters. These were eleven in number, all written to Bothwell, and found in his secretary's closet since his death; yet," adds Mr. W. "as there was no Elizabeth to lend her bold sanction to these forgeries, they sunk at once under their own weight of imposition, 'and dropped dead-born from the press.'" (Whit. II. 85, 86.)

Three days previously to Bothwell's trial, which took place on the 12th of April, 1567, Murray departed from Scotland, "and, at this important juncture," says our author, "his absence is again converted into a proof of guilt." (P. 59.) It is so; and, when connected with the general tenor of Murray's proceedings, it constitutes a presumptive proof so strong as will seldom be found. Mr. Laing, however, cannot see the force of it, and Murray, whose ambition, according to Robertson, was "*immadrate*," had, according to Mr. Laing, no ambition at all. He had told us before, that "Murray's designs upon the crown are entirely conjectural;" (p. 39.) and he here reminds us that, on the supposition of that nobleman's being engaged in a conspiracy against the Queen, he must have withdrawn, "with a sort of prescience more than human, to avoid the suspicion of those events, which were still contingent, and which it was impossible to have foreseen." (P. 59.) But Murray was no driveller. He had taken his measures with great prudence and skill. And it was his constant custom to push his less cautious associates forward into action, while he himself stood behind the scenes. The mock trial and acquittal of Bothwell were notoriously managed by Murray's friends. But "his departure previous to Bothwell's trial is no proof," says Mr. Laing, "that he procured an acquittal which he was unable to prevent, but that he disapproved, and refused to sanction an acquittal procured by the Queen's collusion." (P. 61.) This logic does not appear very conclusive; but we are not much surprized at such an argument from Mr. Laing, who denies that Murray was engaged in the murder of Rizzio, although the very bond of union between the conspirators was confessedly approved by him. According to Mr. Laing, however, he now retired from court because he foresaw the Queen's fatal marriage with Bothwell, and her subsequent ruin, which he had not influence en uga to prevent. The supposition imputes to Murray a pusillanimity which was no part of his character, and a degree

of insignificance to which he never was reduced. But, even if it were true, Mr. Laing does not seem to have been aware that it implies a most heavy charge against his client, no less than a dereliction of his duty to a sister and a queen who had loaded him with benefits. If Murray had been the loyal and upright character which Mr. Laing represents him, no private considerations of safety or of disgust would have driven him, at such a critical time, from his post. There he would have remained, and, under every discouragement, endeavoured to extricate his mistaken sovereign from the dangers which surrounded her. But we shall presently see undeniable proof that he was himself the very author and contriver of her destruction.

It is a cavil, almost undeserving of notice to object that, after the day of Bothwell's trial was fixed, the queen did not, at the request of Lennox and Elizabeth, postpone it. Lennox had sufficient notice of the time which had been appointed in consequence of his own repeated and urgent demands for a speedy investigation. When it approached, indeed, his weak mind suggested so many fears that he durst not attend; and the case would have been the same if the trial had been postponed. Mary well knew that Elizabeth's officious interference was, like every other measure of that ungenerous rival, intended to embarrass her. But if Mary had hearkened to the remonstrances of either, Mr. Laing would still have been at no loss for arguments to establish her guilt. He would then have said, and with some show of truth, that her object was manifestly to stifle an inquiry, and to screen Bothwell from justice.

We come now to one of Mr. Laing's grand discoveries. It has hitherto, as he says, been "universally believed that Morton conducted the whole trial, and appeared at the bar, with Bothwell." (P. 65.) But this, it seems, is a gross mistake. The lords and abbots of Mary's party, it is true, assert it. The author of *L'Innocence de Marie*, asserts it. It is asserted by Blackwood, by Lestly, by Camden. This, one would think, is pretty good evidence. What evidence does Mr. Laing oppose to it? NOT A PARTICLE. HE DOES NOT EVEN PRETEND TO HAVE ANY; and we are required, on the omnipotent authority of Mr. Laing, to believe all these witnesses guilty of falsehood. "The *fictions*," he says, "of an anonymous French writer, and a Scottish refugee, are eagerly snatched at by modern apologists, as historical facts." (P. 68.) Mr. Laing must surely have either a very high opinion of himself, or a very mean opinion of his readers, if he thinks that his simple, unsupported, assertion is now sufficient to discredit such a body of historical evidence, delivered, at the time, by persons who had sufficient opportunity to ascertain the fact. This is evidently what Mr. Laing expects; with what modesty, we leave the public to judge. But, unless his expectation be kindly fulfilled, the Earl of Morton and his associates stand just where they did, with the honour or disgrace, immovably attached to them, of having managed and conducted Bothwell's whole trial.

In fact the silence of Morton and his friends is a convincing proof

proof of the truth of the charge. It was published repeatedly, soon after the transaction, and was never contradicted. But Mr. Laing, as he cannot disprove the charge brought against his own friends, has, with great ingenuity, brought a counter charge of falsehood against the friends of the Queen, which, he hopes, will sufficiently undermine their credit. The lords and abbots of the Queen's party say that Bothwell was "declared innocent by a public assize, ratified in parliament," and Mary herself affirms the same. From this affirmation our impartial historian reasons as follows:—

"That Bothwell's acquittal was ratified by the estates in parliament is a gross fiction, which may enable us to estimate the credit due to the instructions (to Mary's commissioners at the conferences,) and Lesly's defence, to which Mary's apologists perpetually appeal. The lords and abbots of her party were conscious to a man that his acquittal was neither ratified nor introduced into parliament; but in representing the midnight bond, to be explained in the next paragraph, as a legislative act of the estates in parliament, they subscribe to a conscious falsehood, because it was convenient for their party to do so."—"When such a direct and wilful falsehood," he adds, "is asserted uniformly by a whole party, no reliance can be placed on a single fact in their instructions and protestations."—(P. 66, 67.)

Whatever may be the issue of this heavy accusation against Mary's party, Mr. Laing has here laid down a rule which is perfectly decisive against his own; for their cause, in every stage and step of it, was founded on "direct and wilful falsehoods." But who told Mr. Laing that, when Mary and her friends affirm that Bothwell's acquittal was ratified by parliament, they allude to the infamous midnight bond? This is another of our historian's fetches, for which he possesses not the least authority. Why might they not allude to the real transactions which took place in parliament? Mr. Laing himself tells us that "a severe act was passed against the placards," accusing Bothwell of the murder; and that "as some kind of retribution to Bothwell for his past services, dangers, and losses, which are highly magnified, the grants and offices which he derived from the Queen, were approved and ratified in the most ample terms." (P. 73.) If this was not a *formal*, it was the strongest *virtual* ratification conceivable of Bothwell's acquittal, and neither the queen nor her friends were guilty of uttering a falsehood when they appealed to it as such. Mr. Laing, however, is much displeased that Bothwell was not again tried in parliament; and although we do not admire the precedent of trying a man twice for the same offence, we wish that he had been not only tried, but also condemned, as he so well deserved. But by whom would Mr. Laing have had this measure proposed? He cannot suppose that Bothwell would be eager to solicit a new trial. He has not proved, notwithstanding all his insinuations, that the queen even suspected Bothwell's guilt. And, with respect to the members of parliament themselves, the proposal could not be expected to come from them, who soon after set their hands to the infamous bond

recommending Bothwell as a proper husband to the Queen, and promising to stand by him with their lives and fortunes.

The history of this bond, which reflects such disgrace on the nobility of Scotland, is thus briefly given by Mr. Laing :—

“ When the parliament rose on Saturday [April 19th,] the nobility were invited to sup with Bothwell, [the entertainment, from the master of the house where they met, was called *Ainslie's Supper*,] and, at a late hour of intemperate festivity, the marriage was proposed by himself, and supported by such persons as were privy to his design. The assent and signatures of the nobility present were demanded to a bond attesting his innocence of the king's murder, recommending him as a suitable husband to the Queen, and engaging to support the marriage, if acceptable to her, with their united forces, their fortunes, and lives.” (P. 75.)

With regard to this bond, the first question is, By what kind of influence was it obtained? And on the discussion of this important question our author was evidently afraid to enter. At his want of courage we are not surprised; for the gross prevarications of his clients on the subject have been so fully exposed by Tytler, (Vol. II. 103—148,) and by Whitaker, (II. 349—372. III. 383—389,) that the talents of an archangel would be employed in vain for their vindication. The learned counsel seems, therefore, prudently to have thought that, in this part of his pleading, he could not be too concise, and accordingly he dismisses the question with the following unsatisfactory and shuffling observation. “ *We are told that the tavern was filled and surrounded with armed men; and that the Queen's permission, upon being required, was produced as a warrant to sign the bond.*” (P. 75.) Why did not Mr. Laing examine these reports? Because he knew that they would not bear examination; but he trusted that the reader would pass them over easily, especially if he knew no more of the matter than Mr. Laing was willing to communicate. But we must let *our* readers a little farther into the secret, and lay open a part of this scene of iniquity.

Elizabeth's commissioners at York inform her, in a letter of the 11th of October, 1568, that Murray and his colleagues sent *Lethington*, *Macgill*, and *Buchanan*, to shew them among other things a copy of this bond, but privately, and not as commissioners. And in proof, say the commissioners, that the Scottish lords and counsellors did not subscribe it *willingly*, they procured a *warrant*, which was shewn to us, bearing date the 19th of April, signed with the Queen's hand, whereby she gave them licence to agree to the same. So far all is clear, and consistent. But Murray's party are not content with such a defence. They want to make assurance doubly sure; and, therefore, *Lethington*, *Buchanan*, and *Macgill*, are instructed to give in, yet another and a different reason for the signing of this bond. The lords, they said, were “ induced to subscribe, *more for fear than otherways*; 200 harquebusiers being in the court, and about the chamber door where they supped, which were all at *Bothwell's devotion.*” It cannot escape the sagacity of our readers, (and

(and it certainly did not escape Mr. Laing's) that these two pleas are directly subversive of one another. If the nobles had the queen's warrant to sign, there was no occasion to compel them by fear; and if Bothwell was able to compel them by fear, he had no occasion for the queen's warrant. But the story of the harquebusiers is absurd, for the Earl of Eglinton, much to his honour, slipped away without putting his name to the bond; a circumstance which, had the passages been occupied by Bothwell's armed retainers, could never have happened. With regard to the *warrant* shewn at York, we have no hesitation to pronounce it a daring and barefaced forgery. It was never so much as heard of afterwards; never made its appearance at the conferences at Westminster, notwithstanding its importance: and, what is still more striking, it "was finally suppressed," as Tytler observes, "even by Buchanan himself, in his history published a few years afterwards, who contradicts the whole story told by himself and Leithington at York." He there says that the bond was subscribed upon Bothwell's solicitation only. He adds that, "next day some of the subscribers professed that they would not have signed their names, *"nisi Reginæ existimassent rem gratam fore."* But if the warrant was before them they *knew* that it was agreeable to her. This story of the warrant is, therefore, a gross falsehood; and, if farther evidence were wanted to prove it so, we have the subsequent application of the lords themselves for a pardon, which was granted, to secure them from being called to an account for their subscription. Of this pardon Buchanan himself takes notice; and so a second time confutes his own assertion at York. He represents, indeed, the pardon as obtained next day after Ainslie's supper, but it was not actually obtained till the 14th of May, the day before the Queen's and Bothwell's marriage, as the copy preserved by Cecil shews. Do our readers believe that, if the nobles had had the Queen's written warrant to sign the bond, they would have thought it necessary to ask her written pardon for what they had done at her express command?

Of none of these circumstances was our author ignorant; yet not one of them has he condescended to notice. But, by way of giving some surreptitious support to a forgery which he durst not openly defend, he coolly remarks that "on every hypothesis, the bond must have been procured from the nobility, *on some assurance they had received, or some persuasion which they entertained,* of her previous assent." (P. 75.) But there is another very material question respecting this bond, and that is, Whether Murray subscribed it? He had left the kingdom ten days before the supper at Ainslie's; and, therefore, if he signed the bond at all, he must have signed it previously to his departure. The original bond was lodged by Bothwell, with other papers of consequence in a green velvet desk, in the castle of Edinburgh, of which he was governor. On his fall, his deputy, Sir James Balfour, whom Robertson calls the "most corrupt man of that age," broke open this desk, and furnished Morton's party with

a copy of the bond. It was exhibited, we have seen, to the English commissioners at York, but Murray afterwards judged it prudent to withdraw it. Cecil, however, was desirous to see it; and, therefore, John Read, *amanuensis* to Buchanan, is desired to furnish him with a copy of it, but *without the subscriptions*. Though Cecil was altogether Murray's friend, his curiosity was awakened by this remarkable caution, and he questioned Read with regard to the subscribers. He wrote down their names as Read repeated them, with this memorandum:—"The names of such of the nobility as subscribed the bond, so far as John Read might remember." This copy of the bond is still preserved in the Cotton library.

Another copy of the bond was found in the Scotch college at Paris, which is signed, and attested as genuine, by Sir James Balfour. The tenor of both these copies is the same; but the list of subscribers is different. In Sir James's copy Murray's name does not appear; but in Cecil's it stands the very first on the list. The question now is, Whom are we to believe, Buchanan's secretary or Sir James Balfour? Without all question, we think the former. Read had just come from transcribing the bond from the copy in the possession of the rebels, to which the names of the subscribers were affixed. He could not, therefore, be mistaken with regard to that name which stood at the very top; and *that name was Murray's*. The character of Sir James Balfour destroys all confidence in his attestation. Besides, we know that he certainly falsified the list of the subscribers. He had signed the bond himself, yet his name does not appear in his own copy. We, therefore, conclude that Murray was the very contriver of this bond, which he left with Bothwell, before his departure, to be produced at a proper time, with the weight of his own subscription annexed to it. Read's testimony, from the manner in which it was given, is an evidence of the most convincing kind which it is possible to conceive. But, says Mr. Laing,

"That Murray did not subscribe the bond is certain from the silence of Mary and her commissioners, Lesly, Boyd, and Herries, at York and Westminster, who must have observed and remembered the name, as the first signature, when the bond was shewn to her, or when they subscribed it themselves." (P. 76.)

Our readers will, probably, be surprized, and will doubtless infer that Mr. Laing must have been reduced to great straits, when they are told that he here takes his stand on the strength of an objection which was distinctly foreseen, and unanswerably refuted, by Mr. Whitaker. We shall here insert Mr. Whitaker's remarks, from which it will appear with how little reason Mr. Laing has repeated the above objection as fatal to the supposition of Murray's having subscribed the bond.

"Nor let it be surmised that, if Murray had been a subscriber, and the very first subscriber to the bond, his name would have been particularly mentioned by the peers of Mary's party, as one 'principallie of the usurpation' who signed it, and even in preference to the 'Erle Morton, Lord Semple, Lord Lyndsay, and Mr. James Balfour.' That Murray actually signed the

the bond, and was the very first who signed it, stands upon such a broad basis of evidence as is not to be shaken 'by mere omissions.' Negative evidence can never supersede positive. Nor is it wonderful that the peers omitted Murray's name. They were not speaking from any copy of the bond. Even the Queen, and even her ambassador in France, had none till many years afterward; and then had it only from the keeper of the original, who transmitted it to her ambassador, in a letter to Mary, and so left it to be found among the ambassador's papers a few years ago. They were speaking only from memory. This might well deceive them. Murray was not present at the supper. Murray was actually absent from the kingdom at the time. Their recollection of both would unite to mislead them. And, even if they had some indistinct remembrance of seeing his name upon the paper that evening or the next day; yet they would be afraid to rely upon this, in contradiction to both; and still more afraid to assert the fact, upon the authority of this, in a formal address. We see them even omitting the name of a person who was actually in the kingdom, actually at the supper, and more important than either Lord Semple, Lord Lindsay, or Sir James Balfour. This is the Earl of Glencairn, the most ferocious leader of the ferocious sectaries . . . Yet this very man is omitted by the peers; though we know him to have been equally a subscriber with the others, and though he was so much more formidable in his power, his spirit, and his zeal, than any of them. And, if their memory failed them concerning such a hero in rebellious violence, 'the fellest of the fell,' it might well be unable to give them all the certainty that they could act upon concerning Murray. Yet the lords of Mary's party did afterwards get such good intelligence of Murray's having signed the bond, that Bishop Leslie, in his defence of Mary's honour, openly addresses him thus. Having first asked 'Cal you this a voluntary assignation of the regiment to you, Earle Murray?' he proceeds in this manner: 'I aike then, as before of you, why, through the special sute and procurement of *your faction*, he [Bothwell] was acquitted, and set on cleare bord? Why did you, with a great number of the nobilitie, MOVE FURTHER, AND WORKE THE SAID MARRIAGE, as most meete and necessary for your Queene? Why did you, as *BY YOUR HAND-WRITING IT WIL APPEARE*, proffer and promise to him your faithful service, and to her your loyal obeisance?' And the exactness of the writer, in distinguishing what he attributes to the whole party in general, and what to Murray in particular, serves to prove the accuracy of his observation, and to give a greater certainty to all." (Whit. II. 359.—361.)

On the 21st of April the Queen went to Stirling; and on her return she was met by Bothwell with about 1000 horse, who seized and conveyed her to his castle of Dunbar. There is a dispute between our author and Whitaker at what particular spot the Queen was seized; the former contending for Cramond Bridge to the east of Linlithgow, the latter for a bridge over the Avon to the West. We are not well qualified to determine this dispute, into which we shall not, therefore, enter. Besides, according to Mr. Laing's representation, it appears to us to be somewhat frivolous. "The object," he says, "of all Whitaker's artifice is to discredit the second series of letters, of which the last is from Linlithgow." (P. 80.) Of the forgery of the whole of the letters we have, in our own opinion, such superabundant proofs that we can easily spare this one. The question is of more importance whether Mary's seizure was with or without

her own consent. Mr. Laing affirms, with his usual dogmatism, that "every circumstance conspires to demonstrate that she was conscious of Bothwell's designs." (P. 79.) His *only* arguments for this conclusion we shall give in his own words. "Such an outrage, as we may conclude from her general character, and from her conduct at the assassination of Rizzio, must, if real, have excited her utmost indignation; but Melvill was assured by one of Bothwell's officers that nothing had been done without her own consent." (P. 80.) "If displeased, she must have expressed some resentment at least to Lethington; and Melvil, whom she had employed to raise the citizens on the murder of Rizzio, must, upon his release next day, have received some intimation to solicit aid for her relief." (P. 82.) So then, because Mary did not bawl out for assistance, when she was surrounded by a thousand horsemen, and no assistance near her; because Bothwell instructed his officers to pretend her own consent; because Lethington, who was deeply engaged in the plot to force her into a marriage with Bothwell, does not say that she complained to him; and because Melvil, to whom she was most probably not permitted to speak, received no command to solicit aid for her relief; *it follows that the seizure was of her own contrivance!* Such reasoning does not deserve an answer. But as the want of Lethington and Melvil's evidence in Mary's favour has compelled our impartial author to find her an accomplice with Bothwell; we hope that he will be induced to alter his verdict when we have produced an evidence to the contrary, superior greatly to that of Maitland and Melvil, respectable as those gentlemen certainly are. It is the evidence of the Lord's of Scotland, who imprisoned Mary in Lochleven castle, contained in a formal paper given in to Throckmorton, Queen Elizabeth's ambassador, the 11th July, 1567. "How shamefully," they say, "the Queen our sovereign *was led captive, and by fear, force, and (as by many conjectures may be well suspected,) other extraordinary and MORE UNLAWFUL MEANS, COMPELLED to become bed-fellow to another wife's husband, and to him, who, not three months before, had in his bed most cruelly murdered her husband, is manifest to the world.*" (Keith, 418.) We have here the most authentic and public avowal, by the rebels themselves, that Mary's seizure, and all that followed, were the effects of fear, compulsion, and more unlawful means. Her own consent is not so much as insinuated. But it did not suit Mr. Laing to quote this very striking passage. Yet he could not be ignorant of it; for it is urged by Whitaker, with irresistible force, Vol. III. p. 117.

But this passage, which is exceedingly important, goes much farther than to vindicate Mary from being accessory to her own seizure by Bothwell. It goes to demonstrate that, in the opinion of the rebels, Bothwell actually *committed a rape upon her person*. Mr. Laing affects to laugh at the supposition of this crime; and it is natural for him to wish to discredit it. For, if the fact was really so, the whole subsequent part of Mary's conduct with regard to Bothwell is at once accounted

accounted for. She had no other choice left but to marry him. Yet nothing can be more satisfactory than this rebel testimony. The Queen was compelled, they say, by fear, force, and more unlawful means to become bed-fellow to Bothwell. Nor can this refer to her subsequent marriage. For when she married him, he was divorced, and therefore could not be called another wife's husband. It can refer to nothing but the rape, committed at Dunbar, which, as we shall afterwards see, the rebels again acknowledge in their own forged sonnets. It coincides too with the testimony of Melvil, that "the Queen could not but marry him, seeing he had ravished her, and lain with her against her will." Mr. Laing, however, would have us believe that there was no rape, in the English meaning of the term; and that the whole consisted in the abduction of her person, which is called *ravishing*, or *crimen raptus*, in the law of Scotland. But what signifies it that the forcible abduction of a woman's person is styled a rape in Scotland, when we have the most unequivocal proof that a real rape was committed on this unhappy Queen? Mr. Laing, indeed, affirms that Mary, in her apology to the French court, gives no intimation of such an injury. How differently different minds are constituted! Mary's instructions to her ambassador, the Bishop of Dunblane, may be seen in Keith. p. 388. &c. Mr. Laing finds in them no intimation of a rape, while we, on the contrary, see it strongly alluded to. "The delicacy," as Mr. Whitaker has beautifully observed, "of the lady, and the prudence of the wife, are in a continual struggle with facts; willing to lay open the whole for her own vindication, yet unable to do it for her own sake and her husband's, and yet doing it in effect." (II. 116.)

Of the rape itself, then, there can be no doubt; whether it was accomplished, as Dr. Stuart imagined, by *amatorious potions*, or, as Mr. Whitaker supposes, by *stupifying draughts*. And we certainly agree with Mr. Whitaker in pronouncing that "he must have a heart steeled, by party or by insensibility, to all the best feelings of our nature, who does not sigh over a woman and a Queen beautiful, elegant, and refined, so imprisoned, so unfriended, and so treated." (III. 80.) Our author is of another kind of spirit. In answer to the foolish allegation that, because Mary did not call aloud for assistance, she must be held as consenting to her seizure by Bothwell, Whitaker had observed that, by this mode of reasoning, because Charles I. did not struggle with his executioners on the scaffold, he must be concluded to have been accessory to his own death. The reasoning is sound. But Mr. Laing has tried to turn it into ridicule by the following flippant and indecent sneer. "Perhaps the same dignified reason prevented Mary from resisting the actual commission of the pretended rape." (P. 82.) Mr. Laing seems desirous to convince the world that, whatever may become of Mary's honour, he considers a pointed, but ill-natured, sarcasm, when it comes in his way, as too valuable to be lost. This sarcasm contributes nothing to his argument: but it shews decisively from what sources he has drawn his notions of the female character, and that the romantic

ideas of chivalry have no undue or preponderating influence on his mind.

Her unfortunate, but necessary, marriage was celebrated on the 15th May, by Bothwell, the reformed Bishop of Orkney; and it was celebrated, says Mr. Laing, "both in the Popish and in the Protestant form." (P. 90.) Yet Melvill says that the "marriage was made in the great hall of the palace, where the council useth to sit, according to the order of the reformed religion, and not in the chapel at the mass, as was the king's marriage." And Mary herself, in her instructions to the Bishop of Dunblane, whom she sent into France to explain the causes of her marriage, very evidently complains that she was not allowed to be married by the rites of her own religion. From these authorities Whitaker concluded that she was married only by the Protestant form. The question does not seem, on the whole, of much importance, any farther than it involves an intentional indignity put upon the Queen. But it was rendered of importance to Mr. Laing by another consideration. He had to support the character of the rebel journal, commonly denominated Murray's Diary, which says that "they were publicly married after bathe the fortis of the kyrk reformed and unreformed." Now Melvil was present himself at the marriage; and Mary must certainly have known all the circumstances of it. How then does Mr. Laing overturn their testimony? Why, first, he tells us, from himself, that "the improbability that Mary would acquiesce in a Protestant marriage is alone sufficient to refute the assertion." But Mr. Laing well knows that a presumption like this can never be allowed to refute positive evidence. He forgot, besides, that Mary was not now her own mistress. He tells us, secondly, from Calderwood, that "that they were first married with a mass, as was reported by men of credit." Such powerful arguments does Mr. Laing produce in confirmation of the truth of his rebel journal!

"The remaining facts," our author observes "may be more concisely explained." (P. 96.) The brutal treatment to which the Queen was exposed on her surrender to the rebels at Carberry-hill is passed over, by Mr. Laing, very concisely indeed. He simply observes that "the insults which she suffered from an enraged populace are sufficiently known." (P. 99.) But he forgot to add that *the rebel Lords, and not the populace*, were the real authors of those inhuman insults. She had surrendered to them, on their promise that, if "her Grace would pass with them, and use the counsel of her nobility, they would honour, serve and obey her Majesty as their princess and sovereign." This promise they performed in a manner very suitable to their principles and character. Instead of conducting her to Holyrood-house, which lay in their way, and was, surely, the proper place for her to lodge at, they carried her, as a shew, through the streets of Edinburgh, of which the people were previously prepared to abuse her, and to accumulate every species of indignity on her sacred person. And here let the feeling reader reflect on the diabolical profligacy of these men! Let him think of the Earl of Morton and his faction, the very persons who contrived

contrived the murder of Darnley, and hitherto abetted the deluded Bothwell in the prosecution of all his ambitious designs, now rising in arms against their sovereign, and treating her worse than humanity would treat the meanest malefactor, under pretence of punishing Bothwell for that murder of which they knew themselves to be the authors and devisers! To such wickedness it will not be easy, we think, to find a parallel.

But, although the Queen was now a prisoner in their hands, these men were not yet free from anxiety. The honest part of the people began to relent, and threatened to set her at liberty. Kirkaldy of Grange, on whose honour she had chiefly relied, when she surrendered at Carberry-hill, was offended at the shameful breach of the engagement into which they themselves had authorized him to enter, and threatened to desert the party. The consequences, might have been very troublesome, and were, therefore, at all events, to be prevented. An easy expedient suggested itself. "That same night it was alleged," says Melvil, "that her Majesty did write a letter unto the Earl of Bothwell, and promised a reward to one of her keepers, to convey it secretly to Dunbar, to the Earl, calling him *her Dear Heart*, whom she would never abandon, saying that, though she was necessitated to be absent from him, she had sent him away only for his safety, willing him to be comforted, and be upon his guard, which letter the knave delivered to the lords, though he had promised the contrary." This expedient produced the desired effect. After this no person could have the courage to open his mouth in favour of his persecuted Sovereign. "Grange," says Melvil, "was yet so angry, that had it not been for the letter, he had instantly left the party." The blunt soldier, however, was imposed upon and silenced; while the Queen, by a warrant from the traiterous gang, was delivered to the care of Lindsay and Ruthven, two of her most inveterate enemies, and by them conducted, under a strong guard, to the Castle of Lochleven, to endure the insults of William Douglas, a relation of Morton's, and those of his wife, the mother of Murray.

The letter to Bothwell was given up by Hume, "because Murray and his associates never mentioned it in their accusation of Mary, before Queen Elizabeth." Robertson, through ten editions of his history, appealed to it as a proof that "Mary's affection for Bothwell continued as violent as ever." He appealed to it, however, only *indirectly*, for he had not the courage openly to mention it. At last, in his eleventh edition, he likewise gives it up. "I am satisfied," he says, "that Melvil was mistaken with regard to this particular." But Hume and Robertson were puny champions compared to Mr. Laing. He will not relinquish this important letter, and he has had recourse to very extraordinary means to support its credit. We are sorry to be under the necessity of directly accusing Mr. Laing of gross dissimulation; but the cause of Mary, and, what we value more, the interests of truth, imperiously require that we should not be silent. Mr. Laing then, we say, in order to establish the authority of this letter, has **DELIBERATELY FALSIFIED** the evidence of Melvil. "Melvil,"

vil," he says, "*informs us that she wrote that night a letter to Bothwell, full of tender solicitude, &c.*" (P. 101.) Let our readers look back to the words of Melvil, and they will clearly see that he informs us of no such thing. He says, indeed "*it was alleged*" that *she* wrote, which is very different indeed from the assertion which Mr. Laing makes him utter. But thus it is that our impartial dissiminator is accustomed to presume on the easy faith, or rather indolent credulity, of the ordinary reader. Yet the letter is demonstrated, by every circumstance, to be as palpable a forgery as was ever hatched. The rebels, in answer to Throckmorton's remonstrance, (who was not allowed to visit the Queen) alleged two reasons for their rising in arms, and imprisoning their Sovereign; *ast*, their desire of punishing Bothwell, for the King's murder, and *ad*, her attachment to Bothwell, which rendered her liberty inconsistent with their safety. In proof of this last, the pretended letter was the best of all evidence? Did they shew it to Throckmorton? No. "That piece of forgery," as Tytler observes, (II. 178,) "*having served the purpose of sending the Queen a prisoner to Lochleven, and of imposing upon Sir William Kirkaldy, on whose faith, pledged in the forementioned treaty, she had delivered herself into their hands, was judged not fit now to be exposed to the light.*" At York, too, the rebels repeated their charge of Mary's unconquerable attachment to Bothwell. To this charge her commissioners give the lie direct, in a formal answer signed with their names. "*Her Grace,*" they say, "*maide na offer to leive the realm, that hir Grace might possess the Erle Bothwill, as they alleage.*" Surely, now was the time to produce her letter, which would have carried conviction to every mind. But they did not produce it, nor so much as mention it. We are fully authorized, therefore, to say that this pretended letter stands branded with every character and mark of unprincipled forgery.

But Mr. Laing is not to be beaten from the field by such presumptions as these; and he replies to the doubts of Robertson and Hume by as curious a specimen of reasoning as we remember to have seen. "*The casket,*" he says, "*discovered a few days after, was the only evidence produced in England, and the proofs contained in it of adultery and murder, to which the confederates directed or confined their charges, were sufficient there, and in the negotiations with Throckmorton, to supersede any subordinate proofs of her affection for Bothwell.*" (P. 102.) Thus, in answer to the inevitable conclusion, arising from the conduct of the rebels themselves, that the letter was a forgery of their own, our author urges the very circumstance on which the conclusion is grounded. The letter must be genuine, *because they did not chuse to produce it!* But, says Mr. Laing, they had sufficient evidence without it. It ought, however, to be carefully observed that the contents of the casket were proofs of Mary's attachment to Bothwell, *only before her marriage to him.* This letter was a most important document, as it proved the continuance of her desperate attachment *after the marriage.* But the foregoing extract affords another instance of our author's disingenuous management.

management. He plainly insinuates that the contents of the casket were employed in the negotiations of the rebels with Throckmorton, but in this there is not one word of truth. Throckmorton, in his dispatch to Elizabeth, of the 25th of July, 1567, says, that the rebels mean to charge the Queen, if they cannot by fair means induce her to their purpose, with "tyranny, for breach and violation of their laws and decrees of the realm, as well that which they call *common laws*, as their *statute laws*; 2d. with *incontinency*, as well with the Earl Bothwell, as with others, having, (as they say,) sufficient proof against her for this crime; 3d. with the murder of her husband, whereof (they say) they have as apparent proof against her as may be, as well by the testimony of her own hand-writing, which they have recovered, as also by sufficient witnesses," (Keith, 426.) But has Throckmorton any intimation of the casket? No. The rebels tell him, in general terms, that they have sufficient proof of their Sovereign's guilt, and that they have this proof from her own hand writing, but not a word of the important casket, though, as they afterwards asserted, it had come into their hands above a month before. The truth is that, notwithstanding their boasts to Throckmorton, they had not then the contents of the casket to shew. The letters, sonnets, and contracts, existed then in their imagination only. They had not yet given a body to these important forgeries, and when they afterwards produced them, they had already considerably altered their plan. Here they mean to charge the Queen with incontinency *with others as well as Bothwell*; and they mean to produce, *not only her hand-writing, but sufficient witnesses*, in proof of her having been accessory to the murder of the King. When, however, they actually exhibit their charges, Bothwell is the only paramour brought forward, and not a single witness corroborates the charge with regard to the murder. These facts speak too plainly to be misunderstood.

With regard to the pretence alleged by the rebels for taking arms, namely, a desire to inflict due punishment on Bothwell for the murder of the King, their subsequent conduct is the most direct refutation of it that could possibly be wished. They might have taken Bothwell at Carberry-hill, but it was their interest to allow him to escape. Had he been brought to trial, he had tales to tell which would have ruined the conspiracy and conspirators together. Accordingly, Mary's commissioners affirm that Grange "took the Erle be the hand, and baid him depart, promising that na man should follow nor pursue him; and swa be thair awin consent, he past away." The Earl went straight to the Castle of Dunbar, where he remained till the 26th, eleven days after he was thus courteously dismissed. Of that date Morton's council issue an order for "Letters to be directed in the Queen's name,"—[a strange jumble of authority, says Keith,] "to Heralds, &c. to pass and charge the keeper of the Castle of Dunbar, to surrender the same to the executer of the said letters within six hours, because the Earle of Bothwell was rescued and received within the said Castle." (Keith, 408.) This, as
Tytler

Tyler observes, was a civil intimation for him to shift his quarters. On the 11th of August Tullibardine and Grange were commissioned to pursue him, "by sea or land, by fire and sword." He was then in the north; and, on the approach of a fleet, fled to the coast of Denmark. It is extremely probable that, if he had been taken by Tullibardine and Grange, he would have been slaughtered on the spot; for the rebels shewed, by the whole tenor of their procedure respecting him, that they had no inclination to seize his person. Well, therefore, might Mary's commissioners express themselves in the following pointed and energetic terms:—

"And gif they had bene myndit to persue him onlie, they wald nocht haif left the doing of all diligence was possible, quhairthrow he mycht haif bene tane; bot fra they had gottin her Majestie's persown in their handis, *they maid na travel nor persuit againis him, sa lang as he was in the countrey neir thame, quhair he remanit ane gryte space*, and mycht haif apprehendit him more esile; nor quhair lang tyme, he being furth of the realme and unrecovera-bill, *made an colorit maner of seiking him upon the sey* [sea]: as now it apperis, IT WAS NOCHT HIM THEY SOCHT, BOT THAIR AWIN PARTICULAR PROFIT; quhair throw to all men of hail judgement it may appere hir Grace preferrit nocht his eschaiping and impunitie to her awin honour; for quhatsoever was left ondane in that behalfe, it may maist justlie be laid to their awin charge."

"At the end of the chapter Mr. Laing, as usual, sums up the evidence in his own way. "It appears," *he says*, "from the preceding deductions, that our former conclusion concerning the guilt of Mary is confirmed by each successive circumstance, subsequent as well as antecedent, and conducive to the murder of Darnley." *We say*, on the contrary, that nothing appears from Mr. Laing's deductions but his scandalous partiality as a judge, straining every nerve to pervert each circumstance, from its legitimate import, into evidence against the party accused, and endeavouring, by every artifice, to bias the minds of the Jury. But, though he labours hard "to make the worse appear the better reason," his intentions are defeated by the badness of his cause.

(To be continued.)

Essays, Biographical, Critical, and Historical, illustrative of the Tatler, Spectator, and Guardian. By Nathan Drake, M. D. Author of *Literary Hours*, &c. 3 vols. 12mo. 1l. 4s. Sharpe. 1805.

THESE Essays are intended to accompany a new and splendid edition of those valuable papers which they profess to illustrate. From the character Dr. Drake has acquired as a very intelligent and entertaining writer, we took up the book with the expectation of meeting much information and much amusement from the perusal, and we laid it down with that expectation fully gratified. The plan which we shall lay before our readers, is well arranged, and the execution

cution of it affords much opportunity for curious anecdote, and critical observation, of which Dr. Drake has judiciously availed himself.

The work is divided into five parts, and these are subdivided into *Essays*. The first part consists of remarks on periodical writing, and on the state of manners and literature in the country, at the commencement of the *Tatler*. The second part comprehends every thing relative to the life, writings, and character, moral and literary, of Sir Richard Steele; and the third takes the same view of Addison. The fourth part gives biographical and critical sketches of the occasional correspondence of Steele and Addison; and the fifth examines the effects of the *Tatler*, *Spectator*, and *Guardian*, on the taste, literature, and morals of the age.

From the first part we extract the following general characters of men and women of rank, at the æra of the commencement of the *Tatler*:—

“ To the character of the gentleman, neither education nor letters were thought necessary; and any display of learning, however superficial, was, among the fashionable circles, deemed rudeness and pedantry. ‘ That general knowledge,’ observes Johnson, ‘ which now circulates in common talk, was then rarely to be found. Men not professing learning were not ashamed of ignorance; and, in the female world, any acquaintance with books was distinguished only to be censured.’ ”

Of the ladies, the author quotes the *Spectator* for a description not very favourable, indeed, but which, perhaps, is not much mended by some of the liberal sentiments of the present day.

“ The toilet is their great scene of business, and the right adjusting of their hair the principal employment of their lives. The sorting of a suit of ribands is reckoned a very good morning’s work; and if they make an excursion to a mercer’s or a toy-shop, so great a fatigue makes them unfit for any thing else all the day after. Their more serious occupations are sewing and embroidery, and their greatest drudgery the preparation of jellies and sweetmeats.”

As to the ladies, perhaps, some may be tempted to enquire how much the business of the toilette is thought of less consequence now, than it was in the year 1709, or how much more becoming it is to the female world in general, to be capital musicians and painters than good housewives. We shall reserve our remarks on the men till we come to examine what the author says of the character of Sir Roger de Coverley.

The plan of the *Spectator* is so admirably drawn, and one of the causes of its superiority in point of interest, to the periodical publications that have followed and imitated it, is so well accounted for, that we shall lay it before our readers without abridgment:—

“ The introduction of a club into this paper, whose characters, taken from the principal classes of society and consistently supported, dramatize as it were the whole series of essays, was a contrivance admirably calculated

to afford the requisite degree of unity. The character of the *Spectator* is never lost sight of; it is insinuated through the entire production, and renders it, in fact, a complete picture of the mind of an individual. By this means a very considerable portion of interest and curiosity is excited; we entertain an affection for the writer who has thus given us such a masterly portrait of himself, and we perceive with delight that through the medium of this minute delineation of his person and manners, and those of his associates, he has formed a common centre of attraction, round which the whole work turns with a correspondence and beauty of design which have for ever established it as the best model of the periodical essay.

"Many succeeding essayists have approximated very closely to some of the acknowledged excellencies of Addison. Morality, imagery, wit, and taste are diffused with no sparing hand over their pages; but in the spirit and unity of their plan they have altogether failed, or fallen infinitely short of their celebrated prototype.

"The artful and finished construction, indeed, of the design on which the *Spectator* is founded, is such, that the most perfect rules may be drawn from it for the regulation of this species of composition; and it is to be regretted that it has not more frequently met with liberal imitation from our numerous periodical writers. It must be obvious, that a mere series of detached essays without any dependency of parts, without any organization which can constitute them a whole, can never make the impression, nor excite the lively interest which the well-arranged scheme of Addison so completely effects."

The high testimony this letter gives to the exalted virtue of Addison will plead an excuse with our readers for giving it them entire.

"Madam,

"It would be ridiculous in me, after the late intimation you were pleased to favour me with, to affect any longer an ignorance of your sentiments, however opposite an approbation of them must be to the dictates of reason and justice. This expression I am sensible may appear inconsistent in the mouth of a *polite* man, but I hope it is no disgrace to a *sincere* one. In matters of importance, *delicacy* ought to give way to *truth*, and *ceremony* must be sacrificed to *candour*. An honest freedom is the privilege of ingenuity; and the mind, which is above the practice of deceit, can never stoop to be guilty of flattery upon such a point.

"Give me leave, Madam, to remark, that the connection subsisting between your husband and myself is of a nature too strong for me to think of injuring him in a point where the happiness of his life is so materially concerned. You cannot be insensible of his goodness or my obligations; and suffer me to observe, that, were I capable of such an action, how much soever my behaviour might be rewarded by your *passion*, I must be despised by your *reason*, and, though I might be esteemed as a lover, I should be hated as a man. Highly sensible of the power of your beauty, I am determined to avoid an interview where my peace and honour may be for ever lost.—You have passions, you say, Madam; give me leave to answer, you have understanding also; you have a heart susceptible of the tenderest impressions, but a soul, if you would choose to awaken it, beyond an unwarrantable indulgence of them; and let me intreat you, for your own sake, to resist any giddy impulse or ill-placed inclination which shall induce you

you to entertain a thought prejudicial to your own honour, and repugnant to your virtue.

"I too, Madam, am far from being insensible, I too have passions; and would my situation, a few years ago, have allowed me a possibility of succeeding, I should legally have solicited that happiness which you are now ready to bestow. I had the honour of supping at Mr. D.'s, where I first saw you; and I shall make no scruple in declaring, that I never saw a person so irresistibly beautiful, nor a manner so excessively engaging; but the superiority of your circumstances prevented any declaration on my side, although I burnt with a flame as strong as ever fired the human breast. I laboured to conceal it. Time and absence at length abated a hopeless passion, and your marriage with my patron effectually cured it. Do not, madam, endeavour to rekindle that flame; do not destroy a tranquillity I have just begun to taste, and blast your own honour, which has been hitherto unfulfilled. My best esteem is yours; but should I promise more, consider the fatal necessity I should be under of, removing myself from an intercourse so dangerous. In any other commands, dispose of, Madam,
Your humble servant."

The resistance of such a temptation from the object of a sincere and ardent passion is one of the greatest triumphs of which human nature is capable—a triumph, perhaps, unattainable by those who cannot in the recesses of solitude and silence ask themselves this awful and impressive question:—"How can I do this great wickedness and sin against God?"

Of inconsistency in the character of Sir Roger de Coverley, something has been said in Pye's Commentary on Aristotle's Poetic, and something by Barbauld, in her preface to her selections from the periodical essays of Addison, &c. Dr. Drake enters at large into this, the best account of which as well as of the whole character is given at large from an Essay of Dr. Aikin, in the Monthly Magazine. As the subject is peculiarly interesting to the admirers of the Spectator, which we believe will comprehend most of our readers, and as we also believe, that few of our readers are much conversant with the Monthly Magazine, we shall cite the passage at length, with our own observation on the character of Sir Roger, and of the political tendency as well of that character, as of the Tatler, Spectator, and Guardian, in general.

"An acute judge of moral propriety observed to me some time ago," says the Doctor, "that the character of Sir Roger, as exhibited in different parts of the Spectator, was by no means consistent. In the second number, written probably by Steele, he is described as a man of singularities, but proceeding from a particular vein of good sense: and though fond of retirement, and careless of appearances, since he was crossed in love; it is said, that in his youth he had been a fine gentleman, who supped with Lord R. chester and Sir George Etheredge, had fought a duel, and kicked a bully in a coffee-house. It is certain, that many of the subsequent displays of his character, in which he is represented as ignorant of the common forms of life, rustic, uninformed, and credulous, very ill accord with this supposed town education. Steele himself has been guilty of some of these deviations

tions from the original draught; but Addison seems not at all to have regarded it, and to have painted after a conception of his own, to which he has faithfully adhered. His Sir Roger, though somewhat of an humourist in his manner, is essentially a benevolent, cheerful, hearty country gentleman, of very slender abilities and confined education, warmly attached to church and king, and imbued with all the political opinions of what was called the country party. Though he is made an object of affection from the goodness of his heart, and the hilarity of his temper, yet his weaknesses and prejudices scarcely allow place for esteem; nor do we meet with any of that whimsical complication of sense and folly which Steele's papers exhibit, and which he accounts for on the supposition of a sort of mental infirmity, left by his amorous disappointment.

"I shall point out some of the particulars, which seem designed by Addison to lower him down to the standard of capacity, which he chose to allot to the abstract character of the country gentleman. His behaviour at church may pass as the oddity of an humourist, though it also plainly denotes the rustication of a sequestered life; but his half belief of witchcraft in the case of Moll White, is undoubtedly a satirical stroke on country superstition. Sir Roger seriously advises the old woman not to have communication with the devil, or hurt her neighbour's cattle; and it is to be observed, 'that he would frequently have bound her over to the county sessions, had not his chaplain, with much ado, persuaded him to the contrary.' At the assizes he gets up and makes a speech; but the Spectator says, 'it was so little to the purpose, that he will not trouble his readers with an account of it.' In the adventure with the gypsies, the knight suffers them to tell him his fortune, and appears more than half inclined to put faith in their predictions. His notion that the act for securing the church of England had already begun to take effect, because a rigid dissenter, who had dined at his house on Christmas day, had been observed to eat heartily of plumb-porridge, is too palpable a stroke of railery on the narrow conceptions of the high party to be mistaken. The whole description of Sir Roger's behaviour, at the representation of the Distressed Mother, is admirably humorous; but the figure the knight makes in it, is not at all more respectable in point of taste and knowledge, than that of Partridge in Tom Jones on a similar occasion. But it is in the visit to the tombs in Westminster Abbey, that Addison has most unmercifully jested on the good man's simplicity. Sir Roger, it seems, was prepared for this spectacle by a course of historical reading in the summer, which was to enable him to bring quotations from Baker's Chronicle in his political debates with Sir Andrew Freeport. He accordingly deals out his knowledge very liberally as he passes through the heroes of this profound historian. The shew-man, however, informs him of many circumstances which he had not met with in Baker; and this profusion of anecdotes makes him appear so extraordinary a person to Sir Roger, that he not only kindly shakes him by the hand at parting, but invites him to his lodgings in Norfolk-street, in order 'to talk over these matters with him more at leisure.' The trait is pleasantly ludicrous, but somewhat *surré*, as applied to a person at all removed from the lowest vulgar."

At the time the Spectator was first published, the spirit of party ran very high, the whole nation was divided into whigs and tories. The trading interest, which was then just rising into great national importance,

importance, was entirely devoted to the former party, and the landed interest was chiefly attached to the latter. To combat the opinion of the times was the obvious political motive not only of the *Tatler*, *Spectator*, and *Guardian*, but of all the popular Ethick writers (the *Scribleriad* club, as it has been called, excepted,) from Steele to Fielding, and for this purpose it was necessary to attack it in its strong hold, the landed interest; and, to do this with effect, it was necessary to lower this class, which stood highest in national estimation, and to elevate the commercial, whose character was then very low; for, however much the landed interest might be disgraced by a great majority of country gentlemen, yet the accomplished gentleman and the wit (to use the language of the time) always belonged to that class. The Sedleys and the Etheridges of real life, and the Mirabels and Valentines of the Drama were all men of family and landed property, while the citizen was only introduced on the stage to be ridiculed and cuckolded. For this purpose it was not sufficient to bring such a character forward as the Tory Foxhunter in the *Freeholder*, as that would have been only a specimen of the worst order of country gentlemen, and which was as much the butt of the landed wits as the citizen, it was necessary to draw a highly respectable and amiable country gentleman, and contrast him with an equally respectable trader, and this has been done in the character of Sir Roger de Coverley and Sir Andrew Freeport; but the one placed frequently in a ridiculous light as is amply shewn in our quotation from Dr. Aikin, and the other always drawn as a man of sound and clear understanding. The design, however, has completely failed in the execution, for Sir Roger, notwithstanding his prejudices and eccentricities, is the favourite with every reader of the *Spectator*, while, respectable as the character of Sir Andrew is, it certainly does not excite much interest.

The general character of the landed men at this time, is thus drawn, by Dr. Drake, in another place:—

“With few exceptions, our nobility and gentry, from whom example rapidly descends to the inferior orders of society, were not only ignorant of what they ought to admire, but, what was still worse, had little or no consciousness of their defects, and consequently felt no great impulse or desire to enter into what appeared to them, probably, a rugged and uninviting pursuit.”

With this we do not agree. As the number of what may be exclusively called landed men, was in a much larger proportion to the rest of the opulent part of the community than it is at present; more of them must have had their education neglected by the indulgence and folly of parents, but it appears from the general testimony of cotemporary writers, that a public school, the university, and the tour of Europe, was then the usual course of education of a man of fashion. We cannot suppose that any violent alteration of system could have taken place between the close of the *Guardian*, and the writings of

Richardson, and yet we find no trait of Sir Roger de Coverley, either in Mr. B. Sir Charles Grandison, and Lovelace, who are all country gentlemen.

We have been so copious in our quotations from the most interesting part of the work, that we shall only observe, on what is said of the less frequent and occasional contributors to these essays, that the sketches of some of them abound with curious anecdotes, and that the distribution of the several papers to their respective writers, will make this work a valuable acquisition to the possessor of any edition of the *Tatler*, *Spectator*, and *Guardian*.

Dr. Drake, in his first volume, decides at once, on the merits of Cowper's translation of Homer, by calling it the *noblest* translation of the Grecian bard; but, unfortunately, the specimen he has produced is little superior to the Latin literal prose that accompanies most of the Greek editions. This seems a favourite subject with our author as he has resumed it in his last volume, where he observes, that of Pope's Homer,

“ A few pages may be read with unalloyed delight, but the recitation of two or more books palls, and wearies the ear; at least such an effect I have myself experienced. It is on this account, as well as on the preservation of the colouring and manner of Homer, that the translation of Cowper will probably, in time, especially in its now corrected and higher finished state, become the more popular and esteemed version. No satiety is perceived from reading any quantity of the blank verse of Cowper; and the genius of Homer, the state of manners of the period in which he wrote, and the whole scope and design of his immortal epopees, are infinitely better felt and comprehended in the blank than in the rhymed copy of the venerable bard. The issue will most likely be this, that for insulated passages, Pope will generally be referred to; but that he who wishes to peruse and for any length of time together, the entire poems of Homer, will have recourse to the labours of Cowper.”

We differ from Dr. Drake *toto cœlo* in this decision. We are perfectly sensible of the high claims of Cowper as an original poet, and we also see that Pope has not always been a faithful copyist of the Greek poets. But as to the general merits and intents of the translations, we can conceive Cowper's can be preferred to Pope's, only by those who in the quaint language of one of our old writers, think the writers in verse are the best writers of all, except those who write in prose.

Neither can we quite agree with Dr. Drake that Addison has at all violated the truth and propriety of character, in making Cato express some doubts of the lawfulness of self-murder, in his dying moments; he did not sacrifice his life like Regulus and the Decii, to the service of his country, but threw it away from a want of firmness to sustain some immediate mortification. The Roman poet while he places those who die for their country in Elysium, gave a very different destination to other suicides:—

———" Tenent mœsta loca qui sibi lethum
Infantes peperere manu luœmque perosi
Projecere animas. Quam vellent æthere in alto
Nunc et pauperiem et dum pesserre labores!"

In speaking of the cause of Swift's conduct to Mrs. Johnson (his Stélla) Dr. Drake gives a very strong hint of the causes of that cause, which had certainly been much better suppressed in a work like this, which is so likely to be in general circulation.

The following passage gives a strong instance of the lenity of the police of the metropolis, in the beginning of the year 1716:

" In a letter written by Sir Richard to Lady Steele, dated Chelsea, Monday, February 14, 1715—16, he says, ' Mr. Fuller and I came hither to dine in the air; but the maid has been so slow that we are benighted, and chuse to lie here rather than go this road in the dark. I lie at *our own house* and my friend at a relation's in the town.' "

The style of these Essays like the rest of the works of Dr. Drake, is at once dignified, easy, and correct, but while we give this as the general character of it, we must at the same time discharge the more painful duty of pointing out some occasional errors, submitting them to the author's correction in a future edition.

We should first notice the great impropriety of calling these periodical Essays *the British Classics*, were we not convinced it must be only in compliance with the editors of the new edition which this work is to be particularly connected with.

In a note on page 179, Vol. I. we meet with this phrase " he rode *on airing*." Such expressions as *a hunting*, *a walking*, &c. are certainly good English, and are excellently defended by Mr. Mitford, in his late Essay on the Harmony of Language; and, though we cannot blame Dr. Drake for avoiding the cacophony of *a airing* (for *an* could not be used here, as it is not an article,) we wish he would rather have used a periphrasis, than have introduced a phrase that certainly is not English.

In another place we find this inaccuracy of construction, the effect of haste only, " *To study the structure of a sentence, its harmony, compactness, &c. were employments.* "

Several other little inaccuracies will be found which the author's attentive perusal of the book will enable him to correct. We shall, therefore, pursue the invidious task no further than just to notice the very frequent occurrence of *major part* and *major portion*;—a phrase which though much used in acts of parliament, we do not recollect ever to have met with in an elegant writer.

It gave us great pleasure to see in the concluding advertisement, that Dr. Drake intends to extend his illustrative essays to the Rambler, Adventurer, and Idler.

An Enquiry into the System of National Defence in Great Britain.
By John Macdiarmid, Esq. in 2 vols. C. and R. Baldwins.
1805.

THIS work consists of two parts, the first of which contains five chapters, extending to page 213, of vol. I. and treats on the means, by which Great Britain may be rendered secure without diminishing her prosperity; and the second contains seven chapters on improving the system of national defence, from page 214, vol. I. to the end of the second volume.

The professed object of the author in this performance is to discover the means of rendering Great Britain secure against external violence, without diminishing her internal prosperity. This is certainly a subject of enquiry, that is entitled to the most serious attention both of the public and of the legislature in this country. For although the miscellaneous publication now before us has no reference whatsoever to the immediate security of this island against invasion or to any one system of defensive operations, that it might be advisable or proper for those, who are intrusted with the distribution and command of his Majesty's naval and military forces, to pursue for counteracting or defeating any attempt of our enemies to invade us, yet it must certainly be allowed, that there is a number of judicious and useful observations in it, many of which are derived from those of other writers, and some are exclusively the author's own.

In the first chapter of the first part of this enquiry, he is at great pains to prove, that the industry and population of Great Britain is in a state of progression or advancement, and that her wealth must necessarily be permanent, and continue to increase, while that industry acts and has the means of employing itself. We conceive he need not have laboured so much to establish these points, but might have taken them for granted. And he probably would, had he adverted to this truth, that both industry and population must increase with circulation, and are in proportion to it. For the number of inhabitants in a given district or territory will be in proportion to the facility of subsisting, which depends on the quantity of circulation, or the ease and convenience which individuals experience in exchanging one commodity for another.

He also labours hard to prove that Great Britain not only excels every other nation in private virtue of every kind, in freedom, patriotism, good order, religion, but continues daily to improve in them. We will readily allow, that she has manifested as much patriotism as any nation ever did. The position, however, as far as it relates to private virtue, freedom, and religion, we cannot help regarding as at least somewhat problematical. For it will not be denied, that there is a great inequality of circulation in this country. And inequality of circulation must always be more or less injurious to liberty whilst at the same time it promotes luxury and corruption of manners. As to

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good order it ought to be considered that war rids the community of many idle, dissolute, and licentious individuals, while it introduces immorality by degrees among many of those, that still remain in it.

The second chapter consisting of three sections treats of the obstructions to the prosperity of Great Britain, arising from the means employed for her defence. He concludes it with these words.

" I have now recounted some circumstances which seem to shew that the tendency of Great Britain to advance in prosperity is powerfully obstructed by the means employed for her defence.

" It appears that a large number of her most vigorous subjects are withdrawn from her productive industry; that a large quantity of her annual produce is taken from maintaining productive labourers, and consumed in maintaining those who are unproductive: that the capital destined for the maintenance of productive industry is by this means diminished; that the number of labourers who might have been maintained by this capital is therefore lost to her productive industry: that the wealth of the nation is in consequence less by perhaps one-half at the end of the century than it otherwise would have been, and that the population is less in proportion.

" It appears that the freedom of the nation is endangered by the depression of spirit which necessarily follows the enormity of taxation; by a peculiarly vexatious mode of collecting certain taxes; by the vast addition of patronage which is thrown into the hands of the crown; by the great body of armed men continually at the disposal of government; by the introduction into our army of a number of foreign adventurers; by the large portion of her citizens who are taken out of the protection of the civil and placed under the jurisdiction of martial law: and that every encroachment on her freedom tends to destroy the good order, and extinguish the patriotism of her inhabitants.

" It appears that the morals of the nation are in danger of being corrupted by the relaxation of its industry, by the diminution of its freedom, and by too great temptations to violate good faith.

" That these circumstances are sufficient to obstruct, to diminish, and, if not remedied, to ruin the prosperity of a nation, will scarcely be disputed by those who observe the course of human affairs, instead of betaking themselves to frame paradoxes."

There are unquestionably many facts calculated to arrest the attention of the reader stated, and many sensible observations made in it. But Mr. Macdiarmid in observing, that the freedom of the nation is endangered by the depression of spirit, which necessarily follows the enormity of taxation in it, does not seem to attend to this circumstance, that the astonishing quantity of industry, which exists at present in this country is owing to the great circulation occasioned by the borrowed capitals that constitute her public debts, for paying the interest of which this enormous taxation has necessarily been imposed. And when he speaks of the wars, we were engaged in during almost one half of the last century, he does not appear to recollect, that neither the war for the succession of Spain nor any other during that period was entered into for the immediate defence of this island, or had any direct connexion with it, and that the immense expenditures,

which attended the prosecution of them, ought therefore to be placed to some other account.

The third chapter relates to the means employed to remove the obstructions to the prosperity of Great Britain. After adverting to the different plans, that have been recommended on various occasions for removing the obstructions to the prosperity of the nation arising from the measures adopted for her defence, he delivers his opinion on the Subject in the following words.

“ There seem to be but two modes, in which an efficacious remedy can be applied to the evils arising to the national prosperity from the system of defence, without at the same time rendering the nation less secure. The one is to lessen the national danger in such a manner, as that preparations of much less extent shall be necessary to her defence. Could this be effected, a considerable waste of her wealth and population, and many circumstances which seem dangerous to her freedom, might be done away by retrenching such parts in her system of defence, as would no longer be requisite for her external security. The other is to introduce such improvements into her system of defence, as that it will encroach less on her prosperity, while at the same time it renders her equally secure. To the one or the other of these objects every plan must necessarily be directed, which has in view to render Great Britain secure without diminishing her prosperity.

In the fourth chapter, which consists of three sections, Mr. Macdarmid considers “ what alleviations of the public burdens are practicable,” the schemes proposed for reducing the national debt at once, and the operations of a sinking fund. It certainly contains much interesting matter. On the effects of the sinking fund and the necessity of rendering it inalienable; he expresses himself thus.

“ It takes from the direct consumption of individuals, only that part of the taxes from which it is derived, which would have originally been destined to consumption. It throws neither revenue for consumption nor capital on the hands of any one, who has not occasion to consume his deposit in the funds, or who has not found an opportunity to employ it. It relieves the great body of the nation from the hardship and vexation of paying a large interest for a capital in the profits of which they have no share. It brings neither hardship nor loss on the actual public creditor. He is not compelled to sell out unless he chuses, nor is the interest which he had in view, when he bought in, diminished. All the difference to him is that the value of his capital is increased; and that, when he has occasion to sell out, he may do so to greater advantage. Those who have spare capital to dispose of would not, indeed, be able to acquire a larger interest than it is worth, by means of the taxes levied on their fellow-subjects. But they would still be able to lay out their capital with as little risk and trouble, either in the remainder of the public funds, or in such a bank as must always exist in a commercial nation where no public funds exist. From such a bank, the possessors of spare capital would procure such an interest for their money as it was really worth to the borrower. They would also be benefited by the increased value of capital, and the rise of its profits, which would take place in consequence of the removal of taxes. The same circumstance would induce many to employ their capital at home, which they are at present tempted by superior profits to carry abroad: and the capital thus saved to the nation, would go to cultivate the lands, and extend the manufactures and commerce of Great Britain

Britain, instead of going to increase the resources of her rivals and enemies.

"The great and manifold advantages which must accrue to the country from the rapid operation of a sinking fund, and the reduction of the national debt, are so apparent, that it might appear superfluous to dwell upon them, were it not that interested men, by the loudness of their clamour, and the lovers of paradox, by their ingenious theories, have been able to frustrate the best laid plans for relieving the nation from its embarrassments. The advantages to the nation at large, from the operations of the sinking fund, although capable of absolute demonstration, have never yet been distinctly felt, on account of the feebleness of these operations, and the new burdens continually accumulating. On the other hand, the few who were to have their profits curtailed by these operations felt their least influence. Every rise in the stocks, in consequence of the purchase made by the commissioners of the sinking fund, obliged those who wished for a secure and profitable employment for their capital, to purchase stock at an advanced price. They were therefore no longer able to derive the same profits from the taxes levied on the nation at large. The hue and cry was of course immediately raised; capital was obliged to lie waste for want of employment; the monied interest was on the brink of destruction, and, in short, the nation was undone! The stock-jobbers felt an equal curtailment of their profits, and consequently lent their voices to the clamour. These men, who derive their great profits from the fluctuations of the funds, found, that as stock rose towards par, these fluctuations gradually diminished, and were likely in the end to cease altogether, the stock-jobbers therefore were likely to be deprived of their prey, and the nation of course was ruined!

"Such are the men who, by the loudness of their clamours, have induced government repeatedly to desist from the best laid plans for shaking off its own embarrassments, and for alleviating the burdens of the people. Sir Robert Walpole, who had originally procured the establishment of a sinking fund, informs us, that, in the year 1733, 'it was become almost a terror to all the individual proprietors of the public debt; that 'the great monied companies and all their proprietors, apprehended nothing more than receiving their principal too fast; and it became almost the universal consent of mankind, that a million a year was as much as the creditors of the public could bear to receive, in discharge of part of their principal.' This universal consent of mankind, or, in other words, of those who were desirous to procure a large interest for their spare capital, at the expence of the rest of the nation, without any risk or trouble to themselves, afforded Sir Robert Walpole a pretext for diverting the sinking fund from the liquidation of the public debt. He had boasted of the flourishing state of the country under his administration, and he was unwilling to retract part of his boast by the imposition of new taxes. At another time, he ingratiated himself with the country gentlemen by reducing the land-tax to one shilling in the pound; and he was unwilling to forfeit their favour by any new imposition. The sinking fund was turned aside to serve the temporary exigencies of the state. The minister thought it better to leave the burdens of the nation undiminished than to risk his own popularity.

"The re-establishment of the sinking fund, on an improved plan, has justly reflected much credit on the minister who carried that measure into execution. But whether owing to the clamours of those who are interested in preventing its operation, or the difficulty of finding out new objects of taxation, or the danger of committing the popularity of the minister, or the influence

influence of all these causes combined, the sinking fund is not now what it was once intended to be. It operates far more slowly than Mr. Pitt's original calculations.

"It is here merely necessary to allude to the question between the benefits of an inalienable sinking fund, and a fund that may occasionally be diverted to the temporary exigencies of the state. Unless the sinking fund be rendered absolutely inalienable, it affords the minister a still greater opportunity of lavishing the public money, without regard to the consequences, than even the funding system itself. If merely by diverting the sinking fund, and without any new impositions on the people, a minister, vainly ambitious and foolishly prodigal, can carry any idle project into execution; it is likely, that he will be deterred by the idea of leaving the nation to groan under the burdens already imposed on it; when none of his predecessors have been deterred from executing their projects, and lavishing the public money, even while aware that new burdens were in consequence to be imposed on the people, and their own popularity wisqued by the imposition of new taxes.

After stating the great fallacy and inaccuracy of the minister's calculations in 1799 relative to the sum, that might annually in time of peace be appropriated to an accumulating sinking fund, by means of the income tax, he shews, that notwithstanding any sums that may this year be redeemed by the sinking fund, the national debt will be increased by twenty-four millions at least; that at the end of the year 1850, supposing the terms of the loans to continue to be as favourable as they have hitherto been, our expenditure in time of war not to increase, and that in the course of forty-five years we shall have twenty-two years of warfare, the new accumulated debt will amount to seven hundred and forty-eight millions. But on the supposition, that the expence of our carrying on war will increase as rapidly as it did during the last forty-five years, he asserts that our public debt will at the end of that period amount to six thousand millions.

He therefore concludes, that neither the present sinking fund nor any other sinking fund, that can be set apart in the actual circumstances of this country is sufficient to release the nation from its debts, or even to keep the public embarrassments so far under as to enable government to go on for half a century, if the present expenditure be not diminished: and that nothing can long secure even the existence of government but a reduction of this expenditure, which he very justly observes can only be effected by our being less engaged in war, or by introducing such alterations into the system of defence as shall make it much less expensive, and at the same time afford all necessary security to the nation.

The fifth and last chapter of the first part of this performance is on "shortening the period of war."

The legitimate object of every war either is or ought to be an honourable and lasting peace. But the author considers all expectations of so desirable an event as vain and delusive, and takes it for granted that we shall be longer engaged in warfare during the present century than we were during the last. We not only trust, however, he is mistaken, but think there are good and sufficient reasons for supposing that he is,

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The present boundary of France is much better calculated for preserving peace in Europe, than its former boundary was. A great part of it is strong by nature, and the rest of it is so by art. It is that, which Louis XIV. wished much to establish. If the French attempt to go beyond it, they will find no other so capable of being defended. And this very circumstance may contribute to the preservation of peace both on their part and that of their neighbours, who will be cautious how they attack it. The Emperor of Germany has certainly benefited much by the last war. He has got a rich and valuable territory in lieu of the Austrian Netherlands, which it was impossible for him to keep possession of, as they were so situated and circumstanced with regard to France, that all the other powers in Europe could hardly prevent the French from over-running them at any time. They were long a subject of contention, and have been for these two centuries past the theatre of the most bloody, expensive, and durable wars, that are recorded in the annals of mankind. But they will now probably cease to be the scene of warlike operations and contests. Other reasons might also be assigned for believing that we shall not in time to come be so much involved in continental quarrels as we hitherto have been.

The second part of this publication consists of seven chapters on the improvement of the system of national defence. The first of these relates to foreign assistance, and contains four sections, in the first of which Mr. Macdiarmid considers the question, whether foreign assistance be necessary or not to Great Britain. We perfectly agree with him in thinking that it is altogether unnecessary, and that it is therefore impolitic and unwise to make use of it. We also allow the justness of the position, that while we are decidedly masters at sea no country can invade us with even the smallest probability of success. This indeed has been uniformly the opinion of those, who have written most ably on the subject. No invasion of England has ever been attempted by powers inferior to her at sea. And the fate of the Armada goes a great way towards proving, that while our naval force can only venture out to sea and face the enemy's, there is but little chance of such an enterprise's being successful. The author's observations respecting the invasions of this island, that have actually taken place and been attempted, are so just, that we must lay them before our readers.

"That all the invasions of Great Britain, of which one French publication reckons no less than forty-five, have been either completely or partially successful, is a proposition by which the French government has of late endeavoured to keep alive the hopes of its armaments; and our own countrymen have appeared, by their apprehensions, to allow the inference, that what has already repeatedly happened may happen again. But it is, in the first place, to be observed, that at the periods of all those invasions which took place previous to the revolution of 1688, Great Britain did not possess a naval superiority over her enemies. In none of the invasions, which have been successful, (for it were ridiculous to attend to those predatory incursions called invasions,) was her navy employed, as at present, to obstruct the armaments of her enemies. In none of them were the inhabitants of the island

island united in its defence. The Romans passed over from Gaul without obstruction; their successes were obtained over a number of little disjointed principalities; some of the native princes were their friends; and yet, with all these advantages, and with the immense armies they successively employed in the attempt, they were never able to complete the conquest of the island. The Saxons were invited over by the Britons, who, from their long servitude to the Romans, had lost the spirit to defend themselves. The Saxons merely kept possession of that part of the island with the defence of which they had been entrusted.

"At the period of the Danish invasion, England had been but recently united into one monarchy. The fleets of the Danes covered the northern seas, and the English waited in awful suspense for their arrival. The Danish invaders were, in general, men who had bidden farewell to their country, and had resolved to risk all in the acquisition of new settlements. They however only succeeded in conquering the southern part of the island; and as soon as the natives had recovered from their consternation, and united under an able leader, these invaders were without delay expelled.

"The Normans met with as little opposition in their passage or landing. The English monarch had, indeed, collected a fleet to oppose them, but had afterwards dismissed it on receiving false intelligence that the enemy had abandoned his intentions of invasion. Harold was besides an usurper; his army was weakened by his recent engagements with the Danes; and his subjects had as yet conceived little affection for his person or government. What was of still more consequence in that superstitious age, the pope declared in William's favour; pronounced Harold a perjured usurper; denounced excommunication against him and his adherents; and, the more to encourage the Duke of Normandy in his enterprise, he sent him a consecrated banner, and a ring with one of St. Peter's hairs in it. Heaven was thus supposed to have undertaken the cause of William; and every one who opposed him was considered as accursed both in this world and in the next. Such were the circumstances under which the Normans got possession of the southern parts of the island. The accession of William the Third to the throne can no more be considered as a conquest than the accession of George the First. He was invited over by the principal persons of the kingdom; he was received by the great body of the people as their deliverer from tyranny; his wife was the next protestant in succession after the reigning family; he himself was admitted to the throne, and his powers regulated by a vote of the legislature. The English fleet, the only one with which James could then have disputed his passage, had immediately before been in a state of mutiny, and was as little to be depended upon as the army, even if it had not been detained by contrary winds at Harwich. William mounted the throne as the friend and deliverer of the people.

"Such are the circumstances which attended what are called the successful invasions of this island. It was England alone that was subdued by the Romans, Saxons, Danes, and Normans. England had not in these times a fleet to oppose to her enemies; and not one of these invasions was even attempted to be disputed by sea. The island being divided at those periods first into many parts; then into two, and afterwards into three different kingdoms, England wanted all the advantages of an insular situation. Nothing can be more unlike than the situation of England at those periods, either relative or absolute, and her situation at present. Were we to draw any conclusion from experience, it would be directly the reverse of England being liable to be conquered. In the only instance in which England resisted invasion with her fleet, she succeeded in even preventing its approach-

to her shores. It is true that the winds and waves seconded her efforts in dispersing the Armada. But at the same time it is to be recollected, that England was at that time not an insulated empire, but a portion of an island; her empire in Ireland was maintained by force of arms; and what is still more, she was not superior at sea. Her little navy durst not pretend to encounter the Spanish armament in a general engagement."

In the second section, he points out the inexpediency of our having allies even on equal terms, and in the third, he highly disapproves of our subsidizing them, and thereby wasting the internal resources of the nation in purchasing foreign assistance. He delivers it as his opinion in the most unequivocal terms in the fourth section, that the introduction of foreign mercenaries into our military establishment is pregnant with danger to the liberty of the subject, and that no reliance can be placed on them for zealous and faithful assistance against a foreign enemy. He seems to be of the same opinion with many, who scruple not to say, that if we either will not or cannot defend this island ourselves without such aid, we do not deserve to possess it.

The second chapter refers to the augmenting of the national resources applicable to, defence, and consists of two sections, one on the extension of territory, and the other on the increasing of our intrinsic resources.

He is decidedly of opinion that extension of territory, instead of augmenting the defensive powers of Great Britain, operates as a diminution of them, as well as of her wealth and population; and that the most effectual way of increasing her intrinsic resources, is to leave things to their natural course, and not to impose restrictions on any particular branch of industry.

The third chapter is on the subject of rendering a people warlike. Here we cannot follow the author through all his observations, many of which we think might with great propriety have been omitted. The conclusions he comes to however after a most prolix discussion are these.

That it is expedient and necessary to render a people warlike.

That the theories, which suppose that people can be rendered warlike, only by either keeping them engaged in constant warfare or by obstructing the natural progress of industry, wealth, and civilization are erroneous and contrary to experience.

That the essential ingredients in the warlike character of a nation are intrepidity, hardiness, patriotism, and skill and dexterity in the art of war; and that these, as far as they are requisite for the defence of Great Britain, and the adjoining islands, are best obtained by allowing industry its free and uninterrupted course.

We cannot subscribe to the position that all branches of industry furnish men equally qualified for becoming good soldiers. His illustrations in support of it are not at all in point, but are altogether inapplicable and inconclusive. He travels for them into different countries, in various climates with different governments, laws, customs, manners, arms, military usages, discipline, &c. and compares their warlike exertions in very different situations and circumstances. Had he confined himself to any one country, he would have found that
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certain habits and modes of living qualify men more than others, for becoming useful in the military profession. It will not, it cannot be denied that a rural and agricultural life is peculiarly calculated for rendering young men healthy, hardy and robust and for giving them strong and vigorous constitutions. But it is well-known that manufactures cannot flourish but in towns and populous societies and that many manufacturers necessarily lead sedentary lives. Young people brought up in such situations, never can be so healthy, stout, and robust, as those, who are the greatest part of the time they are employed in labour in the open air, exposed to the heat of the sun, to cold, wet, &c. They seldom live so regularly or frugally. Their habits instead of being conducive are inimical and injurious to health and vigour, and are but very ill calculated for qualifying them to endure those hardships and fatigues, which military men must daily undergo on real service. Though the Romans held the maxim, "*minus mortem timet, qui minus deliciarum novit in vita*," we can easily conceive it possible for a manufacturer or even for a person brought up in all the delicacies and luxuries of life to possess as much personal courage as a hunter, a farmer, or a ploughman. A dwarf may be as courageous as a giant. A feeble, debilitated, or decrepit individual may be as brave as an Alexander. But he is not on this account fit to be a soldier. Troops may possess bravery to little purpose, unless they be also capable of bearing hardships and fatigue, and of performing the labours and operations, which are absolutely necessary in the field, and on actual service, for ensuring success to valour. That better recruits are procured from the country than from towns, is an observation almost as old as history itself. It has generally been assented to without contradiction. The people, who conquered the world, knowing it to be founded on daily experience, uniformly admitted the truth of it. And an author of great military authority in treating expressly on the subject, regards it as a position so perfectly confirmed and established by facts, that it cannot even be doubted or called in question. His words are. "*Sequitur, utrum de agris, an de urbibus utilior tiro sit, requiramus. De qua parte nunquam credo potuisse dubitari aptiorem armis rusticam plebem, quæ sub dio et in labore nutritur; solis patiens, umbræ negligens; balnearum nescia; deliciarum ignara; simplicis animi; parvo contenta; duratis ad omnem laborum tolerantiam membris; cui gestare ferrum, fossam ducere, onus ferre, consuetudo de rure est.*"

The fourth chapter treats of the expediency and necessity of a standing force in Great Britain, which he admits, and of the number of troops requisite to form this force.

And the fifth is on the levying of both officers and privates for this standing force.

We doubt the practicability or even possibility of carrying his mode of forming and establishing a constitutional standing force in this country completely into effect or of reducing it to practice.

Mr. Macdiarmid in the sixth chapter, speaks of military discipline and the art of war. He delivers nothing however respecting either,
from

from which any improvement or information can be derived. He declines entering into a formal discussion of them, and consoles himself with the "comfortable consideration that the systems of military discipline, and the art of war in Great Britain are not, upon the whole, decidedly worse than those of any of the surrounding nations."

In the seventh and last chapter he treats very briefly of fortifications. Though we are not disposed to find fault wantonly or unnecessarily, we cannot help remarking that his style is sometimes neither altogether correct nor very perspicuous, and that he very often makes an improper use of some of the conjunctions, such as for instance *so—as that* (expressing a consequence) instead of *so—that*. The writers of the seventeenth century often used *so—as* for *so—that* to express a consequence. But we do not know, that any good writer of English has been in the practice of using *so—as that*. He also frequently makes use of *such—as that* instead of *such—that*. Though there is much useful and interesting matter in this performance, it might certainly have been as well comprised in one not half so large. When he speaks of military matters, his phraseology is so indefinite, loose, vague, and inexplicit, that we are inclined to believe, he is neither well acquainted with, nor much accustomed to write on such subjects. We are surprised that in so prolix an enquiry, he has not considered more particularly the defence of our colonies and distant possessions, since by far the greater part of our national debt has been incurred on their account, and not for the immediate defence of this island. He does not enter into the consideration of another circumstance, which very much strengthens Great Britain against invasion. Independent of her insular situation, her population is great in proportion to her extent; and on her coast there are but few points that require to be defended. She has, therefore, no reason to dread such an attempt as the defensive powers of any given number of men, must *ceteris paribus* be in the inverse ratio of the space they occupy. He makes an observation, which though not new, is nevertheless just and true, that works and fortifications, instead of increasing frequently diminish the strength and security of a nation. He seems to consider the great ditch at Romney-marsh, and other works, going on under the staff-corps as idle projects. We believe that every person in the community coincides with him in this opinion, except those, who are interested or employed in carrying them on. There is one circumstance, that is much in favour of its being just and correct, which is this, that the ablest writers on the defence of the country have not so much as once supposed that such works could ever be either useful or necessary. He is charitable enough however to allow that these operations are going forward with a view to instruct the troops in what may be requisite on actual service. If this be really the case, the quarter-master general who is doubtless a profound adept in the *ars muniendi et diruendi*, was perhaps the fittest person, that could have been selected for superintending this very beneficial, advantageous and profitable branch of military instruction. And yet after all, the schemes may not be his own. They may have originated at Walmer castle.

An Essay on the English Elements, Accents, and Prosody; respectively derived from Principles common to every Language, Ancient and Modern. Budd. 4s. 6d. Bds. 1805.

IN the first part of this work which treats of vowel sounds the Author nearly treads in the footsteps of Mr. Mitford; whose excellent treatise on the harmony of language, we noticed at length in a late Review: * but which it does not appear he has seen, for certainly if he had, he would have noticed both when he agreed with and when he dissented from the principles laid down there. The author, like Mr. Mitford, shews that the long and short vowel sounds in our language (and he might have added in our pronunciation of the dead languages) are hardly ever represented by the same letter. Of our mode of making the long and short vowel sounds, he gives the following table.

1. Böt, böught; cöll, cäll; dūn, dāwn; nōt, naught; &c.
2. Pān, pālm; lāp, laugh; rāt, rāst; Sām, pšālm; pāpā; &c.
3. Bēn, bāne; dēll, dāle; wrēn, rāin; &c.
4. Būn, beān; dīm, deēm, dēcēve; rēdeēm, rēveāl; &c.
5. Nō, known; jōcōse, mōrōse; &c.
6. Bōök, bōon; pūll, pōol; loōse, lōse; dō, dōom; &c.
7. Būt, būn; dōne, sōn, &c. always short.

In the examples loōse, lōse, surely the author is trying if the vowel sounds are both the same, or equally long; and if *do* is at all complete, it is equally long with the the double *o* in *doom*. But in general we think the table correct, though we cannot agree with what is afterwards supposed, or that the French *u* is the same with the Greek *υ*. We can never imagine that the most harmonious language that was ever spoken could have been disguised by such a sound. Neither can we agree with what follows.

Let any one pronounce, in immediate succession, the English word *pair*, for instance, and the French word *père*, and he will perceive them to differ, in *quality* of sound, much more sensibly than the English words *par* and *pair*, yet there can be no doubt that, in the French word, we distinctly hear our long third vowel; as in our English monosyllable *err*, and in the first syllables of *merry*, *very*, &c. we hear the short vowel of the same class. In the words *bear* and *palm*, therefore, we hear but one and the same vowel, which, though not quite so broad as in *bar* and *par*, is certainly not *e* but *a*.

It is of some importance to place this fact in a clear light, because, if the dictionaries above-mentioned are regarded as accurate guides, the mistake here pointed out may lead to practical error, and to a gradual innovation, injurious to the melody of our speech; exchanging a nobler for a feebler sound in a numerous class of words, including some in which the vowel, though followed by *r*, is not in the same syllable; *parent*, for instance, which

* See Anti-Jacobin Review, Vol. XIX. p. 113.

we are directed, by Sheridan and others, to pronounce *perent*, according to my notation of the vowels above specified. So also *daring*, *glaring*, &c. must be minced and squeezed into *dering*, *glering*, &c.

There can be no doubt but that *pair* and *pere* (father in French) are pronounced alike, and that the pronunciation of *bear* and *pair* *daring* and *glaring*, as we are here directed, would betray either a provincial dialect or an affected singularity. We are the more surprised to find this deviation from the rules of polite speech, as the author is generally very correct, of which we produce this example selected from many others.

The third is compounded of the fourth vowel *i*, and the diphthong *ni*, but occurs only when articulated with one or other of the guttural mutes, *k*, or *g*, as in *kind*, *guide*, *guile*, *guise*, and their derivatives. This last triphthong is reprobated as a corruption by Mr. Nares. It is, however, a genuine English sound; and it is remarkable that the same consonants, *k* and *g*, have a similar effect on our pronunciation of *a*, the second of our vowels, whenever it follows either of them in the same syllable. Thus, in the words *can*, *calm*; *gap*, *gate*; *card*, *guard*; &c. we constantly hear the same short *i*, very rapidly, yet very perceptibly sounded, and forming with the vowel *a*, in this articulation, a real diphthong; namely, the sixth in the list above exhibited. And this effect is so universal, that, without early and attentive practice, it is difficult for English organs to catch the true sound of such foreign words as include the same articulation, or to pronounce the Italian word *caro*, *dear*, for instance, so as to make it distinguishable from *chiaro*, *clear*.

With all respect to the ability of Mr. Nares, whose English Orthoepy is certainly a very valuable work, and with all reverence to the illustrious seminary where he received his education, we must say that the pronunciation of gentlemen educated either at Westminster School or the Charter House, is sometimes a little tinged with the dialect of the metropolis where the vowel sound is always omitted, and where even the *a* receives the Italian sound of our *eo*. This is obvious, at the Westminster plays, which, though perhaps in Latin it may be strictly right, is contrary to our usual mode of pronouncing Latin, and not analogous with the pronunciation of the other vowels.

But, as in this part of the book the author's opinions are generally congenial with those of Mr. Mitford, so in that part of it which treats of accent they are diametrically opposite to them. Mr. Mitford asserts, and in our opinion establishes his assertion by satisfactory argument, that what we call accent is the same with the *prosodia* of the Greeks, and the *accentus* of the Romans. But our accent the author of this treatise chooses to call *emphasis*, and the ancient accents are supposed to mean something that neither this book, nor that of Mr. Steele, who seems the Magnus Apollo of our author, can make us comprehend.

As words are distinguished by *emphasis*, so are syllables susceptible of a similar distinction; to which I beg leave to give the name of *syllabic emphasis*. This differs from the former, chiefly in the circumstance of its con-

stancy. Words are emphatical only as occasion may require, to denote their relative importance in the sentence, to mark some contrast in their application, or to give expression to some emotion of the mind; but the emphatic syllable is *always* emphatic in the *same word*, unless that word be a monosyllable, in which case its emphasis depends on the place it happens to occupy in the phrase or sentence.

How it has happened that this *emphasis* which takes place only on certain syllables, has, by modern grammarians, been so universally denominated *accent*, it is now useless to enquire.

Now to us it appears that though *accent* (we use the word in its general signification) very often, indeed *almost* constantly does give emphasis to a syllable, it is not for that reason emphasis, any more than the colour scarlet, though the most conspicuous of colours, can for that reason be termed conspicuity. *Accent* is no where so strongly marked, we mean in our language, as in our verse, of which it is the sole efficient. Now the most emphatic monosyllable will never overcome the weakest *accent* in a polysyllable for the purpose of verification, as was fully shewn in our review of Mr. Mitford's book in our remarks on the first line of the *Paradise Lost*. Even in verses consisting of monosyllables, though emphasis commonly gives the natural *accent*, it does not always do it. In our review just alluded to we have observed, that though epithets are generally emphatic, the metrical *accent* falls most naturally on the substantive. In this couplet of Pope.

While expletives their feeble aid *do* join,
And ten *low* words oft creep in one *dull* line.

Do, *low*, and *dull* are strongly emphatic; but have not that emphasis which the author tells us "modern grammarians have universally denominated *accent*."

To put even a strange case; it sometimes happens in words of more than one syllable, that the emphasis falls on the unaccented syllable; but however strongly it may be marked, it never overcomes or usurps the place of the proper *accent* of the word, as in the lines of Pope.

"Curl'd or ~~no~~ curl'd, the locks will turn to grey,"

"Turns and re-turns it with a mother's care."

In the last line, though the meaning of the word depends on the emphasis, it does not alter the *accent*. This did not escape the observation of the author, and indeed it was impossible it could; and he accounts for it in this unsatisfactory manner, that a word may "take an oratorical emphasis in a place unemphatic," (P. 159.) which if it mean any thing must mean that the word emphasis in its usual and proper acceptation is not that property of speech which has hitherto been called *accent*.

The author falls into much error when he treats of syllables long by position, from the idea of supposing that the vowel sound is lengthened

ened by any number of consonants that follow it. Quantity by position thus concisely and clearly defined by Mr. Mitsford, in his *Essa*, p 55, first edition. "Ten consonants would not oblige even a Greek or a Roman voice to give to a preceding epsilon or omicron the power of an eta or an omega; but two consonants distinctly pronounced will necessarily retard any voice in pronouncing the syllable so as to occasion a long time." Nothing could have made the author shut his eyes against this, for we shall shew precisely he saw it, but the invincible influence of a favourite hypothesis; for "every syllable (he tells us) in such position is short and emphatic." (P. 142.) Therefore his favourite emphasis is to give quantity to antient verse as well as accent to modern verse. But let us see how consistent this doctrine is with itself. There is hardly a line in any Greek or Latin poet where syllables are not found short and emphatic without this position, and considered as short, and on his principle short and unemphatic, and yet considered as long by position; for instances of both we quote this line:

Sylvestrēm tēnui Musām meditaris avenā.

From the following note however on this passage, it appears the author did see the truth though he did not chuse to acknowledge it.

"If it be said that two consonants must require more time in utterance than one, I answer that the observation is equally applicable to such consonants as precede the vowel; and yet it has never been pretended that any number of consonants articulated with a following short vowel can make a long syllable."

With regard to the latter part of this note, as verses are not divided by words but by feet, all consonants, whether in the beginning, the middle, or end of a word are considered as belonging to the preceding syllable, and they cannot make the preceding and succeeding syllable both long; and the first syllable of a verse is always long.

To give the character of this work in a few words, wherever the author writes clearly, his reasons are in general satisfactory; but much of his argument on tone, accent, and emphasis, is delivered in such mysterious language that none but those who are deeply conversant with the fanciful system of Mr. Steele can possibly understand it; and we are not so much surprized, as the author tells us *he* is in his concluding paragraph, that the nature of accent, as explained nearly thirty years ago by that gentleman, has been overlooked or misunderstood by most of our writers.

We must observe that the Greek quotations throughout the book are printed in a very slovenly manner the σ , β , being finally put instead of the final ς , ς .

Thornton's *Sporting Tour through the Northern parts of England*,

(Concluded from 'P. 137.)

FROM the specimen we have already given of this singular performance, our readers may, without much difficulty, anticipate the nature of the subsequent passages. The phrase used by Virgil* to describe a few shipwrecked mariners, dispersed amongst the surf, is no bad simile of the few passages in this volume which excite the interest of the reader, from being "thinly scattered" amidst a mass of heavy details relative to the art of *shooting*; an art in which the Colonel is so expert, that in the event of invasion we shall look with some anxiety for an account of his *execution* amongst the flying enemy; and we have no doubt that his talent would be equally displayed on the plains of Kent as on the Moors of Scotland.

Every person who has made the tour of that country, has been struck with the sublimity of the enormous Ben Lomond. Colonel Thornton, perhaps from modesty, or from a wish not to rival such characters as have exerted their talents in the description of this scene, satisfies himself with a quotation of two poetical lines in allusion to its grandeur.

The farther we proceed with this volume, the more we are convinced that it is only calculated to afford general entertainment to one class of readers, namely, professed sportsmen. Every thing else its author evidently considers as secondary to his object. Such anecdotes as that of a drunken waterman falling upon and breaking the Colonel's "*famous rod*," which he doubtless estimated as highly as that of Aaron, and the credit which he assumes to himself for not throwing the fellow overboard, are really too insignificant to be inserted in a quarto volume; and yet from such "*shreds and patches*" as these, a great portion of the book before us is composed.

A very striking proof of the importance which our sporting author attaches to his peculiar information, is evident at page 54, the whole of which, except three lines, is filled with an account of the party drinking brandy and water, *falling to fishing*, having no great success, and other equally entertaining intelligence.

At length, on reaching the banks of Lake Dochart, he observes, "*Here stand the ruins of a castle!*" but farther this deponent sayeth not. He does not even seem to be acquainted with the invasion and ravages of the Danes towards the middle of the thirteenth century, when they rowed up in boats on the very water which afforded him such amusement, and landing in the neighbourhood, plundered it, and massacred the inhabitants. Hence his deficiency of historical, and we may say of general knowledge, induces us to wish that if his intenti-

* "Apparent rari nantes in gurgite vasto.

ons should lead him to make another tour, for the purpose of publication, he would add to his suite a literary character, as well as a designer.

The castle of which he speaks, we believe, is that which once belonged to a Laird of Loch Awe, who was attacked by the Macgregors. The method adopted by the assailing party was curious and is worthy of relating. The Loch was frozen over, and the troops collected a quantity of furze and turf, of which they formed a rampart, and rolling it before them, screened themselves from the view of the besieged, till they were close to the walls, when they mounted, and put the whole garrison to death. But if the Colonel had stopped to inquire into this historical event, he would probably have missed the bite of a trout, a circumstance to him of far greater importance.

On the arrival of the party at Kenmore they met with the following instance of cupidity.

"Our boatman being called in, and, at the same time, meant to give a couple of shillings to a man he had brought with him, without any order from us; and both of them, as I have observed, had fared very well on board. Unwilling to give what might not be thought adequate, I consulted the landlord, whose opinion was, that three shillings for the boatmen, as they had been found in provisions, would be very handsome, and two to take him back, and that I might give the attendant what I pleased.

"On considering that we had hired two men at Loch Lomond, on their own terms, *eighteen-pence* a day each, during our stay there, though we had given them four shillings, with their victuals; it appeared to me, as the wages of this part of the country were at six-pence a day, that five shillings to the boatman, allowing him to give his companion what he thought proper, would be at least sufficient; but, unwilling to disappoint even his most sordid expectations, I gave him what silver I had, which was nine shillings and six-pence; when, to my no small mortification, he was dissatisfied, and behaved very unhandlomely. I therefore recommend it to gentlemen to make a previous agreement with every countryman whose services they may want, but in particular with a Highlander: many of them have but one idea, which is, that an Englishman is a walking mint, and they are never satisfied, should you give, as I have often done, four times as much as the man would have from an inhabitant for executing the same business, he will still be discontented, and say he expected double the money he received. I am sorry to say that I have found this disposition too general; and, I must confess, I have been so much mortified by their want of generosity, that I have employed them as seldom as possible. In England this unsatisfied temper is undoubtedly to be met with, but it is by no means so general. A man whom I employ to walk for hounds, and other articles I may want, has gone a journey of fifty-seven miles in one day, and his constant pay is three shillings and sixpence a day only, to find himself in every thing. A Highlander would think himself well paid with less from an inhabitant, but would not be contented with more than double from a stranger. They really fancy no person understands the value of money but themselves."

His account of Falsally and its castle is satisfactory.

"The situation of this place is extremely romantic, and had been admired
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by

by us some time before we reached it. A scene near the bridge is particularly fine; and I could not help wondering how it escaped Mr. Pennant, for it is certainly far superior to his view. The road from hence to Blair we found excellent, running along the banks of Gary; it extends, for a very considerable way, and was made entirely at the expense of Lord Bredalbane, who to facilitate travelling, has erected, over the torrents that rush from the mountains into the lakes, a great number of stone bridges; Mr. Pennant says, as many as *thirty-two*; but I did not count them.

"Having arrived at the inn, which we found tolerably comfortable, and dispatched a hasty dinner, we walked towards the castle; it is a noble pile of building, and the principal ducal residence, seated on a eminence above a plain, watered by the Gary, an outrageous stream, whose ravages have greatly deformed the valley, by the vast beds of gravel which it has left behind.

"The house itself rather deceived our expectations, with respect to its internal embellishments, though it is certainly very commodious. The walls are wonderfully thick, as all old castles are, but have been much reduced in height since the rebellion, in 1746, when it was strongly fortified, and held out a close siege. I have heard many circumstances of this event when conversing with Mr. C. a lieutenant, who attended my father's volunteers in the year 1745. This gentleman was taken prisoner by the rebels besieging this castle, by whom, being neglected, he with some others escaped and joined Sir Andrew Agnew, then blocked up in it with his troops, and has often mentioned the great spirit with which it was defended.

"I remember to have heard him say, that in order to save a favourite horse they had taken in with them, grass was pulled from the ramparts, where it grew in some quantity, and though the men, so employed, were frequently in danger of being shot, and very often fired at, they carried their point.

"The most singular piece of furniture here is a chest of drawers made of broom, most elegantly striped in veins of white and brown. This plant grows to a great size in Scotland, and furnishes pieces of the breadth of six inches. We saw several guns belonging to his grace, chiefly rifles, which we thought, in general, too unwieldy."

Trolling, hawking, and similar recreations, of which *feasting* is by no means the least, now occupy several sheets, when we sedentary readers are relieved by an anecdote of considerable interest.

In the suite of the Colonel was a game-keeper, named Lawson, who is affectedly called the "Inspector General," and who was ordered to sign the different sporting papers with that ridiculous title after his name. On arriving at Kenhurdy Ferry, one of the fox hounds was seen swimming up the lake with "*an enormous fish at him*," in what way we are not sportsmen enough to conceive.

"Lawson, from some strange infatuation, had conceived an idea of taking it by swimming his horse, and, by the assistance of a long pole, he had procured with a hook, to disengage some other lines, he hoped to entangle it.

"He had the day before, in conversation, told me of his exploits in swimming horses when a boy; and I always understood from him, that, of late years he had practised and could swim very tolerably.

I laughed

"I laughed, as I well might, immoderately, at the idea, and surely so good a figure, when prepared, was never yet seen; he must have excited laughter even from the late Earl of Chesterfield. In he went: I thought before he had got out of his depth he manœuvred very awkwardly, the wind preventing me from cautioning him, and I plainly saw he would get a ducking. God be thanked! I had the prudence to lay aside most of my fishing and shooting apparatus, which I had on me, in order to give him assistance, if requisite. He was soon, as I expected, when the horse began to swim, which he did not do by degrees, but instantaneously, thrown over.

"To my astonishment and horror he could not swim in the least, and the distance he was from me, made many efforts of mine appear fruitless. I threw off my coat while running, loaded with shot and my wheel: in I went as fast as possible, making a herdsman follow me with his plaid: I got near him. Lawson by this time had sunk once; I got close up to him, and threw the herdsman's plaid over him, but saw that he was so exhausted he could not catch it, and went down again: I advanced, half swimming, half touching, with one foot, on the shelf of a rock, and giving my hand to the herdsman, I prepared to seize him, when he came up. He again rose. I threw the plaid quite over him; but he seemd senseless, and sunk rather nearer, and struggled: fortunately I collected the only small remains of sense he had left, by calling out to him with all my might: I again threw the plaid so that it entirely covered him, and he entangled himself in it. My feelings, on my first throwing the plaid over him, and finding him unable to catch it, cannot be described: the losing of a man, who had served me in the field, as a keen sportsman, and a companion, in many scenes we sportsmen undergo, and, as a servant, with unexampled rectitude, for many years, and seeing that man perishing immediately under my eyes, without any prospect of assisting him, but by means of the plaid, which was very precarious, for, had I swam, we must both inevitably have perished, made my distress exquisite; but happily, on my perceiving him catch at the plaid, it was immediately changed into joy. From his exhausted situation, I greatly feared he would lose his hold, which I perceived was slight; and, had either my feet or the herdsman's slipped, which it was a providence they did not, among these stony shelves, his safety would have been still doubtful. However, I at length got him dragged nearer, I caught hold of him, and sometimes swimming, scrambling, and wading, dragged him ashore, quite exhausted; but in a little time, he recovered fast: one instant more would have inevitably decided his fate, and, had I not had the presence of mind I very fortunately had, while running, of calling for the plaid, nothing could have saved him, and both possibly would have perished. Life is certainly precious, but no man knows what lengths he will naturally go to save a companion in distress. I needed not to dissuade him in future from swimming after fox-hounds. Taking my wet clothes on my back, I ran full speed to the tents, feeling myself the happiest man existing, having, by divine Providence, had it in my power to save the life of a valuable servant. Got fresh clothes for myself, and procured some dry apparatus of mine for the nearly-drowned Lawson."

Some remarks occur at p. 167 on the act for restoring the estates, forfeited by the rebels of 1745, which are worthy of attention.

"The act of parliament for restoring the estates forfeited, in Scotland, by the rebellion

rebellion in 1745, to the respective heirs, received the royal assent on the twentieth of August; the bill was perfectly approved in the House of Commons; though, in my opinion, not only as a friend to the claimants, whose success every man, possessed of any feeling, must rejoice at, but likewise, for the public interest, it required the strictest investigation and attention, to make it answer all the good purposes, which the present act will not effect.

"In the House of Lords it was opposed by the Lord Chancellor, both on the grounds of its impolicy and its partiality. It was impolitic, he said, as far as it rendered nugatory the settled maxim of the British constitution—that treason was a crime of so deep a dye, that nothing was adequate to its punishment, but the total eradication of the person, the name, and the family, out of the society which he had attempted to hurt. This was the wisdom of former times; but if a more enlightened age chose to relax from the established severity, he thought it ought to be done with gravity and deliberation. His lordship added, that it was partial, because the estates, forfeited in 1715; and which were forfeited upon the same grounds and principles as those in 1745, were passed over in silence, whilst even a person, who had forfeited in 1690, was included in the provision.

"There was certainly a fair opening for opposing the bill in the House of Commons, and at least new modelling it; which was prevented, I fear, more from private than public views. Considerable sums are appropriated by the act, to the completing of sundry public works, begun in Scotland, to be paid out of these restored estates: such as some public edifices at Edinburgh, &c. which could not be finished without such an aid: but the chief of these works, the finishing the noble canal of Glasgow, for which a large sum of money is allotted, and, in which some powerful members of the House of Commons are particularly interested, silenced any opposition that might otherwise have been made by the minority, to which party they belonged.

"The present act, though it carried with it at first the appearance of great liberality, will not be attended with those advantages, at least to the present possessors of the restored estates, which might have been expected from such an unprecedented instance of royal clemency, owing to the following causes:

"I found, by conversing with some intelligent Highlanders, that, after the forfeiture, in order to serve their clans, and disappoint government, many false debts and pretended mortgages were added to the just demands on the estates, which the agents for government were obliged to pay off. As the interest on these sums has accumulated, this, together with the charges made by the agents for improvements; the allotment of specific sums out of each for the public works; and, the buying up the leases that were outstanding; amounted, in many cases, to nearly the value of the estates, and so such of the present proprietors, as are not opulent, the acquisition is rather ideal than substantial, as they were obliged to raise money in a disadvantageous manner." [The reader will not fail to make his own reflections upon this extract.]

From perusing the concluding sheets of this singular volume we feel convinced, by the improved style and the nature of the matter, that the latter part is the production of a different hand:—it is, at all events, far more interesting and satisfactory than the insipid

mass by which it is preceded. There is one class of readers, however, to which this book altogether, cannot fail to be particularly interesting. Every sporting gentleman will derive much satisfaction from its contents, and must admire the liberality of its author, who has certainly taken much pains to disseminate information on topics desirable to be known by the many who lead a life of leisure and independence in this favoured empire; we cannot, therefore, pass censure on such a production: the Colonel has kept the promise he makes in the title page; his work is literally a *sporting tour*, and sportsmen, we doubt not, will form the majority of its purchasers. We have more than once heard the author accused of egotism; but we apprehend that those who make the accusation rather envy the liberal recreation which his friends derive from his affluence and good humour.

The plates, which are sixteen in number, are very interesting, and are executed in the line manner, by several of our first-rate artists. They consist of the following views.—Inverary Castle, a Roman pavement, Durham, Kelso, Dunbarton, Isle of Inchmarin, Taymouth, with the seat of the Earl of Braedalbairn, Glen-Ennoch, Loch-Loggan, Cowthorpe-Oak, Loch-Awe, Dunbarton Rock and Castle, Kelso Abbey, a portrait of the Heath Cock, &c.

MISCELLANIES.

A Treatise on the Art of Bread-making, wherein the Mealing Trade, Assize Laws, and every Circumstance connected with the Art, are particularly examined. By A. Edlin. PP. 230. Small 8vo. 4s. 6d. Verner and Hood. 1805.

THE art of bread-making, though intimately connected with the culinary art, on which numerous volumes have been published, has not hitherto been elucidated in a manner which the great importance of the subject evidently requires; and the voluminous and laborious works of our continental neighbours on this art are so theoretical and visionary that they are only useful to admonish us how carefully we ought to examine every kind of information from that quarter. Indeed the presumptuous affectation of profound knowledge, bold assertions, and supposititious speculations of Parmentier and Deyeux would excite a smile, did they not involve the dearest interests of humanity. Our author's work, however, is much more complete and practical, and embraces in a short compass the natural history and mode of cultivation of wheat; the mealing trade or manner of preserving and grinding the different sorts of corn into flour; analysis and synthesis of wheat-flour and of yeast; theory of fermentation in the manufacture of bread; preparation of, and substitutes for, wheaten flour and yeast; structure of a bakehouse, and a view of the laws that regulate the assize of bread both in town and country; with five tables of the relative weight, assize, and prices of bread and flour: the whole adapted to the use of the farmer, the frugal housewife, captain, of ships, military men, travellers and bakers. From Mr. E.'s analysis it appears; "that in a pound of seed wheat is contained

	oz.	dr.
Of bran	3	0
Starch	10	0
Glutinous substance	0	6
Sugar	0	2
Loss in grinding and reducing the flour to starch	2	8
	<hr/> 16 0"	

Some experiments are still wanting, to show that the loss in grinding and quantity of bran may be considerably reduced, or at least that the latter may be applied to more useful purposes than at present. In a quarter of wheat it appears that there are nearly eight bushels of bran and pollard, which have not yet been converted to any essential purpose, as it is a fact perhaps not generally attended to, that the skins or fibrous matter of all farinaceous substances, when used as food, are purgative; and the acetous fermentation is too rapid by the usual process to admit of a complete extraction of all the fecula (or hbrine) in the manufacture of starch. This fibrous matter, now used as manure, should be examined in order to know in what it differs from muscular fibre.

We trust, therefore, that the author, in his proposed course of experiments on the nutritive qualities and digestibility of bread, will also direct his attention to the means of augmenting the quantity of wholesome food, that is at present procured from wheat, and we doubt not but the obvious merit and utility of his truly interesting work will shortly afford him the opportunity of presenting the public with his researches in a second edition. In a treatise designed for general use, we could have wished the author to be more select in his authorities: Cyclopedias vamped up under a *fictitious* name are only designed to astonish the vulgar, and not to instruct the ignorant; nor can we sufficiently reprobate the modern pruriency of philosophical disquisition, as it is strangely misnomered, that, in an agricultural and practical account of the cultivation of wheat, could thus introduce such phrases as "nuptial rites, organs of provocation, prolific liquid," &c. with some gilded verses from the Botanic Garden. Such specimens of a vulgar taste would be contemptible in poetry; but in "a treatise on the art of bread-making," they are disgraceful.

Nevertheless, the vast variety of useful parts, the perspicuous, concise, yet ample information, and the political importance of the subject, induce us to recommend it to the serious attention not only of bakers and housewives, but to all those whose philanthropic speculations are directed to public good.

The Elegant Shopper; or, the Science of Villainy displayed. Being the genuine History, and Narrative of surprising Events, Frauds, Deceptions, and other remarkable Occurrences of the celebrated fashionable S—r, George R—, now frequenting the most polite circles in London, Bath, and most of the fashionable Watering Places; also at Lloyd's, Royal Exchange, Bank, &c. By Peter Pindar, Jun. Esq. 12mo. Pp. 160. Allen. 1804.

IF this science of villainy here exhibited be not the mere creature of a fertile imagination, the narrative only tends to confirm a truth, of which the experience of every day must convince us, that no atrocity, however detestable, is sufficient to exclude the man of wealth and of impudence from the Society of those who profess to hold Religion and Virtue in veneration.

Typographical

Typographical Marks used in correcting Proofs, explained and exemplified, for the use of Authors. By C. Stower, Printer. 8vo. Pr. 18. 1s. Longman and Co. 1805.

THIS tract will certainly be of material use to *young* authors, and will not be *unuseful* to those, who are *not young* authors.

A Statement of the Case between Captain Robert Keen, of the Royal Navy, and Mr. Robert Seppings, Master Ship-wright, of his Majesty's Yard at Chatham, respecting an Invention for obviating the Necessity of lifting Ships in the King's Docks. By Robert Seppings. 8vo. Pr. 36. 1s. Townson, Chatham. Egerton, London. 1804.

EACH of these gentlemen, it seems, claims the merit of this useful invention, the nature of which Mr. Seppings very fully explains; but as it is a question of *veracity* between two individuals, it comes not within the jurisdiction of the *critic*. We shall only observe, therefore, that Mr. Seppings has discussed the matter, with great apparent candour, fairness, and temperance; and has adduced some strong circumstances in corroboration of his statement.

The Architectural Antiquities of Great Britain, displayed in a Series of select Engravings, representing the most beautiful, curious, and interesting ancient Edifices of this Country, with an historical and descriptive account of each Subject. By John Britton. Part I. with Eight Engravings. 4to. 10s. 6d. Longman and Co. 1805.

WE cannot convey to our readers a better idea of this beautiful and interesting work, than by transcribing the respectable author's *prospectus*.

"The architectural antiquities of Great Britain are justly esteemed its most interesting artificial objects; and have, therefore, peculiar claims on the attention of the antiquary, the historian, and the artist. As tending to develop the science, taste, and customs of our ancestors, they become eminently interesting; and as immediately connected with our national history, they furnish a theme of instructive entertainment to Englishmen. It is a fact justly regretted, that many fine English buildings are entirely obliterated, and others of singular beauty are daily falling a prey to the slow but sure dilapidations of time, and the reprehensible neglect, or destructive hand of man. To preserve correct delineations and correct accounts of those that remain to dignify and ornament the country, is the decided object of this work. The leading features of which will be, near views of such buildings as are distinguished for antiquity, curiosity, or elegance. Each of these will be drawn and engraved with scrupulous accuracy, and the most interesting will be further illustrated by enlarged representations of particular parts and ornaments. The whole will be elucidated by descriptive accounts calculated to define the styles and dates of ancient buildings, and ultimately tending to develop the history of Saxon, Roman and English architecture.

"This work will collectively exhibit specimens of the various styles which prevailed in the different æras of ecclesiastical, castelated, and domestic architecture of Great Britain; and display several examples of the plain and sculptured semi-circular arches, with the corresponding mouldings

ings, columns, capitals, &c. also the diversities of the pointed style from the earliest examples.

"The present publication, though not exclusively appropriated to any class of men, will be more immediately useful to the antiquary, the architect, the historian and the artist; each of whom will instantly perceive its application to his respective profession and pursuits."

It only remains for us to add that the engravings in this first part are executed in a superior style; and that the descriptions are sufficiently ample, and appear to be accurate. And, under the superintendence of so able an antiquarian as Mr. Britton, there can be no doubt that the succeeding numbers will display a corresponding excellence.

A general Dictionary of Chemistry, containing the leading Principles of the Science, in regard to Facts, Experiments and Nomenclature. By Wm. Nisbet, M. D. Pp. 415. 12mo. 8s. 6d. Boards. Highley. 1805.

IN the present advanced state of chemical knowledge, and the multiplicity of excellent publications in that science, nothing more is necessary than industry to compile even a good dictionary of Chemistry. The present grievously imperfect compilation, which is divided into two alphabets, the latter of which is called an *Appendix*, does not even evince any trace of that merit, and seems to be almost entirely manufactured of Parkinson's Chemical Pocket Book cut up into leaves, with some promiscuous paragraphs from Dr. Thompson. It of course abounds in repetitions, misplaced references, confused and absurd combinations; thus, under the article of alkalis, magnesian, barytic, strontian and calcareous earths are explained, while silica and many other commonly supposed simple substances are not noticed. As an example of the accuracy of the compilers (for only half the work is ascribed to Dr. N.) we find an analysis of *soot* under the head of *vinous fermentation*!!! Doubtless the copious extracts from Saunders's *Acc't* count of Mineral Waters must have regaled the indolence of our book-makers, whose very deficient and inaccurate work, as a Dictionary, "in regard to facts, experiments, and nomenclature," is too contemptible to merit criticism. A complete portable and modern Dictionary of Chemistry is still a desideratum.

An Answer to the Reply, or Defence of the Rector of Crookbet. By the Rev P. Bingham, L. L. B. Rector of Ensham, Dorset. Pp. 37. 1s. 6d Nichols.

WHEN we first read the pamphlet to which this before us is an answer, we could not suppress the indignation which it excited in us. A clergyman receiving from a family a valuable living in trust, obstacles arising which delayed the resignation of it, and that very clergyman, according to Mr. Bingham's statement, which Mr. Marsh has not controverted, artfully and meanly betraying the confidence and blackening the character of his intended successor! Such behaviour in a minister of the gospel, instead of creating esteem and respect, must always provoke the detestation of the wise and the abhorrence of the good. We do not envy Mr. Marsh his feelings; but we would recommend it to him to enter into the recesses of his conscience, and we are persuaded that, instead of approbation, he will feel censure, and instead of comfort, compunction. Horace is quoted in what is improperly called a *defence of his conduct*; we will, therefore, suggest to him a passage

passage proper to be prefixed to the title page of the next edition of that laboured performance. *Populus me sibi lat, at' mihi plaudo.* We were exceedingly, disgusted by the cant which pervades Mr. Marsh's pamphlet—the repetition of *my brethren* in every paragraph, we might say, in every sentence; the pamphlet altogether appeared to us to be, what Mr. B. terms it, *a most extraordinary composition*; the making Providence the instrument of his equivocation is so improper, not to say impious, that we blushed to see a son of our Church forgetting the reverence due to his Holy Mother; we deplored the lot of the parishes of LONG CRITCHIL with MORE CRITCHIL annexed, when we considered them committed to a pastor who disgraced a learned education by a production unworthy of the ecclesiastical profession. But our surprize has now ceased; for it has been intimated to us that this defence of the conduct of the incumbent of LONG CRITCHIL with MORE CRITCHIL annexed, is the composition, not of Mr. Marsh, but of a neighbouring dissenter. Fie upon it! Is Mr. Marsh incapable of writing such nonsense himself, and is he so shameless as to disperse such a wretched defence among the clergy of his diocese, as the production of his own ingenuity?

Mr. B. with sarcastic jocularity terms Mr. Marsh the learned rector. A pleader of great eminence, employed in a cause tried before a judge whom he despised, when he addressed the jury, began thus, Gentlemen you have heard the wise remarks of this very learned judge.

"Having ever been of opinion," says Mr. Bingham, "that a weak defence does more injury to a cause than the strongest accusation, I am persuaded," (and so will every one to whom the circumstance is known), "that the reverend gentleman has thrown a greater stigma on himself by the unfortunate," (he might have used, with more propriety, the epithet disgraceful) "pamphlet lately published, than I ever intended him or ever could have effected by the sharpest censure I could bestow."

Again, "I lament to add, there is something so fulsome in the first part of the sentence I am going to write, that I have scarcely patience to transcribe it. It is as follows. *Pressed forward by a conviction of that mutual attachment and affection that had long subsisted between myself and the inhabitants of Long Critchil with More Critchil annexed, whose minister I had been from the year 1787,*" &c. If Mr. Marsh has been a diligent and faithful pastor, if he has reformed the vicious, strengthened the weak, supported the fallen, he may justly speak of the mutual attachment and affection that subsists between him and his parishioners; but if the mutual attachment, as Mr. B. seems to intimate, arises from conviviality, we think the sentence, indeed the whole pamphlet, had been better, much better suppressed.

The gentleman for whom this living is held, has been, it should seem, two years in full orders. And Mr. Marsh insinuates that the Bishop of Bristol would not institute him, because his testimony was insufficient. We wish Mr. B. had explained this circumstance. The intended rector's feelings would not have been more wounded by the explanation than they must have been by Mr. Marsh's answer and Mr. B.'s reply. It appears that he has been guilty of some impropriety of conduct, but if he could obtain a testimonium for ordination for priest's orders, why would not a testimonium, signed by the same clergymen; satisfy the Bishop of Bristol? This to us appears incomprehensible. Every difficulty, however, may easily be removed. Let the intended rector conduct himself blameless and exemplary for three years, and there can be no doubt but he will be instituted to the living.

The

The resignation which the present incumbent has, in so ungracious a manner, tendered to the Bishop is, during every part of his incumbency, valid; no other can be requisite.

Mr. B. has given a strong outline of the character of the rector of **LONG CRITCHIL** with **MORE CRITCHIL** annexed.

"Would he" Mr. Marsh, "wish to impose on us a belief that he has been actually disinterested in this affair? Has he forgot the time when he used to be multiplying the soibles of his intended successor?" Base ingratitude! "When he was in the habit of declaring the illegality of an ordination by the Bishop of Sodor and Man?" Despicable littleness! "Did he not apply to three respectable clergymen of the diocese, that they might advise him how to act? Did they not conjure him immediately to resign? Did he not turn pale at every letter in the hand-writing of his patrons; lest he might be called upon to deliver up what he had long promised to do? And when he was called on, after having held the living two years and a half, did he not protract his resignation for half a year longer? What does he mean by established privilege? What was his real motive for this delay? Was it not avarice on the one hand, was it not something worse on the other? Did he not hope by gaining time, to gain a firmer seat in his saddle? Is he sure that, even in the art of resignation, his dealings were all fair and upright? Was no *sharp practice* made use of? Was there no postscript, no hint, no innuendo; no talk of "with your Lordship's approbation," no doubt of the successor's testimonium expressed in his letter to the Bishop? And last of all, did he not lately ask his Lordship this very indelicate and indefensible question, "may I now begin *safely* to build at Long Critchil."

What in the name of goodness could have induced this man so to expose himself, and provoke me to expose him before the public, or to make such solemn appeals to the Almighty, about what no one ever doubted, his intention to hold the living as securely as he could, or make such compliments to the diocesan and secretary about injured reputation and unmerciful treatment, or talk such nonsense about the troublous ocean in which he is engaged, or shew his charity, by declaring that he freely forgave me all my wanton attacks, and hoped that God would forgive me too?

"The present atheistical ruler of France was placed in his station for purposes mysterious and unknown to us, and the same Almighty power may raise a beggar from the dunghill, and place him among princes, and is equally conspicuous, whether he continues an **USURPER** on a throne, or an **USURPER** on a **BENEFICE**."

It is intimated that the intended successor is married, has an encreasing family, and is in embarrassed circumstances. We therefore recommend the following note to Mr. Marsh's attention.

The reverend Mr. Rufs who resided many years at East Knoyle, Wilts. held a living for a minor, in the diocese of Exeter: when the young gentleman was in priest's orders, the Bishop refused to accept the resignation: it was accepted twenty years after by Bishop Buller.

Mr. Rufs during all this time, appointed his intended successor to be his resident curate, and gave him up all the profits of the living.

I must add, Mr. Rufs continued to be a curate himself to the day of his death.

To Mr. Marsh, if he would retrieve the character he has lost, we say, **SO, AND DO THOU LIKEWISE.**

A Description of Models to explain Crystallography: or, an easy Introduction to the understanding of the Formation of Crystals, so essential to the knowledge of all substances chemical or mineralogical. By J. Sowerby, F. L. S. &c. Part I. 1s. with the Models, 10s. 6d. White. 1815.

THE science of crystallography, it is justly observed, "is as yet in its infancy: and till that we are well acquainted with a subject we ought not to condemn it:

" ——— As if aught was formed in vain,
Or not for admirable ends."

The subject speaks much for itself; the wisdom and harmony shown in the unity of the molecules and nuclei, so admirably contrived to form the whole, no doubt with an unerring certainty, equal to some great end, are worthy of the "Creator, the knowledge of whose least or largest works leads us alike to the true sense of creative glory." There is, perhaps, no other science that reduces the most recondite principles of the mathematics so immediately to the cognizance of the senses, or that tends so directly to impress us with a sentiment of omnipotence, and induces habits of correct and profound thinking as that of the formation of crystals. Much curious ingenuity has long been vulgarly ascribed to the French;* if there now be any dupes of this error, we would recommend to their serious attention, this little work and models, which equally display great modesty, taste, and very accurate original observation. The first part, with which we are now presented, develops with great simplicity and elegance a discovery of the author, who thus for the first explains by his models the crystallization of Newcastle coal in rhomboidal prisms. There can be no doubt but that this important discovery will ultimately lead to a more correct knowledge of the nature and quality of coals, by enabling us to discriminate between the pure carbonaceous or bituminous matter, which is really combustible, and the indefinite laminæ of Schist that appear never to have any distinct crystallization. It is designed to extend this work to ten parts, proceeding with the beautiful crystals of sulphur, diamond, &c. and every lover of mineralogical or chemical science will anxiously expect the succeeding numbers of a System of Crystallography, that promises to be the most simple and complete illustration of the science that has hitherto been attempted. We could wish the author in future to attach the technical expressions also to the figures three-sided tetrahedrals, eight-sided octoedral, &c. in order to familiarize the language to the young crystallographer as much as possible.

* The models of our author are infinitely superior in mathematical accuracy to those of Biaognort, Jolyclerc, Haüy. Rev. &c.

POETRY.

The Young Roscius, an Admonitory Poem, well-seasoned with Attic Salt: Cum notis Variorum. By Peter Pangloss, Esq. L. L. D. and A. S. S. 4to. Pp. 36. 2s. Gordon. 1805.

WE are rather surprized, that this learned doctor should not have been aware that admonition is a species of food not suitable for very young stomachs, since it is unpleasant to the palate, and difficult of digestion.—We fear that his inattention to this point will prevent his admonitory claims from producing their intended effect. Not that we mean actually to approve them, for we think his severity carried to excess; but most certainly the madness of the town required some severe castigation; for the enthusiastic folly displayed in the encouragement of this boy really rendered John Bull a fit subject for a strait waistcoat.—Of his merits, however, as an actor, we are wholly unqualified to speak; for, strange as it may appear to him and to his admirers, we have never yet seen him. But were he really such a prodigy as the stupid prints would fain make us believe—prints which do more to corrupt the morals and to deprave the taste of the nation than most other sources of corruption and depravity,—the mad profusion of the managers, and, indeed, of the town itself, is an absolute disgrace to the country.

That the boy himself should have become excessively vain from such loads of fulsome adulation as have been heaped upon him, can be no matter of surprize; indeed, he would be a greater prodigy, than he is even represented to be, if, at his years, he were proof against such flattery. But if his friends have a proper regard for his reputation, or even a due concern for his interest, both they and he will profit by the advice given by this writer, however they may dislike the form in which it is admonished; and he certainly deserves the thanks of all rational men for endeavouring to stem the torrent of public prejudice, and to silence the voice of vulgar clamour.

Love and Satire: containing the Sarcastic Correspondence of Julius and Eliza. To which is prefixed a few brief Memoirs of an Unfortunate Lover. 12mo. Pp. 94. 2s. Allen. 1803.

THIS is an interesting little volume: The memoirs prefixed to the correspondence are those of a man of sense, learning, and strong intellectual endowments, who unhappily contracts an insurmountable attachment to a woman of wit, fortune, and beauty, without feeling or merit, which ends only with his life.—The sarcastic correspondence between this extraordinary couple sufficiently marks the disposition of both parties, and exhibits no small portion of humour and talent. All the *feeling*, however, is on the side of the gentleman, and all the *grossness* on that of the lady. In *wit*, too, "Julius the Severe" is superior to "Eliza the Shrew," though the latter, it must be confessed, supports her part with characteristic spirit. We shall extract the four first pieces as tolerable specimens of the whole correspondence.

TO ELIZA.

Heav'n keep thee long, dear maid, from pain secure;
 Still may those eyes in peaceful slumbers' close;
 Ah never, fairest, may thy breast endure
 The pangs that rob my bosom of repose.

Crown'd as *thou* art, with ease, content and health,
 Without one want, thy comforts to destroy;
 Young, lovely, gay, possess'd of wit and wealth,
 And ev'ry good that leads to peace and joy.

Think, while thy lot is thus supremely blest,
 Ah think, what anguish *I* am doom'd to bear:
 Ah think, what pangs torment the lover's breast,
 Whose sleepless nights are wasted in despair:
 Ah think, thyself the cause of all his woe,
 And for his fate, a pitying tear bestow.

TO JULIUS.

Thou visionary child of moon-struck love,
 Poor sighing, crying, sonnet-singing knave,
 More than ten thousand lovers pangs I feel
 When thus in rueful rhymes I hear thee rave.

In vain, for thee, my cheeks with health may bloom;
 No love, but Plato's, hath your heart to boast:
 You build the marriage altar on my tomb,
 And only want possession of my ghost.

And if these midnight serenades you keep,
 'Tis clear you must soon gain your heart's desire;
 For what with rage, disgust, and loss of sleep,
 Upon my soul I'm ready to expire.

TO ELIZA.

I'm a rhymér, and sometimes by night
 At your door chant an amorous sonnet:
 And oft, by the moon's silver light,
 Move my *hat*, with respect, to your *bonnet*.

I would sooner *salute* your fair face,
 (Which is that of a goddess most certain)
 But you shroud it with muslin and lace,
 And obscure all its charms with a curtain.

Eliza methinks thus arrayed,
 Two assassins I see in those eyes,
 Who go with a dark lanthorn's aid,
 To murder some wretch by surprise.

From the fierce *sun* I wish you to hide
 That pre-eminent standard of beauty:
 To keep it unhurt, is my pride,
 'Tis my pleasure, as well as my duty.

But why, when the *stars* light the sky,
Is that veil thus allowed to be pendent,
Eclipsing the fires of that eye,
And hiding a face so resplendent?

For my life I declare I can't think
Why this long veil, at night, love, thou wearest.
If the planets of night make thee blink,
'Tis diamond cut diamond, my fairest.

Dearest girl, you're facetious as fair,
But you err in your witty conjecture:
By Cupid and Hymen I swear
I with not to bed with your *spectre*.

Believe me, I ne'er should think fit
To be match'd with a ghost of such merit;
You're a girl of such infinite wit,
That I dread to encounter your *spirit*.

With your face (that I-love but too well)
With your fine form, and elegant carriage,
With your *propria persona*, dear girl,
I desire the performance of marriage:

In my sonnets you take no delight,
And revile me, for pining and sighing;
When we gaze on an object too bright,
Sure our eyes may be pardon'd for crying.

To look up at the sun without tears,
By opticians, is not counted legal:
So a truce, my dear girl, with your jeers,
I'm a lover, 'tis true—but no Eagle.

TO JULIUS.

That your ill-bred, impertinent muse
Was imported from Grub-street, is certain:
Sir, I'll veil or display what I choose,
But *you* ne'er shall draw back my curtain.

So away with your dolorous phiz,
You sad Lover, and still sadder Poet;
A more spleen-moving, woe-begone quiz,
Never tagg'd doggrel rhymes, Sir, you know it.

If you think, with poetical stuff,
Any girl of good sense to inveigle;
I allow you're *weak-sighted* enough,
And more like an Owl, than an Eagle.

You conclude if thus teas'd, day by day,
In some foolish half hour you may catch me;
You may try, but I'll venture to say,
When I wed you, the Devil shall fetch me.

TO ELIZA.

I care not who fetches my spouse:
I'd accept such a bride from the devil:
Don't you know that the proverb allows:
He's the giver of ev'ry thing evil?

THE DRAMA.

The Venetian Outlaw, a Drama, in three Acts; as performed at the Theatre Royal Drury Lane. Translated, and adapted to the English Stage by R. W. Elliston. 2s 6d. C. and R. Baldwin. 1805.

THIS is an imitation, or rather alteration of a French drama, entitled, "Abelino le grand Bandit, ou l'Homme a trois Vileges." As we have not seen the original, we cannot say whether the copy excels it, or is inferior. The story resembles that of Venice preserved; but the characters are deficient in that strength of feature which characterizes the agents in Otway's tragedy. Calcagno, for example, is but a feeble representative of the ridiculous harranguing senator in the Plot Discovered. There is much of that bustle, and rapid change of situation, which produce stage effect, and greatly contribute to success in the theatre. Some political allusions too, we doubt not, were of essential service to the piece; and we are happy to think they were, as it augurs well of the state of the public mind in Britain. The following are among the passages we allude to. Orsano, the chief of the conspiracy, conscience-struck, exclaims: "Ah! how do I despise myself, when I think my rank and fortune have concurred only to make me the leader of that desperate band of worthless discontented men, too easily found in every country; who rally round the standard of revolt, gilding with treason's sophistry their crimes, and drawing into their vortex weaker minds." The ludicrous Calcagno has the following reflections. "'Tis strange that this said Doge should take it into his illustrious noddle to hold a conversation exactly where we gentlemen reformers had resolved to meet. Reformers!—that's a vile name, though it sounds softly—members in the *opposition*—lords of the *minority*, or something more conciliating, and *senatorial*, methinks, would be more to my honour. It's a fine thing notwithstanding—that is, if it succeeds: but, if it fails, why then we gentlemen make a very sorry figure."

The Venetian Outlaw has many interesting situations which speak to the heart, and, unlike to most of our imported dramas, its moral and political tendency is excellent.

REVIEWERS REVIEWED.

Newton on Prime and Ultimate Ratios, and the Critical Review.

TO THE EDITOR.

SIR,

A WRITER in the Critical Review having given such an account of my Tract on Prime and Ultimate Ratios, as no impartial reader would pronounce to be just or candid; I wish to lay before the public a few observations,

servations, in answer to his principal objections. I shall, therefore, be obliged to you, if you will insert the following in the next number of your Review. The first objection I shall notice is, that which is made to the note illustrative of the following proposition. *If two variable Quantities, which have each of them a limit, continually approach to equality, so that the difference between them may become less than any assignable quantity, their limits will be equal.* In this note A and B are put for the limits; x and y for the differences between the limits and the variable quantities: then the latter are properly expressed by $A \times x$ and $B \times y$, in which x and y may be diminished without limit. Now A and B being certain fixed and determinate magnitudes, $A \times x$, $B \times y$ varying magnitudes, which are known to have these properties, that their difference continually decreases, and that it may at length become less than any assignable quantity, if, by supposing any difference between the limits A and B , it is shewn, that a consequence follows which is plainly contradictory to these known properties; the proposition must be allowed to be demonstrated; or else the method of the ancient geometers must be deemed unsatisfactory. Let either of the limits, as A , be supposed to exceed the other B by any difference, D and the two variable quantities will $= B \times D \times x$, $B \times y$, which can never approach nearer to equality than by the difference D , even if x and y were supposed to vanish. To this it is objected that $D \times x$ may be equal to y , then the variable quantities will be equal, and their limits unequal. But, if the Reviewer had attended to the two definitions and the note subjoined, he would not have made such a supposition. $D \times x$ cannot be equal to y , because the difference between the variable quantities would vanish, whilst the difference between each of them and its limit might still be diminished, and the first difference would afterwards increase. Although I have made use of the terms *continually approaching to equality*, that I might deviate as little as possible from Newton's language, yet, it being clearly defined to signify quantities increasing or decreasing in such a manner, that their difference continually decreases, *as*, as, at length, to become less than any assignable quantity; which difference, it is observed in a note, is never supposed to vanish; the objection to the language, as being figurative, must be futile. How it could be supposed to refer to a particular mode by which quantity may be conceived to be generated, I cannot conceive. Could any one, from any thing that is said in the 2d Lemma, ever imagine, that Newton conceived the curvilinear area to be generated by the inscribed rectilinear figure, because they continually approach to equality, by the continued bisection of the bases? As well might it be said, that Euclid meant us to conceive the circle to be generated by the inscribed polygon, because the difference between them may be diminished without limit, by the continual bisection of the arcs. No attentive reader could suppose, that the terms made use of would apply to any two quantities, of which the difference first decreases, then vanishes, and afterwards increases. The proposition is indeed, true, when the variable quantities are always equal, which case, had it not clearly followed from the proceeding proposition, might have been proved in a similar manner. For, in this case, $D \times x$ must always have been equal to y : but, as y may be diminished without limit, it may be made less than any assigned quantity D ; then the variable quantities would not be equal which is contrary to the hypothesis.

The next objection I have to notice, is as much against Newton's principles,

incipia, as against my Illustration. The Reviewer affirms that, in estimating the quadrature of the parabola, of which the equation is $y = \frac{x^2}{2}$ we must fall from the precepts of the 2d Lemma into the methods of Halis and Cavalierius. Now let the base b of this parabola be divided into n number of equal parts, each of which is equal to c ; then the ordinates, erected at the points of division, will be equal to $\frac{c^2}{2}, \frac{4c^2}{2}, \frac{9c^2}{2}, \frac{16c^2}{2}, \&c.$ and the sum of the parallelograms equal to $\frac{c^2}{2} \times \frac{1}{2} \times \frac{3}{2} \times \frac{5}{2} \times \frac{7}{2} \times \frac{9}{2} \times \frac{11}{2} \times \frac{13}{2} \times \frac{15}{2} \times \frac{17}{2} \times \frac{19}{2} \times \frac{21}{2} \times \frac{23}{2} \times \frac{25}{2} \times \frac{27}{2} \times \frac{29}{2} \times \frac{31}{2} \times \frac{33}{2} \times \frac{35}{2} \times \frac{37}{2} \times \frac{39}{2} \times \frac{41}{2} \times \frac{43}{2} \times \frac{45}{2} \times \frac{47}{2} \times \frac{49}{2} \times \frac{51}{2} \times \frac{53}{2} \times \frac{55}{2} \times \frac{57}{2} \times \frac{59}{2} \times \frac{61}{2} \times \frac{63}{2} \times \frac{65}{2} \times \frac{67}{2} \times \frac{69}{2} \times \frac{71}{2} \times \frac{73}{2} \times \frac{75}{2} \times \frac{77}{2} \times \frac{79}{2} \times \frac{81}{2} \times \frac{83}{2} \times \frac{85}{2} \times \frac{87}{2} \times \frac{89}{2} \times \frac{91}{2} \times \frac{93}{2} \times \frac{95}{2} \times \frac{97}{2} \times \frac{99}{2}$ which, by substituting $\frac{c}{n}$ for c , becomes $\frac{c^2}{n^2} \times \frac{1}{n^2} \times \frac{3}{n^2} \times \frac{5}{n^2} \times \frac{7}{n^2} \times \frac{9}{n^2} \times \frac{11}{n^2} \times \frac{13}{n^2} \times \frac{15}{n^2} \times \frac{17}{n^2} \times \frac{19}{n^2} \times \frac{21}{n^2} \times \frac{23}{n^2} \times \frac{25}{n^2} \times \frac{27}{n^2} \times \frac{29}{n^2} \times \frac{31}{n^2} \times \frac{33}{n^2} \times \frac{35}{n^2} \times \frac{37}{n^2} \times \frac{39}{n^2} \times \frac{41}{n^2} \times \frac{43}{n^2} \times \frac{45}{n^2} \times \frac{47}{n^2} \times \frac{49}{n^2} \times \frac{51}{n^2} \times \frac{53}{n^2} \times \frac{55}{n^2} \times \frac{57}{n^2} \times \frac{59}{n^2} \times \frac{61}{n^2} \times \frac{63}{n^2} \times \frac{65}{n^2} \times \frac{67}{n^2} \times \frac{69}{n^2} \times \frac{71}{n^2} \times \frac{73}{n^2} \times \frac{75}{n^2} \times \frac{77}{n^2} \times \frac{79}{n^2} \times \frac{81}{n^2} \times \frac{83}{n^2} \times \frac{85}{n^2} \times \frac{87}{n^2} \times \frac{89}{n^2} \times \frac{91}{n^2} \times \frac{93}{n^2} \times \frac{95}{n^2} \times \frac{97}{n^2} \times \frac{99}{n^2}$ and, n being continually increased, this expression will approach to $\frac{1}{3}$ as a limit, whilst the inscribed rectilinear figure approaches to the parabola, as a limit; and these limits must be equal, (*Art. 6, Illustration*) therefore the parabolic area $= \frac{1}{3} b^2 = \frac{1}{3} \times \frac{1}{2} b^2 = \frac{1}{6} b^2$ the rectangle contained by the base and extreme ordinate. Let the impartial reader determine whether this proof deduced from the principles of the 1st Section, in which the parabolic area is only considered as the limit to the increasing sum of the parallelograms, be not quite as concise, and more satisfactory, than that which is deduced from the method of indivisibles, according to which, the area is said to be equal to an infinite number of such parallelograms. Besides, if we had been obliged to fall from the precepts of the 2d Lemma in this particular case, would still be no objection to Newton's method of reasoning. He shews, in general, that curvilinear areas are limits to the increasing or decreasing sums of the parallelograms, from which, in some simple cases, the quadrature of curves may be immediately estimated, and, in more difficult cases, we must have recourse to fluxions; which may be clearly deduced from the principles of the 1st section. For I still maintain, what I have before affirmed, that the only way of proving the general propositions in fluxions, which is at the same time concise and satisfactory, is by the method of ultimate ratios; and for this purpose Newton's Lemmata are quite sufficient.

The algebraical expressions, which are introduced immediately after the definitions of limits and limiting ratios, were never meant to be illustrations of the 1st Lemma; but only as examples, to shew the young student the method of finding the limiting ratios in such cases; and, although they are of no use in proving the following lemmata, yet they certainly are in the application of them. The two first were selected from other writers, as being well adapted to the purpose for which they are intended. The last of these expressions, viz. $ax \times cx$ and $by \times dy$; the limiting ratio of which is shewn to be the same with that of ax to by , I do not recollect to have seen in any author; and it is of use in the proof of the 39th proposition of the principia; to shew that the ultimate ratio of $2VI$ to $2wi$ may be substituted for that of $2VI \times I$ to $2wi \times i$; which is surely more intelligible and satisfactory, than the reason usually assigned, because I vanishes in respect to $2VI$ or I being an infinitesimal of the 2d order, it may be neglected when compared with $2VI$, which is one of the 1st order. No candid and impartial critic could, therefore, have represented these

preliminary algebraical illustrations, as being very little more to the purpose, than the geometrical ones of Jebb.

I will only detain your readers with one observation more. If there be any difference between the method of finite limits and that of infinitesimals, between that which shews the absolute equality of the ratios of the *velocities, times, and forces*, and the limiting ratios of the *arcs, areas, and sagittæ*; and that which shews they may be taken for each other, because their differences are infinitely small in respect to the quantities compared; then the observation of the Critical Reviewer, "that the propositions in the 2d and 3d sections are demonstrated without any novelty of remark or illustration; and that little more is to be found than the Commentaries of Jebb, of Le Seur and Jacquier do not supply to the student", is an unfounded assertion, if not a wilful misrepresentation. Let us take but one instance out of a great many. When Jebb wants to shew that the times are as the arcs, he says it is *ob æquabilem motum per arcus evanescentes**. And the same reason is assigned by Seur and Jacquier, *ob motum per arcus evanescentes uniformem*†. Now, although the young student may, perhaps, perceive the reason, why one quantity may be substituted for another, when the difference is infinitesimal; for he may consider it only as an approximation; yet I may venture to affirm, that he can have no idea of uniform motion in an infinitesimal, or vanishing arc. But he will have no difficulty in conceiving that the ratio of two arcs, may have a finite limit, although the arcs themselves may be diminished without limit, and I have shewn that this limiting ratio, not the ratio of the arcs, however small they may be taken, is the same with the ratio of the times.

T. NEWTON,

MISCELLANEOUS.

Remarks on the Trial for a Libel in the Anti-jacobin Review.

TO THE EDITOR.

SIR,

I HAVE perused, with great interest, the long and minute account of the above trial with which you have favoured your numerous readers at Pp. 288, 332, inclusive, of your Magazine for "July 1805." The remarks which forcibly struck my mind on such perusal I take the liberty of transmitting to you, to make what use of them I ever you please.

Mr. ESKING, the counsel for the plaintiff in this cause, with all that eloquence and earnestness for which he is so justly celebrated; called forth all his talents to promote the interest of his client, and to exaggerate the injury which he endeavoured to impress on the mind of the judge and jury that client had received. As one topic to effect this purpose, the elegant pleader brought forward to the view of the court the "immediately preceding cause of BRACE v. TRISTE, for an assault, &c." and, after stating the exemplary damages which the plaintiff in that cause had obtained, proceeded to expatiate on the greater injury which the plaintiff in this cause had sustained, by having that "injury done not to his body but to his mind.

The learned gentleman dwelt sufficiently on this topic to answer the object which he had in view, which was by aggravating the injury received to enhance the damages which his client should receive. But the uprightness and virtue of an English jury, aided by the clear and penetrating wisdom of the LORD CHIEF JUSTICE, before whom this cause was tried, and the splendid abilities of Mr. GARROW for the defendant, could not be imposed on even by that "blaze of eloquence" which Mr. ERSKINE displayed, but gave a quantum of damages more adapted to the circumstances of the case than to the exaggerated picture given by that gentleman.

Mr. E. endeavours to impress the jury with a sense of his impartiality from the circumstance of his being of a religious persuasion opposite to that of his client. He speaks of "religious differences" as tending to "raise and keep alive animosities among mankind," and which "retarded the work of reformation of mankind, &c." but when these differences are so very momentous, as Mr. GARROW in his following speech proved they are, surely we are bound to defend "the reformed religion of the protestant church of England," against every attempt, and at all hazards, by or from the members of the Romish religion. By and bye I hope to prove this MOST WEIGHTY FACT, even against the unwise concession of Mr. GARROW himself!!

We learn from the pleading of Mr. E. that there is considerable *difference of opinion*—at least of *expressed opinion*; for we are not perhaps to look for his *real sentiments*, in any thing which he says in the course of that his pleading, as see his sentiment at the very opening of this cause, that the SOLICITOR GENERAL was "his *justly successful adversary*" in the late cause,—betwixt the Roman satyrist and himself. For whereas the learned pleader asserts that "money is certainly *not* the test of worth;" yet the satyrist says, "*Et genus et famam regina pecunia donat.*" He says also "others do certainly *not* that better of me for my wealth; whereas the satyrist, as every school-boy knows, is of the directly opposite opinion, in that well-known sentiment of "*Quantum pecunie quisque habet in arca, &c.*" I leave this point, however, to be decided by the experience of Mr. E. if he will at any time think proper to declare his real opinion upon it; not pretending myself to decide between two such opposite sentiments.

Mr. E. in explaining the sentiments of the Roman Catholics, is pleased to assume an important point which, I must take the liberty of saying, I cannot fully allow. "We all, says he, agree in thinking it is our duty to adhere to our own government, and to reverence that which supports it, p. 293. Now if it be indeed true that the professors of the Romish religion take the oath of supremacy, in matters *civil* as well as *religious*, as numberless authors have endeavoured to prove they do; then instantaneously this gratuitous assertion of the learned pleader falls to the ground. As to myself for a single individual I am most firmly persuaded they do take such an oath; and as, however lightly they may regard any oath made to a Protestant state which they call *heretical*, they highly regard those made to the POPE, I think every protestant member of a protestant government has abundant reason for jealousy and caution. Mr. E. himself must excuse me (since I have learnt it from his own unguarded acknowledgment in the opening of his pleading in this cause, and which perhaps it would have been advantageous to his reputation if he had forborne to name) if I feel myself obliged to extend this jealousy to any thing which may fall from him in his pleading in this cause, when he can immediately after
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the termination of a cause assert that the sentiments urged by his opponent are just, and consequently that his own are the contrary. At least, with every due respect to the splendid talents of the eloquent pleader, I cannot for once give my unfeigned assent to his bare *ipse dixit*, or his unproved assertions, in this or in any other cause, neither can I believe that even the eloquent Mr. ERSKINE, is any more INFALLIBLE than the Pope himself.

Mr. E.'s inuendo, p. 296, that the clergy of the Romish church address "those over whom they have influence, *with much more fervour* than the clergy of our established church are accustomed to do, and the addresses of both are generally attended with corresponding effects;" is indecent, to say no worse of it, in the highest degree; and such as he ought to be ashamed of producing in a court of justice. Has Mr. E. so thoroughly acquainted himself with the many excellent CHARGES, delivered by our venerable Prelates now on the Bench, to their clergy at their respective visitations, and afterwards put to the press, for the purpose of more extended circulation; and does he feel himself justified in making the degrading comparison between them and the addresses of the Romish clergy, to those over whom they have influence? Surely Mr. E.'s cooler moments of recollection will induce him to correct this injurious sentiment!!!

With regard to the high eulogium passed by the pleader upon his client for publishing his exhortation *the day after* the horrible massacre of LORD KILWARDEN, Mr. GARROW has fully proved, p. 321, "that the exhortation if it had been delivered *before* the insurrection, would have had the effect of preventing it, &c." and that comparatively small merit was to be attached to its being published *after* the bloody catastrophe. The remainder of Mr. E.'s long speech is calculated to exaggerate the injury received by his client, and to induce the jury to give exemplary damages for the same.

In the very able defence made by Mr. GARROW, some few things occur which ought not to pass by uncensured, and a good deal of matter which deserves commendation.

It surely must give pain to every sincere professor of "the Protestant reformed religion of the Church of England," to observe the loose manner in which the learned counsellor's religious opinions hung upon him, and the *unwise and dangerous* concessions which he has made to the members of the Romish religion.

"The learned counsel is pleased to say, "that it is a *matter of accident* that he is a member of the Church of England; (though he owns it a *matter of fortunate accident*) it is the religion, says he, in which I was educated, and which was professed by my parents," p. 311. Sorry, extremely sorry am I to find, that the learned counsel has no better ground for his religious tenets than *accident*, and that one grain of *conviction* does not appear to bind them on his mind. Surely there can be no merit or even credit attached to such an acknowledgment as this. With regard to myself, as an individual, it was my fortune, as it has been that of Mr. GARROW, to be educated in the principle of the Church of England, and my parents, like his, professed the same religious creed; but on arriving at man's estate, I did not feel myself justified in holding my religious principles on such a tenure as this. I did not perhaps think like Mr. G. it was a matter of pure *accident* that I was born and educated in the principles of the established Church, because I think there is no such thing as *accident* in the world, every thing, according to my principles, being under the direction of the providence (particular as well as general) of a wise and contriving Being, and

and chance or accident being therefore utterly excluded. Still, however, I thought it my duty to make use of that reason which I had received from the Creator, to search out the grounds of that faith in which I had been from early infancy instructed. I endeavoured to free my mind as much as possible from all prejudice—looked with a *jealous* and scrutinizing eye into the foundations of these principles in which I had been educated—and felt myself fully prepared to reject them (notwithstanding the previous instruction I had received) had I found them in any point repugnant to the *revealed word of God*, which I took in my hand as the rule and guide of my faith. I found, upon the utmost study and attention I was capable of exerting, that my mind approved most fully, clearly, unequivocally, and without any sort of mental reservation whatsoever, the tenets and doctrine of the Church of England. Then it was that I judged myself a member of that Church through *principle* and *conviction*, and not through *prejudice* or *education*. I wish Mr. G. had acted on the same plan, we should not then *certainly* have had the above indecorous acknowledgment.

Being thus by painful study and application convinced of the *purity* of the principles of the established Church, and the *extreme corruption* of the Romish religion, and the danger of many of the impious and horrible tenets which they hold, I could no longer think it a matter of indifference which religion I professed and practised; neither, when I considered the severe penal laws which still exist against those who endeavour to pervert the members of this Church to that of the Church of Rome, could I imagine myself justified in applauding, or at least in “*finding no fault with those societies industriously employed in the propagation of their faith, and in making proselytes*,” p. 310; because “by 13 Eliz. c. 2. sec. 2.” (as yet I believe unrepealed) “all persons who shall have or pretend to have power to withdraw the subjects of this realm from the established to the Romish religion, *shall be guilty of High Treason*.” See *Burn's Eccles. Law, Art. Popery*. And I cannot help expressing my surprize that the learned counsel should not have recollected the above statute, which, had he done he would never have made the above acknowledgment or concession. And I am obliged also to dissent from the reason which the learned counsel gives for this concession, viz. “that as they are persuaded of the *purity* of their faith, their zeal for its establishment is laudable.” I never can think that *sincerity* alone is a justification for erroneous and horrible doctrines like those of the Church of Rome, and this even in the eyes of those who think differently from them, and are clearly convinced of the error and danger of their tenets. If this were just reasoning, upon what ground I pray, can Mr. G. condemn that “zeal for the establishment of their faith” which urged CHARLES IX. of France, and the Queen mother to perpetrate the *horrible massacre of St. Bartholomew*—which lighted up the fires in Smithfield in the reign of the bigotted and bloody MARY I. of England; and which, depend upon it, would again light them up should the Romish religion once more gain an ascendancy in these realms.

I am the more surprized at the unguarded concession made above by the learned and very able counsel, when I cast my eye on the picture which he has given us of *POPERY* at Pp. 324, 325, and of the effects which their principles must produce when carried to their full extent; but I attribute it to a wish of his to display his candour; and to shew himself free from prejudice, when in truth the cause in which he was engaged demanded the utmost jealousy, care and caution; and I am induced to believe that the
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learned counsel will conclude he has granted more than he ought to have done.

To follow the learned counsel step by step through his elaborate and eloquent defence, is what the limits of a letter will not allow me to do, had I the abilities and the inclination to do it; but were this the case, I am convinced it would be unnecessary from the "observations" on this trial which you have taught your readers to expect in your next number. As one of your constant readers and admirers of your general sentiments, though I cannot coincide with all your sentiments, I beg leave to say that I shall peruse them with great interest; in the mean,

I am, Sir,

Your very obedient humble servant,

August 13, 1805.

ORTHODOXUS.

N. B. Our correspondent having noticed the chief points in Mr. Erskine's speech on which it was our intention to comment, and having occupied that portion of our work which we proposed to fill ourselves, we shall postpone our own observations on the trial to a future number. Indeed our reflections will be considerably abridged by this means, and by the circumstance of Mr. Garrow having adverted, more fully than we were aware of, to the real *origin* and *object* of the prosecution. Besides as the subject involves a question, not of temporary concern, but of permanent interest, the delay can be attended with no possible inconvenience.

THE EDITOR.

The second Edition of Observations on Dr. Sourges's Pamphlet respecting the Non-residence of the Clergy, in a Letter from T. B. Howell, Esq. to Mr. Baron Masfres.

TO THE EDITOR:

SIR,

WHEN a man has an intention of railing against the Clergy, he cannot enter upon his infernal task with more success than by picking out some sentence of reproof from the charge of some Bishop. Bishops, excuse the truism, are men, and some are more impetuous than they ought to be. Many years ago, the then Primate of England, more than indirectly, censured the Clergy for not enforcing what are called Evangelical Doctrines, and ever since that time every calumniator of the regular part of them has quoted him as authority. The censure was ever unfounded as to the parochial clergy. Before the Universities perhaps disquisitions might take place which did not always admit of the favourite topics of modern gospellers, and yet even in academical discourses the objections of all opposers, if diligently examined and answered, must end in pointing out the superior excellence of the Christian system.

In the present case, Mr. H. not only chuses a coarse motto from an angry charge of Bishop Horsley, but in the body of this philippic epistle, the Bishop, as quoted, menaces, and says, "that if persuasion prove ineffectual, or take not indeed a speedy effect, other measures must be taken, and other remedies provided." I am, Sir, a veteran in the Church. I have lived in several archdeaconries, and have visited in many more. I have heard the sentiments and indeed full conviction of many of the clergy, and can aver from their concurring testimony, as well as from my own observation, that

the instances of unjustifiable non-residence were never very numerous. Ill-fated indeed must the Diocese of Rochester have been if the clergy there were worse than the clergy of any other diocese. *But to the jaundiced eye every thing seems yellow.* With this severity I can contrast the candour of another Prelate whose diocese is far from being small, who told his clergy, when the last act was in debate, that in his diocese he had no complaints to make of culpable non-residence. Mr. Howell opens his pamphlet with a splendid quotation from Mr. Burke, and begins, like all other slanderers, with professions of attachment to the Church and respect for the clergy. But in this he only resembles those animals of prey that appear tranquil only to bounce upon their prey with greater security, and even fawn, hug, or cherish before they devour.

Much is said by every one on the subject of hospitality and almsgiving, as required from incumbents. Will it never be understood that this hospitality is that of honorary inns, neither expected nor wanted, and that even almsgiving is not required to the extent which was requisite before the existence of poor laws, and moreover that the abolition of celibacy has diminished the claims of the indigent from the clergy, whose families are proverbially large.

No one respects the memory of Hooker more than I do, yet am I not thereby compelled to accede to all which he asserted. His application of the censures of an old prophet to the clergy is in the true spirit of modern fanatics, who misapply every thing. For let me ask, can a clergyman do his duty no where conscientiously but upon the very spot where his benefice is situated? Is the curate of a church to be deemed devoid of ingenuity, diligence, and integrity, because he is not the incumbent? By far the majority of incumbents have themselves been curates, and, if it should have been said heretofore, or should be said now, that non-residence of the principals was, or is the cause of the wickedness of parishes, we could reply without the possibility of refutation, that the assertion is and ever was *notoriously false*. I am not contending that the residence of a *clergyman* is to be dispensed with if there be accommodation. Whether it should always be the incumbent or a proper curate is the present question; and, I cannot help thinking, that the curate, in many instances, may be equal, in some may be more eligible than the principal, either if the latter be very aged, or if there be any bickerings on the subject of tithes. But an unqualified claim of clerical residence must not be insisted upon in every parish. Many parishes in this kingdom are small and ill endowed, and it is not unusual for one person to serve two or three and reside in one; and, notwithstanding popular sarcasms, I have known clergymen under such circumstances respected and revered by their parishioners, who, if they could not always find their own parish churches open, were so near to others that they felt no inconvenience in attending *them*. In populous towns and cities too there are instances of two parishes attending the churches of each other interchangeably. I wish there was a little more practical knowledge among pretended reformers before they sit down to scold their poison among all their fellow creatures. But it should seem from Mr. H. that the moment a person takes the sacerdotal office all his private concerns are to be sacrificed to the calls of his function. If he should be invited to become a travelling tutor, even this indulgence is too great, though much of his success, much of his necessary support, may depend upon its being granted. Hea-

venat

ness! in what an Utopia would this clero-mastix place us? And then, Sir, though the inducements for men of abilities be now, and ever will be much greater to enter into the other learned professions than the clerical, yet if this advocate for immutable laws had been listened to, thousands of worthy divines would have sustained irreparable loss and inconvenience, the education of children would have been materially injured by driving the clerical parents into small villages, from which they could not afford to send their sons and their daughters to proper schools.

I do not concede to Mr. H. or even to Dr. Sturges, that the penal statute was just in any instance, or that the motive to prosecute was not to enter into the question. I object to the pecuniary mulct so obtained in toto. The new statute has partly carried the penalty into another channel; but the penalty is excessive, and the informer has too much. This is only by the bye. I cannot help thinking that Mr. H. loses the title of a gentleman when he alludes to the vulgar proverb of suing a beggar, &c. Small indeed must be the finances of a clergyman who could not bear the extortion of 130 or 140l. formerly the whole of what he could be made to pay.— And was pity to be expected from a mean and mercenary informer? If it was not, the proverb quoted is as irrelevant as it is vulgar. But we are told that two archbishopricks, twenty-four bishopricks, and other splendid appointments, will always secure a sufficient number of able men amongst the clergy. I can more safely deny, than Mr. H. can assert, this. Though in the early part of life men be sanguine themselves, yet their parents generally know otherwise, and especially clerical parents. I would therefore undertake to prove, that including many already in the Church, there are not fewer than seven or eight thousand who are and will be ordained, not one of whom expects such great and enviable things. We have heard of the comparison of a lottery. But though it be specious, it is not just. A person puts a few pounds into a lottery, which, if lost, will not materially injure him. But is this the case when the future well being of a son or a relative is concerned? We are assimilating a particle to a Colossus. The truth is, our Universities are the great bulwarks of the Church, and the more opulent the foundations are the greater emulation is used to become members of them. Even they who are not candidates for college appointments have an education equally good, and leave the Universities with a love of learning, if they have not an opportunity of residing in them. If any of your younger clerical readers should be too sanguine, I would advise them to look into the red book, and with a slight knowledge of the world, aided by the information of their friends, they will soon know by what means these envied dignitaries obtained their preferment, and if they should have no powerful connections they will soon sit down with very moderate expectations. Amongst those who have risen from small beginnings they will find many owing their success to the recommendations of men in power, rather than to any superior talents. Let them not overrate such incidents. Let them, moreover, know, that the secondary persons in law and physic are enjoying more than double and triple the income which in their case is called a competency. And yet had Mr. H. been listened to, many might have been harassed in the enjoyment of their little pittance, because of the maxim that they cannot be so useful in any place as that in which their benefices are situated, though perhaps they may be labouring in as large a parish, in one five times as populous, though they may have the

the care of young persons as public or private teachers, or though the necessary education of six or eight children call upon them to seek it where it can be found. While I lament that the Bishop of Landaff is vulnerable, I cannot but think that there are palliating circumstances which it is in vain to expect the malignity of Mr. H. should ever prompt him to think of, or admit he had a large family and could not be expected to build upon the land belonging to the See. He was tempted by the advantage of breathing his native air, and might entertain just hopes of having the very diocese within which the house is built. Rumours have gone out that this will be the case, and then the mouth of censoriousness will be shut. In the mean time I cannot help thinking that the grant of a sum of money from government towards building a house in the diocese of Landaff would be a laudable one, much more so, (*intelligo quod loquor*) than granting a sum towards the rebuilding of what we familiarly call a *schism shop*. When Mr. H. has finished his animadversions upon the Bishop of Landaff, he proceeds as follows:—

“But let us turn aside from the mortifying contemplation of reality to the supposition of some other possible, but fictitious case. Let us suppose an English Bishop, of ample revenues, and in no lack of Episcopal mansions, induced to pay a long visit to foreign countries, by some, in itself innocent but voluntary motive, a wish perchance to survey the sumptuousness of palaces or the stateliness of temples, to make accurate measurements of the remains of ancient grandeur, or to form a scale of the curiosity of modern art, (a pretty expression this, and let Mr. H. explain it, for I understand it not,) to collect medals, or to collate manuscripts. In his absence, if he could find within his bishopric, a man who, to the consideration and dignity resulting from the appointments of Parish Priest, Chancellor of his Diocese, Prebendary of his Cathedral, and Chaplain to our Royal Master, should add the still higher dignities of eminent talents, a benevolent heart and spotless integrity of life, he would eagerly devolve on such a character, the vicarious discharge of his high and weighty functions.”

The acrimony of this *pretendedly fictitious* statement, the reader will soon perceive, and, if of my opinion, will abhor, more especially if he should suspect that there were *cogent* reasons which no one is interested, if he were able, to investigate. But if I may venture to answer this writer according to his folly I am not unprepared. The Chancellor would stand upon a rock of *adamant*. Warped by no delinquency or neglect of his own, he would consistently with the character which he is known to possess, act with impartiality, candour, and judgment. The absence of his Diocese could make no difference to him: he would examine the cases as they came before him, and being in the habits of hearing all sides of a question, he would for that very reason decide more ably as well as more justly. And thus this formidable case stated with so much sly misdirection, when the miserable veil is taken off, dissolves into its own insignificance. May the worthy Prelate, with whom I have not the least connexion, nor ever expect to have, spend the remainder of his life in a peaceful enjoyment of his dignity and emoluments, and continue to be beloved by the Clergy of his Diocese!

Fortunately for the clergy, the legislature has been more candid than Mr. H. has been, and, I hope, that this candour will have the very effect which

which it ought, and increase the zeal of the clergy not to abuse it, and to do their duty wherever chance or choice shall place them. The aggregate interest of religion will be daily increased, and the true friends of Christianity will rejoice. The statute for which Mr. Howell contends, was found replete with injustice and absurdity, and he who contends against the general sentiments and feelings of men, will find by experience that he attacks an impregnable fort, and must retreat from the contest with a full conviction of his own rashness, impotence and folly. Fundamental principles should remain unshaken, and the necessity of alteration can only be known by a careful examination of the individual points in question. It will be easy for unthinking persons to call every change fanciful innovation: the law in question was made in hurry and precipitancy, and the most judicious reformers seldom observe the bounds of moderation. If the reformers of our church were an exception, and no one more readily admits that they were so than myself, it was from the caution which they observed, the variety of persons they consulted, the length of time in which they were engaged in the glorious work, so complete, so admirable, so truly consonant to the purity of the primitive times. And as to the calumniators of the Church of England or the Clergy,

“ Discipularum inter jubeo plorare cathedras.”

I am, Sir, your humble servant,

MISO-SPERMOLOGUS.

POETRY.

To ——— Seward, Esq. who had ridiculed Religion.

THOUGH reason, truth, and happiness combine,
To prove religion's origin divine;
Though no one ever yet an Atheist died,
Still does vain man such evidence deride,
Though conscience, faithful mentor, prove him wrong,
Still he indulges his sarcastic tongue;
Still mocks that power his better judgment fears,
And to be witty—impious appears.
When men of science and maturer age
In Infidelity's weak cause engage;
Though inward reason give their tongue the lie,
Though they but counterfeit impiety,
The firebrands which they, laughing, throw in sport
May burn and ruin Virtue's sacred fort.
Error's gay standard rear'd by th' hoary sage
May raise vain doubts in immaturer age.
Those may doubt, who never did before,
And those who've always doubted—*doubt* no more,
But straight enlist within the Atheist's train,
Vice by a jest does oft her votaries gain,

Quit, then, oh quit! the path thou erst hast trod,
And recollect *who* says—there is no God.

ANSWER.

Mr. Seward is highly obliged to his lovely monitress for her excellent advice; though he assures her that had he had the misfortune ever to have been an Atheist, her charms would have converted him from the error of his opinion.

Art thou an Atheist, mortal bold?
My Jackson's lovely form behold.
With skillfull admiration trace
Each feature of her beauteous face,
View (if thou darest) her sparkling eyes,
That mock the radiance of the skies,
The wonders of her mind disclose
Each varied excellence *that* knows,
Knows with the bard's sublimer fire
To animate Apollo's lyre,
Or to train up her infant race
To every virtue, every grace.
Then, where such vast perfections shine,
With rapture own a hand divine.

REPLY.

To endure with complacency Wisdom's stern look,
Is a proof of superior good nature and sense;
But when uninform'd youth wields the pen of rebuke,
'Tis the standard of calmness to take no offence.

In no other cause would I venture to fight,
With weapons so weak against armour so strong;
But David, we read, in the cause he thought right,
Undaunted attack'd the bold foe he thought wrong.

EPIGRAMS.

WHIG-TRUTHS.

"ENGLAND's firm friend is Charles," our patriots cry;
And patriots we are sure, can never lie.
But now from *his* friend Buonaparté we find,
That "England is the foe of all mankind."
A riddle this, which Whiggish brains alone,
Can solve.—Say, Charles, which Whiggish truth you'll own?
If the world's foe—old England's friend you'll be—
If the world's friend—old England's enemy.

BLASPHEMOUS TITLE.

Surely folly and blasphemy never can cease,
While inciters to war are stiled "Princes of Peace."

SELF-DENYING WHIG.

CHARLES now, thank heav'n, no minister will be.
Not Puritans more self abas'd than he!
Another Fox, they say, in happy hour,
Did just the same—and said *the grapes were sour*.

WHIG-JUSTICE.

HAL used some public money, but lost none.
—"Impeach—impeach him, or we're all undone."
Sam brews our porter, vapid, vile, and small—
'Then raises price—"O, that's no harm at all at all."

FATHER AND SON.

Of millions uncounted the Sire robb'd the nation;
While the Son only strives to prevent its salvation.
They had each of them TALENTS, no doubt, to do evil,
And were Father and Son—but they won't *cheat the devil*.

TOM T'WHIG'EM.

APPENDIX

TO VOLUME XXI.

Travellers in Switzerland. By E. F. Lantier. Comprizing descriptions of the romantic Scenery of Switzerland; Manners and Customs of the Inhabitants; interesting Conversations with, and Anecdotes of, the principal Literary Characters resident in that Country and France, never before published, viz. Diderot, Voltaire, Lavater, Rousseau, Gibbon, Franklin, Monüroux, &c. &c. Translated from the French, by Frederick Schöberl. 6 vol. 12mo. Pr. 1315. Badcock, Paternoster Row, and Highbly, Fleet Street. 1804.

THERE is nothing, we think, in this ample title page, which would lead the reader to expect a novel. Yet, with these productions the work must be classed. For although we have no information on the subject, either from the original author or from his translator, both the story and the actors evidently appear to be the creation of fancy. The fable, however, is extremely simple, and excites little interest. Either the author's imagination is not very active, or he has not chosen to exert its power. His publication is of a calm and philosophical cast, exhibiting neither the wild and terrific supernatural machinery of the German schools, nor the strained and sickly sentimentality which so generally disgraces this department of writing. We mean no disrespect to M. Lantier, when we say that the reader will not find in these volumes, that delicate discrimination of character, and that intimate knowledge of human nature in all its different modifications, which charm us in Fielding, Richardson, and Smollet: for these mighty masters have hitherto stood unrivalled and alone. Yet the present work has considerable merit; and, may be perused with both pleasure and advantage. By far the greater part of it is occupied with those descriptions of external nature, delineations of manners, literary conversations and anecdotes, which are mentioned in the title page. On the value of these physical and moral sketches, M. Lantier seems chiefly to rest his claims to the favour of the public. Many of them are, undoubtedly valuable; and they are executed with no mean degree of ability. Where the author treats of the face of the country, and of the manners of the inhabitants, his sketches, we suppose, may be safely trusted, as they seem to be drawn from nature and life. It is probable that, of his conversations and

anecdotes, some may be imaginary. It is avowed that they have never before been published; and, therefore, they will obtain, from the reader, that degree of credit to which, from his previous acquaintance with the persons to whom they relate, he may think them intitled. It is proper to observe that the work is composed in the epistolary form, and that the number of letters is ninety-eight.

The outline of the principal story (for there are several episodes), is briefly this. Adolphe Delmont, the younger son of a gentleman of Lyons, and Blanche, the daughter of Jerome Bertaut, an opulent merchant of the same city, contract a mutual attachment. Their passion is encouraged by Madame Bertaut, and they are destined, with Bertaut's consent, to make each other happy. But unfortunately Madame Bertaut, who is sensible, prudent, and affectionate, dies; and Jerome, who is silly, unfeeling, and obstinate, becomes the dupe of an artful and profligate woman. This lady, whose name is Philippine Bonnard, the daughter of a French quack, was early engaged in amorous intrigues. After some disappointments, she eloped with a wealthy Dutchman, called Vansieden, on whose death she thought proper to pass for his widow; connected herself with several other lovers; engaged with a company of strolling players, among whom she was robbed and deserted by her favourites; and having gone through a variety of similar adventures, came to live at Lyons with her hopeful brother Mark Anthony, or, as he chose to design himself, the Chevalier Bonnard. Philippine Vansieden, whose views were very prudently directed to advantageous settlements for herself and her brother, contrived to be introduced to Bertaut, and so wrought upon him by a hypocritical display of piety, modesty, and tender affection, that he forgot his former excellent wife, and his promises to Delmont. He determined not only to marry Philippine, but to give his daughter to the honourable Chevalier. This change of measures occasions, of course, much distress to the lovers. Adolphe is discharged, and poor Blanche is confined, first in a convent, and then in her father's house. She resists, however, with courage and spirit, all attempts to force upon her, as a husband, a wretch whom she regards with abhorrence and contempt. At last she discovers, by means of Julia, a faithful domestic of great vigilance and address, that a plan is contrived for admitting Bonnard into her chamber by night. No safety now remained but in flight. She accordingly, by the assistance of Julia, and by the advice of Madame de St. Omer, the widow sister of Bertaut, and a great philosopher, escapes from her father's house, and, committing herself to the protection of Delmont, arrives at Geneva.

From Geneva our heroine writes to her father, soliciting forgiveness, and his permission to bestow herself on the man of her heart. It is unnecessary to add that her suit is unsuccessful. Her father even threatens to disinherit her, and to load her with his paternal malediction. In the mean time Bonnard sets off for Geneva, to chastise the presumption of Delmont; but is quickly sent back by the interference

terference of Edward Bedley, a whimsical, but friendly and warm-hearted Englishman; with whom our lovers have become acquainted. His character being discovered at Lyons, Mark Anthony pays a visit to England, where he seduces the wife of a naval officer; and, on the news of the husband's return from sea, the lady and her paramour take a trip to France. They are pursued, however, by the indignant captain; and, shocking to relate! within a few miles of Calais the worthy Chevalier is shot through the heart.

His virtuous sister is much more fortunate. The doting Bertaut, at the age of sixty-six, engages himself, for better or worse, with this immaculate vestal of six-and-thirty. By this event our amiable lovers are deprived of all prospect of pardon and favour. They amuse themselves, however, by making excursions through various parts of Switzerland, and observing whatever is worthy of remark. Unfortunately Delmont's elder brother is prevailed with to embark his whole fortune in trade. He enters into partnership with his father-in-law, a merchant in Paris; and our hero, by the persuasion of his brother, imprudently agrees to follow the example. In a short time, however, the father-in-law dies, and the house is found insolvent. This unlucky event reduces our lovers, who have hitherto lived in some degree of splendour, to considerable distress. But they bear it with philosophical fortitude; and, contracting their establishment to a conformity with their means, retire to Yverdon, a small agreeable town, where living is cheap. At last Bertaut falls dangerously ill; and as it was evident that, if he died under the management of his wife, his whole property would be alienated from his daughter, Adolphe and Blanche repair to Lyons, in order, if possible, to counteract her machinations. This object, however, is not easily accomplished, for Philippine is careful to admit into the presence of her dying husband only those whom she has reason to suppose her friends. But the dexterous Julia, who is in the interest of the lovers, surmounts every obstacle. Philippine is on terms of the closest friendship with an honest attorney, who had assisted her husband to make his will. In a letter to this gentleman, she gives him cheering hopes of sharing with her soon the fortune of Bertaut, of whom she speaks most disrespectfully and contemptuously. Of this letter the indefatigable Julia gets possession; and its contents are communicated, with suitable comments, to M. Bertaut, by a worthy Monk, who had been the confessor of his former wife, and who is now, by Julia's contrivance, his own. The old man's eyes, at last, are opened; he longs to embrace his supplanted children, who, as well as his sister (with whom he had likewise quarrelled) are admitted without the knowledge of Philippine. A complete reconciliation takes place, and a new will is executed in favour of Blanche. Philippine is entirely left out in this arrangement, though Adolphe and Blanche intreat the testator "not to consign her to misery." But the old man is inexorable, observing very sensibly, "she has her jointure, an annuity of one hundred louis. This will be sufficient, if she intends

to repent of her crimes, and much too little if she persists in her wickedness." (Vol. VI. p. 179.) To conclude the history of this illustrious dame; "Madame Delmont," we are told "forgetting the evils which her step-mother had caused her, and listening to the dictates of her own generous disposition, offered her an annuity of two thousand crowns, on condition of her leaving Lyons, which she accepted. It is not known to what retreat this viper is gone to conceal her malignity and her shame." (P. 179.)

Our readers will perceive that, in the construction of M. Lantier's fable, there is nothing extraordinary; nothing to dazzle, elevate or surprise. What happens to the principal characters of the piece has happened to thousands, and might happen to any persons in their situation. By those who take delight in the marvellous, our author's plot, we suppose, will be reckoned insipid. But we are not disposed to condemn a writer, because he does not overstep the bounds of probability, and the common occurrences of real life. We have, nevertheless, one serious objection to the conduct of M. Lantier's story; not, however, so much in a critical as a moral view. M. Lantier undoubtedly intended to exhibit in the character of Blanche, a model of excellence, and a pattern of imitation for his female readers. In many respects, we willingly allow that they will not easily find a better: for she is faithful, affectionate, pious, benevolent. Yet this highly accomplished and virtuous young lady, not only elopes from her father's house, but lives with her lover for several months, without being married. This, for any thing we know, may be correct in France; but, thank God, our notions are not, as yet, quite so liberal in England, where any young woman who should take such a step would infallibly lose all pretensions to character. The author himself, indeed, seems to have entertained some suspicion that her conduct, in this respect, was not altogether proper, for, while she and Adolphe are on the road to Geneva, he makes her exclaim, "Ah, my father! what will you think when you are informed of my flight! *What opinion will the whole town entertain!*" (Vol. I. p. 1.) Adolphe, as may be naturally supposed, endeavours to convince her that she has acted as she ought. She hastens, however, to provide against the dangers of her situation by an expedient of which we have the following account.

"When we arrived at Vanchy, I proposed to her to take breakfast, and to repose from her fatigues. 'No,' replied she, 'let us go to church; let us appear before the God of mercy, and take the solemn oath ever to love each other, to live and die faithful. Perhaps my father, melted by my prayers and tears, may one day ratify our sacred engagements.' We went to the church and heard mass: then kneeling down, and taking each other by the hand, we swore mutual attachment, love, and fidelity. Blanche added, 'Swear to me by your honour, and by that God who hears us, *to obey the laws of modesty, and always to treat your friend with respect.*' 'Yes,' answered Delmont, 'I swear it by my honour, and by that God who hears me.' After this oath she permitted me to embrace her." (P. 2, 3.)

On the faith of this oath our heroine reposes with perfect tranquillity; and it is but fair to do her lover the justice to observe that she never had the least occasion to repent of her confidence. But we must enter our protest against any attempt of the British fair to convert her example into a precedent. For we are not quite sure how far it would be wise in them to invest their lovers with such absolute power, even though the dear youths should solemnly swear "to obey the laws of modesty, and always to treat their friends with respect." And our reason is that, although the heroic virtue of a Delmont produces a charming effect upon paper, and is easily conferred by the writer of a novel, because it costs him nothing, we yet suspect it to be a very rare commodity in the common intercourse of life. We are convinced, indeed, that of a hundred young women who should be rash enough to make the experiment of Blanche, ninety-nine would be lost. In fact, it is not easy to calculate the quantity of female wretchedness which owes its existence to such fond credulity.

There is, we must observe, in the case of Blanche, another circumstance which renders her elopement still more reprehensible. She was aware, as the author represents the matter, that without her father's consent she was capable of contracting no legal marriage. Can a woman be really entitled to respect who brings herself knowingly into such a situation. Yet for doing so she has the authority and advice of the philosophical Madame de St. Omer, a grave matron of fifty, and, next to the lovers, our author's favourite character. This lady, however, is not very consistent. To her niece at Geneva, she writes as follows: "The goddess of wisdom herself inspired me when I recommended to you the decisive measure" (P. 57.) The measure, to be sure, was sufficiently decisive; but its wisdom appears to be rather problematical from her own observations addressed to Delmont by the very same post. "I think it is useless," she says, "to attempt to soften this enraged father. *The law is on his side, and it is wise*; for laws cannot be modified to every variety of circumstances. All good governments must support the parental authority. Empires and usurpers alone would break the sacred alliance of nature; that union which converts a family into a little state, where love, respect, and duty preserve morals, order, and happiness." (Pp. 55, 56.) If these principles be just, as we think they are, Madame de St. Omer exerted all her influence to involve her niece in deep moral guilt.

Our ingenious author, it must be confessed, though he wishes to render his heroine estimable, is sometimes so unlucky as to render her ridiculous. She had taken, with all its risks and inconveniencies, what Madame de St. Omer calls "the decisive measure." It seems, therefore, clear, in the eye of common sense, that the sooner she was married to Delmont, the better. But she herself, it appears, was of a different opinion. For, after they had been sometime at Geneva, Adolphe, she tells us, came to her one morning, with a confused countenance, informing her that he had found an Irish Priest who

would marry them immediately, and earnestly soliciting her to embrace the opportunity. This was surely, *for her*, the most desirable incident which could possibly occur. Yet what is her answer? "Can I marry you," she says, "without the consent of my father? Do you not know (that) the laws of the state abrogate such engagements? You know better than I do that one of our Kings passed an edict which vitiates every marriage not sanctioned by the paternal assent." (I. 15.) The lover ventures to remonstrate; but is silenced by the following strange reply: strange and senseless from a person in the circumstances of Blanche. "Think on the consequences of an illegitimate marriage. I should have children without a legal protector; and they would have a father who might one day abandon them." Poor Delmont is shocked at her ill-timed suspicions; and she tries to sooth him by an impertinent effusion of platonic sentiments. "Do you aspire," she asks, "to a happiness greater than we now enjoy? Is it not the fine texture of the soul which spreads enjoyment over every object? Is it not the true, the only medium of happiness?" The gentleman, not relishing this philosophy, is seriously, and justly we think, offended; while the lady justifies herself to her aunt by considerations of prudence, and of duty, which might, indeed, have been attended with the best effects had they been recollected in time, but which are now most evidently out of the question. "You, my dear aunt, well know that I have acted *consistently with filial duty*. What must be the consequence of such a marriage without the knowledge of my father, without the protection of my relations, under the portentous benediction of a priest, a stranger and a fugitive, who is cutting asunder the sacred web of religion, when he is joining us in the bands of marriage? What happiness can result from engagements so contracted?" (Pp. 151. 153.)

Notwithstanding all this preposterous affectation of prudence and principle, it is necessary that our lovers should marry; and, after repeated unsuccessful attempts to obtain Bertaut's consent to their union, they are, at last, obliged to marry without it. If Blanche's conduct was silly and ridiculous before this great event, it is ten thousand times more ridiculous after. She refuses Delmont the privileges of a husband. It is difficult to conceive what the author intended by admitting so absurd and indelicate a fiction. Surely this is a subject from which he could not suppose that his readers would derive either amusement or instruction. But he thought, perhaps, that by this supposition, he was raising our admiration of Blanche to the utmost pitch, as a being superior to human passions, and inculcating the purity of angels. If so, we cannot greatly commend his judgment; for if the aphorism of Swift be founded in truth, as we think it is, that "a nice man is a man of nasty ideas," M. Lantier has proved himself, by this very circumstance, to be a man of a gross and prurient imagination. We shall dismiss the topic, however, without any quotations, as we are clear that it should never have been introduced, being equally impertinent, useless, and indecent.

From the series of letters which give an account of Switzerland and its inhabitants, we shall select some extracts, that our readers may be enabled to judge of the style in which this work is composed, and of the entertainment which it is calculated to afford. To those who are tolerably acquainted with the character and writings of Calvin, our author will appear to have formed a pretty correct idea of both. He writes from Geneva.

"Much is said here of Farel, Calvin, and Theodore de Beza; but no notice is taken of the verses made by the latter (last) in his youth: Calvin, in particular, is still their hero. This enthusiast was distinguished for his talents, his indefatigable industry, and his inquisitorial zeal. He was a native of Noyon, the son of a cooper, and his mother's father kept an ale-house. He denies free-will, and pretends that God created us to be the prey of demons, because such was his pleasure. It appears as if this divine had created a Deity after his own image. He preached every day, and held lectures on theology three times a week. He lavished upon his opponents the polite *epithets* (names) of ass, dog, horse, bull, drunkard, madman. He was aware of the impetuosity of his disposition. 'In my nature,' said he, 'I am anger itself: I incessantly endeavour to subdue this vice, but without success.' If Luther and Calvin had lived in our times, they would probably have been confined in a mad-house." (Vol. I. Pp. 11, 12.)

To this may be subjoined, from the same letter, the 4th, the following passage, which is of a pleasing nature.

"Yesterday I went into a watchmaker's to get my watch repaired: he was a young man about thirty years of age. Voltaire tells us there was not a single person of this profession in Geneva who was not a genius. This artisan confirmed the remark; he addressed me with a degree of urbanity peculiar to high life, and he added to this a degree of information not so common in that class of society. I determined to ask his opinion of Calvin. 'Our ancestors,' he replied, 'considered him above humanity; and he perhaps deserves praise for the sublimity of his thoughts, and the generosity of his habits: but,' said he, 'the inflexibility of his temper, his arrogance, and the sufferings of Servet, make him detested by every feeling breast. But, if you dislike Calvin, how will you admire one of our Bishops, Jean de Bognéy!' In his youth he was a pig-driver, and was so wretchedly poor, that he could not supply himself with shoes. He went to a shoemaker without a penny in his pocket, and with all the timidity natural to extreme poverty. The cobbler laughed at his distress, but blended his ridicule with compassion. 'I'll let you have a pair,' said Crispin, 'on credit, and you shall repay me for my shoes when you get a Cardinal's hat.' This necessitous lad had the good fortune to attract the notice of a Dignitary of the Church, who gave him the means of instruction. His talents and his good luck elevated him to the rank of a Cardinal, and to the See of Geneva. He recollected his old friend the cobbler, and made him steward of his household. This prelate was so little ashamed of his obscure origin, that he selected a boar for his crest. He founded the Chapel of the Maccabees, and on the seats was engraved this inscription; 'FOUNDED BY A PIG-DRIVER.'" (Pp. 15, 16.)

Those readers who delight in surveying those ever charming views

of natural scenery which Switzerland presents, will peruse these volumes with great satisfaction. The author's pictures are skilfully drawn; and they are in great profusion. His subjects are as various as the face of the country through which he conducts us; mountains, rivers, glaciers, lakes, vallies, cottages, villages, and towns. His sketches, of course, are as multifarious; now smiling and sweet, now terrific and sublime. For our own share, however, although we are not insensible to what is beautiful and grand in rural scenery, we must own that we feel a much stronger attraction to the contemplation of *man*: and the men and women with whom our readers are best acquainted are, at least, as much distinguished from the inhabitants of many parts of Switzerland as the country is from England. We shall, therefore, insert a passage or two relating to the character and manners of these interesting mountaineers, after giving one short, but satisfactory specimen of M. Lantier's talent for natural painting. The writer had, after great labour and fatigue, succeeded in gaining the summit of mount Velan.

"A spectacle equally astonishing and magnificent presented itself to the eye. The sky appeared like a black mantle with which the earth was enveloped; the brilliant rays of the sun heightened its obscurity. Casting our eyes downwards, we surveyed an immense space, over which were scattered sharp points, intersected by dark valleys. Mont Blanc rose in the form of an inclined pyramid, and, rearing his lofty summit, appeared the monarch of all the subject Alps. In the distance between the profound vallies might be distinguished the extremity of the lake of Geneva, Vevey seated on its banks, and the mountains that surround it, decked with charming verdure. I descried the chain of Jura, and the lake of Neuchâtel; and should have perceived Milan and Turin, had it not been for an obscure haze which enveloped the horizon on that side. The eye could discover in the extreme distance, only an ocean of air and vapours; in the nearer view appeared a prodigious number of glaciers of different forms reflecting the resplendent beams of the sun. The awful silence impressed my soul with new sentiments impossible for me to describe. The noise of the avalanches, repeated by the echoes, alone apprized us of the progress of time. We hovered, as it were, above the world. The rivers rose at our feet, in a spot where nature seemed to be expiring; and yet it is here that she collects her strength to give life and fertility to the earth. After enjoying this view I consulted the barometer; it was at seventeen inches ten lines, and Reaumur's thermometer at three and a half degrees below the freezing point. According to my calculation I found the altitude of Velan to be 10391 feet above the level of the sea. All the time I remained there I saw no other insect than a wasp, which fell exhausted and perished on the snow, and a butterfly, which with rapid flight went over the summit of the mountain: and, during a rout of four hours, I perceived not the least vestige of vegetation." (Vol. IV. Pp. 48, 49.)

The following adventure occurred to our travellers in the valley of Hafsly in the canton of Berne.

"We reached a cottage situated in a fine pasture, where some herdsmen were occupied in making cheese. We requested their hospitality. They

They resembled real savages, in the length of their beards, and grotesque fashion of their clothes, made of goat's or chamois's skins with the hair outwards, their ignorance reduces them to a level with Hottentots. They gave us some milk, which was all they possessed. We kindled a fire with a burning glass, which surprised them much: they doubtless took us for magicians. We were present during their dinner, which consisted of a pot of boiled milk; but neither bread, meat, vegetables, fruits, nor wine seasoned their beverage. Some ate cheese with their milk like bread. Such is their invariable repast, and such is the food of the Swiss mountaineers in general; but gaiety and health make them amends for the want of variety. I remarked that they could see much farther than we. Savages likewise have much stronger eyes than Europeans." (Vol. VI. 48.)

It must not, however, be supposed that the Swiss, in general, are in this low state of intellectual improvement. Our travellers soon after entered a cottage in which they observed books among the furniture. Superior intelligence and information may, in truth, be considered as characteristic of the peasants of Switzerland; and many of them are represented by our author, as possessing a very uncommon degree of mental cultivation. Our readers will be pleased with Delmont's account of a learned landlady in Valais.

"At Martigni we put up at the house of a woman who surprised us. When she received us she spoke French; a moment after she addressed her husband in German. I listened to her with pleasure, and was going to congratulate her on this two-fold talent, when an Italian traveller entered the inn; and our hosts answered him in very pure Italian. Our admiration increased; but we were to experience fresh surprise. We observed a harpsichord, and Blanche very innocently asked if it was to be sold. 'No, Madam: I use it sometimes for my amusement.' Blanche blushed at her mistake; and I immediately requested this extraordinary woman to play something while we waited for dinner. She readily complied, and accompanied the instrument with an Italian *tune* [long sure'y], which she sung with much taste. We were enchanted with such a combination of talents, and loaded her with praises. I asked her by what strange turn of fortune she, who had such a superior education, was banished to these mountains, and was the wife of an innkeeper. 'Because I was my own mistress in the choice of a husband. I married one of that condition, because he was kind and honest, and because he loved me. I preferred him to a Genevese minister, profoundly versed in theology, and in the Greek and Latin languages, which I know nothing about; who would have neglected me for his books, and who, as a man of learning, would have presumed upon his superiority over me.' But the last trait to complete the portrait of this philosophic female is that, to her amiable talents, she united an acquaintance with politics and history. When we were going, we asked for our bill of our host, a very ordinary man, and who was very submissive to his wife. He brought it, and we paid him. A few minutes afterwards he entered our room, and threw down three crowns upon the table, saying, 'I beg pardon, gentlemen; my husband has made a small mistake in his bill to your disadvantage. We follow this business to gain an honest livelihood, and not to impose upon strangers. I know that, in France, the class of innkeepers is composed of base and ignorant people; but, in Switzerland, they are honest citizens

who

who exercise that calling. If you have travelled in our country, you must have found innkeepers who are magistrates, men well-informed and well educated." (Vol. IV. Pp. 25—27.)

In truth the innkeepers in the cantons of Switzerland appear to be an extraordinary race of people. One of M. Lantier's most amusing episodes is the narrative of the life and adventures of Pierre, a philosophical innkeeper at Kandel Streig, in the very bosom of the Alps. But this man was of noble extraction, had served in the French army, travelled, and seen a great deal of the world. His story is very romantic, but contains nothing which shocks belief, and is extremely well told. The subjoined account of a very singular and real character is too curious to be omitted.

"We would not quit this valley without going to see the celebrated Michael Schuppach, whom Voltaire calls the Urine Doctor, and of whom travellers relate wonderful cures. His house is situated above the village [of Enches] on the declivity of a steep mountain. We found this mountain Esculapius surrounded with peasants who had come to consult him. Each of them brought a phial filled with urine, by inspecting which Schuppach judges of the state of the patient. After saluting him, we requested that he would continue his consultations. He placed himself before the person who consulted him, and walked about whistling, sometimes looking at him, sometimes at the phial; he then gave his advice. It is said that he frequently has the luck to be correct in his conjectures. At any rate, people must be cautious not to attack his science before his partizans; they defend it with warmth. His frequent cures bring patients to him from all Europe. His house was then filled with English, French, and Swiss."

"He is extremely corpulent; his figure animated and characteristic; his eyes full of fire and vivacity. Though this Esculapius has acquired such reputation, he was formerly but a village-surgeon. He has some knowledge of anatomy, chemistry, and botany; and his fame is only of a few years standing. It is said that he is ignorant in theory, and that his knowledge is the fruit of his practice, which is really prodigious, though he never goes half a league from home. He would not go to Berne for the Emperor himself. Without attributing the Doctor's success to his talents, it may be presumed that his numerous cures are owing to the confidence of his patients, the change of air, the salubrity of that of the mountain, and the activity of their lives; but it would be injurious to deny him a benevolent and charitable mind. He not only distributes his medicines gratuitously among the poor, but his purse is open to them; and part of his profits has always been reserved for the indigent of his neighbourhood. His wife and his grand daughters, who live with him, are dressed with the same simplicity as the female rustics; he has only given them an education suited to their stations. When the eldest had attained her fifteenth year, he gave her in marriage to one of his assistants, with a portion of 1300 francs, a considerable sum for that country. He told us that he had hastened her marriage, in order to secure her against the flatteries of those fine gentlemen who would have persuaded her that, with her handsome figure, she ought to aspire to a husband of superior condition."

"His wife is a very intelligent, attentive woman. She assists her husband in the preparation of medicines, and acts as his interpreter; for he

is acquainted only with the Swiss-German dialect. She has the management of his finances, receives the fees, which are very considerable, and is frequently presented with ornaments, or other gifts, which she wears on Sundays and holidays. Noon is the dinner hour of this respectable family. The strangers who are present are invited to this repast. We accepted this invitation with great pleasure. It is in vain that our manners, habits, and passions remove us from nature; a secret inclination always brings us back into her paths . . . We were at table with Schuppach, in a room open on every side. This is the apartment in which the family dines in fine weather. From it we enjoyed a view of one side of the mountain, and a very extensive prospect of the adjacent country. The guests were peasants, invited as well as ourselves. The kindness of this honest old man, his excellent disposition, the cheerfulness of his family, the attachment and gratitude evinced by these good folks, the fineness of the day, the magnificence of the country extended beneath our eyes, all together formed an enchanting picture, which will never be effaced from my memory."

"The attendance of this doctor frequently continues from eight o'clock in the morning till six in the evening, without any other interval than meal times. His drugs are of the best quality. He collects the simples himself and distils them. His house is of wood, like all those of the peasants, and its cleanliness is remarkable. In a word, Michael Schuppach is a Swiss, who reminds us of the lives and manners of the ancient patriarchs." (Vol. VI. Pp. 17-21.) "This benefactor of humanity!" we are told in a note, "died in 1781."

M. Lantier, in some of the notes at the end of his volumes, professes to abhor the atrocities and crimes of the French revolution. But he is chargeable with the glaring inconsistency of many of his countrymen, who, while they deprecate the effect, continue to countenance and cherish the cause. Although something may safely, perhaps, be deducted from the statements of the Abbé Barruel on the subject, no considerate man can doubt, for a moment, that the dreadful events which, within the short space of fifteen years, have changed the face of Europe, were promoted, in no inconsiderable degree, by a class of writers systematically combined in the cause of irreligion, of anarchy, and of every evil work. At the head of this infernal school was Voltaire, "the arch Theomachist of the age," who, "during the course of fifty years of a long and impious life maintained a perpetual conflict against the Spiritual Kingdoms of God and of Christ." (Purs of Lit. 7th Ed. p. 21.) Yet this vain and superficial infidel is one of our author's favourite characters. He meets us, again and again, in the work, *usque ad nauseam*, and it is every where plain that M. Lantier not only admires his genius, but approves his principles. His humanity and benevolence are repeatedly praised. It is, nevertheless, certain that all the good which he did proceeded entirely from the desire of fame, and that he had no affection for the objects of his country. Although we have not room to entertain our readers with our author's anecdotes of this too-famous man, it may be observed, on the authority of M. Lantier, that

NOT TO BE AN ATHEIST rendered a man singular among the philosophers of France. "Voltaire, notwithstanding what has been said by the tongue of censure; *believed in the existence of a God.* At the house of his friend, the president of the Free Masons, where, at least, the existence of God was doubted, *they nicknamed him the Capuchin.*" (Vol. II. p. 175.) Does M. Lantier mean this for panegyric or for satire? Voltaire, we know, whenever he was accused of Atheism, was accustomed to appeal to his celebrated line:

"Et si Dieu n'existoit pas, il faudroit l'inventer."

But, whether he believed in a God or not, his long continued and indefatigable endeavours to exterminate Christianity in every form must stamp his memory with indelible disgrace. The dishonest arts to which he had recourse for accomplishing his end are sufficiently known. From those whom he could trust he did not attempt to conceal them; and, therefore, we are inclined to believe the authenticity of the following reply. "Speaking of his general history, Borde said that *he employed much address in exhibiting facts*, and that the people guessed his secret. 'My friend,' replied Voltaire, '*it is of considerable importance that I should be read, and of little that I should be believed.*'" (Vol. III. p. 58.) This short observation may seem enigmatical; but it accurately unfolds the principle on which, in all his efforts against Religion, "the arch Theomachist" depended for success. His falsehoods and misrepresentations of fact might be detected by the learned. But he trusted that, aided by the charms of his style and the exuberance of his licentious wit, they would operate powerfully on the minds of the ignorant, the giddy, and the dissipated.

Our author makes Lord Ellis an English Peer, declare, that if Voltaire had been an Englishman, "he would have reposed in a magnificent sepulchre, with Newton by his side." (Vol. II. p. 171.) M. Lantier is, certainly, a well informed and ingenious man; but, if his real opinion be here expressed, we must say that he is very imperfectly acquainted with the general character of the English nation. The ENGLISH NATION has not yet arrived at such a pitch of degeneracy as to erect magnificent sepulchres for blaspheming infidels. The manes of Voltaire must rest contented with the honours which were paid him by his enlightened disciples, the Jacobins and Anarchists of unchristianized France. We hope and believe that, in a general meeting of the English nobility, our author's Lord Ellis would have found himself almost as singular as Voltaire did "at the house of his friend the president of the Free Masons."

By the bye, this same Lord Ellis and his wife, who live on the most intimate footing with our travellers, are a very extraordinary couple. They too are, in their way, distinguished philosophers; and they consistently reduced their principles to practice. His Lordship, M. Lantier informs us, "*married, not from affection, or to attain an amiable companion; for he supposes that every man ought to be sufficient and independent within himself.*" He married, therefore, to preserve his name, and the importance of his family. His first child was a girl,

girl, and he was inconsolable : the second was an heir, and crowned his hopes." After this little sketch of his Lordship's character, our readers, we conceive, will not be much surprised, at the following proposal.

" My dear friend !" said he, when his wife had recovered, " we have lived for two years together in a pleasing intimacy, and have now drained the cup of pleasure. I have always considered marriage as a chain imposed upon us, contrary to the freedom of nature, and ill-suited to the weakness and inconstancy of man : let us not be the slaves of the social compact. After having devoted two years to hymen, let us remove his yoke, and bear in future to each other only the character of friends. Partake of the blessings of my ample fortune, and add to them the enjoyments of liberty. I am going to travel : join me or quit me whenever you please. I shall always receive you with pleasure ; but my happiness is not wholly dependent on your society." (Vol. II. p. 245.)

Lady Ellis, it is clear, would have ill deserved her enviable situation if her sentiments had been less enlarged and liberal than those of her Lord. She, therefore, of course, subscribed to the agreement ; and they thenceforth lived on the most easy terms, sometimes together, and sometimes separate, but always free from those uneasy restraints which exert their influence on vulgar minds. Lady Ellis availed herself of her Lord's indulgence to its utmost extent. In plain English she became an **ABANDONED ADULTERESS**. Yet this woman is not represented by M. Lantier as undeserving of esteem. On the contrary, he has endeavoured to pervert our moral feelings by endowing her with qualities which attract respect.

" Her Ladyship possesses a generous and energetic mind. She was at Bath, enjoying all the delights which her rank, her youth, her wealth, and a new lover could bestow, when a letter arrived which changed the smiling face every thing and every body assumed. Lord Ellis was dangerously ill, at Paris, of the small-pox. She received the news at eight o'clock in the evening ; and two hours afterwards was in her carriage. She soon got to the post, passed the channel, and travelled day and night, until she arrived at that city : the disease was then at the crisis ; and his Lordship was completely covered with the malignant eruption. She immediately dismissed the physician who attended him, and sent an ordinary surgeon, who would admit the windows to be opened, and be governed by her mode of treatment. My Lord soon recovered ; but she became the prey of the disease. Her peril was imminent : she insisted on her surgeon and attendants speaking the truth ; and they told her her life was in imminent danger. On hearing this, she ordered her lawyer to attend, made her will in favour of his Lordship, having been enriched by some recent acquisitions. She, however, unexpectedly recovered ; and this extraordinary woman precipitately returned to London to meet her lover. (Vol. II. Pp. 247, 248.)

Our readers we think will agree with us that this is a very evident attempt to diminish our natural abhorrence of vice, by exhibiting it in connection with some features of character which excite our approbation. The artifice is common ; but it is not the less deserving of reprobation.

reprobation. That virtue and vice are found combined in real life is no excuse whatever for the writer of fiction who tries to confound them. His personages are of his own creation; and they ought to be such as are fitted to produce a beneficial effect on the minds of his readers. Lady Ellis, we suspect will, with many persons, be an object rather of affection than of aversion. She will be considered as a noble-minded woman, though not superior to human injury. Nor will the author's concluding reflections, we think, tend greatly to weaken the pernicious impression.

"What a character! what a wonderful mixture of weakness and courage, of vice and virtue! This problem has often puzzled my mind; but I have at last resolved it to my satisfaction. Whatever is just, generous, and dignified, is the natural production of her heart: her errors result from false views; from regarding the institutions of society, and the eccentricities of local opinion and local virtue, as contrary to reason, truth, and nature." (P. 248.)

It is observable that, if we except Lavater, not one of M. Lantier's chief literary characters was a firm friend to religion. From this circumstance alone we might safely judge of his own sentiments on the subject. He might, surely, if he had been so inclined, have collected, among the *literati* on the Continent, abundance of men, as eminent for their piety as for their genius and erudition of whom as interesting anecdotes might be told as he has recorded of Diderot, Rousseau and Voltaire. But wherever M. Lantier exhibits religion, she is always attended by superstition and weakness. His heroine is an eminent instance of this: for, though her piety is warm, it is not enlightened. Adolphe is represented as avowedly a deist. In a paper which he puts into the hand of Blanche, containing a plan for the future regulation of their conduct to each other, we find the following article, which sufficiently ascertains M. Lantier's creed.

"I will respect your religious opinions, your piety; and you must pardon me my doubts, my errors, and what you term my scepticism. We both acknowledge the existence of God; like you, I think him the remunerator of the good, and the judge of the wicked. *Our difference of opinion, on other points is of little consequence*; and you will not like Julie d'Etanges, have to lament, in secret, your husband's atheism?" (Vol. III. Pp. 143, 144.)

We have already observed that, next to the hero and heroine of his story, Madame de St. Omer is our author's favourite. We are, therefore, entitled to consider this lady, as delivering his sentiments and opinions with accuracy. Of these we may judge, on more subjects than one, from a letter in which Madame gives some account of the life and death of her friend Monjiroux. Whether M. de Monjiroux be a real or imaginary personage, we know not; but he was, we are told, "a man of sound understanding, virtuous and benevolent, *from instinct*, as the tygers, the Neros, and the Caligulas, are naturally wicked." (Vol. VI. p. 71.) This appears, we think,
a whim-

a whimsical kind of eulogium ; but we must proceed. After learning *how* M. de Moujiroux divided his father's fortune equally with his brothers, because birthright is of barbarous origin ;" *how* he forced himself into the house of a stranger, whose lady was sick, and boldly forewarned the attending physicians that, if they bled the patient, she would certainly die ; [N. B. She was complaisant enough to die accordingly] *how* he prevailed with an Abbé, the son of a pastry-cook, to discharge a debt of three hundred francs, which a deceased nephew of the said Abbé owed to a poor woman with whom he had lodged ; we are favoured with more important information. This very great man, who, it seems, *never* put on a new suit of clothes, (for "*it must be observed that Monjiroux always wore an old black suit, the emblem of poverty, or her sister philosophy,*" p. 77.) " Naturally had a satirical disposition and an ardent love of liberty, and frequently declaimed against the government, *He declared publicly that he liked neither kings nor priests ; and the kings and priests made him a request to leave Paris, and retire to some other place to vent his spleen.*" (P. 80.) Monjiroux, it is evident, hated all restraint ; and therefore what follows is perfectly natural.

" Monjiroux had been in love only once in his life. His mistress was jealous, and required him to cease his visits to one of his female friends. He thus addressed her ; ' I never do such things as those, Madam, I do not sacrifice a friend of ten years to a mistress of yesterday.' And he instantly broke off his connection with her. He said that he might have been tempted to marry, *if divorce had been permitted ;* but that he could not be guilty of such folly or inconsistency, as to risk the happiness of his whole life for the pleasures of a night." (P. 82.)

We shall now exhibit this *sage*, as he is called by Madame de St. Omer, who says, " I mourned his death, and shall long regret him," in the concluding scene of the drama ; and with this scene we shall likewise conclude our remarks on M. Lantier's publication.

" This sage, at the age of twenty-five, was attacked with a slight fever, which, being attended by degrees with more dangerous symptoms, ended in his death. In the passage to eternity he shewed *much fortitude and philosophy*, without regret at leaving the world, or *apprehension concerning the future*. The rector of his parish called to see him, and spoke to him about confession. ' In the primitive church,' he replied, ' confession was made aloud : I will do the same. I have had faults and foibles ; I have done good to mankind ; less, perhaps, than I ought to have done : but I hope the Supreme Being will have mercy on a feeble creature whom he himself made.' After this confession, he requested the rector to allow him a few hours of repose. After this, whenever the rector and confession were mentioned, he replied : '*Moriatur anima mea morte philosophorum.*" (Pp. 83, 84)

We have observed some inaccuracies in the translation ; but, on the whole, Mr. Schöberl has performed his task with ability and success.

*Philosophy of Nature.**(Continued from P. 464.)*

FROM physics Mr. de Sales proceeds to treat of morals. After a desultory prelude, in his own peculiar way, about Oromazdes and Arimanius, about the Persian hero, Rustan, Zeno, Socrates, Confucius, Malbranche, Leibnitz, Locke, Clarke, &c. he informs us, as if he had discovered something perfectly new, that *self-love* is the foundation of morality.

“ Man loves himself, and no individual is exempted from that general law.—He loves himself, whether he be black or white, a giant or a dwarf, whether perfect in all his senses and members, or deaf, blind, or a eunuch.

“ He loves himself, such is the law of nature, established for self-preservation.

“ He loves himself, and self-interest leads him to live in peace with God, with his conscience, and with men.

“ Self-love is therefore the basis of human morality.

“ Self-love is so decidedly the principle of the moral world, that we consider all things as merely relative to ourselves.

“ Man loves himself in the wife whom his heart has chosen, and in the children to whom his tenderness gave birth. This is the basis of the sacred union of families.

“ He loves himself in the fellow-citizens who protect him. Behold the foundation of patriotism.

“ He loves himself in the great family of intelligent beings which people this globe.—This is the origin of that universal benevolence which characterizes the noble mind of the true philosopher. Mental love appears to subsist between all things, for it is the principle of their conversation: this benevolence appears distinctly in brutes, from the elephant to the animalcule which is discoverable only by the microscope of Leuwenhoeck. I have no doubt that this law extends to *vegetables*.” (Tom. II. Pp. 60—62)

Considering the universal *animality** he has bestowed on *matter*, we are rather surprised at his not having conferred this *loving* privilege on *stones*. That he makes them reason and philosophise will appear from the following dialogue between Pythagoras and a mass of coral. That philosopher having got drunk with a certain intoxicating juice, slipped down on the mass and hurt himself.

“ The being which *animated* the coral is called a Microsome. Here follows an analysis of the conversation that took place between it and Pythagoras.

Pythagoras. Proud enemy of man! Thou art then a fossil?

Microsome. No.

Pythagoras. What! canst thou be a plant?

Microsome. No.

* Vide Appendix to Vol. XX.

Pythagoras. Art thou then an animal?

Microsome. No.

Pythagoras. What! neither animal, plant, nor fossil! what art thou then?

Microsome. A pretty question, truly! I am a being.

Pythagoras. But all beings are included in these three classes.—It appears Mr. Being, that you have not read the book of the philosopher Misapouf on Natural History.

Microsome. I never studied your philosopher Misapouf, which is the reason that I know more than he does. My friend, keep in mind this great principle, that there are not two beings existing which resemble each other. Man forms classes, but Nature makes only individuals.

Pythagoras. What! has Nature nothing to do with any of our twelve hundred Natural Histories?

Microsome. All systems are false, because they are systems.—Thy naturalists amuse me much! Because they discern a few points on the surface of the universe, they pretend to judge of the whole of this immense machine. They collect with much labour a few skeletons in their museums, and say to us boldly, behold Nature! Fools! they know not that a true cabinet of natural history should be as extensive as the world.

Pythagoras. What a profusion of philosophy from a mere rock!" &c. (Tom. III. Pp. 328—331.)

The dialogue is much longer, but this is enough by way of specimen. Should there be readers who relish this species of interlude, blended with philosophic gravity, they will find enough to satisfy them in every volume of the work.

The writer having established morality on the foundation of what may be termed benevolent self-love, goes on to say that till individuals, families, states, in short the whole world, are governed by this principle, nothing better than what has hitherto taken place can be expected from the inhabitants of our planet. But in announcing this principle, his wanderings are so many, so long, and so extravagant, that we are tired, disgusted, provoked, before we arrive at his conclusion. He seldom considers either the probable or the possible in his regulations for the government of the world. Till the nature of man be changed, the following maxims, by which he maintains that human affairs may, and will be regulated, we are afraid will have a very partial influence on the conduct of individuals or states:

"Social virtue consists in considering ourselves only as a point in the immense sphere of the moral world; in making the interest of that point yield to that of a greater surface; and the interest of that great surface, to the interest of the whole circumference." (Tom. II. p. 199.)

In the third volume the author treats of the soul, its nature and faculties; with the sentiments of philosophers, both ancient and modern, on the subject. Here he is, as usual, wild and desultory; regardless of arrangement, and drowns his subject in a flood of words. He however contends for its immortality, and even for its imminutability. His deciding for the latter we did not expect, and were prepared to hear that it was of the nature of that "eternal elementary matter"

matter"* of which he speaks in a former volume. The fourth volume treats of the senses, and the faculties of the mind, intermixed with the customary quantity of irrelevant matter.

In the fifth volume, the author returns again from mind to matter. A third of the volume is occupied in detailing the various systems on generation from the most early period to the present day. What end this can answer, except to display the absurdities of philosophers, and that the author had read a great deal to very little purpose, we are at a loss to conjecture. Another third is filled up with an eastern novel. Orondal and his daughter Zeila are the only inhabitants of a charming island. Zeila, at fifteen, though she has every enjoyment that a tender father, and all the beauties of nature can afford, is yet thoughtful, listless, melancholy; she finds that something is wanting to her happiness, but knows not what. Some conversations with her father instead of contributing to her happiness only irritate her curiosity and increase the disorder. One of these conversations finishes in the following manner:

" Foolish girl! thou desirest to become a mother!

" I certainly was not born to vegetate in this desert: every thing around me grows, and multiplies itself, and must I alone be born only to die.

" Cruel child! thou forgettest that thy birth cost thy mother her life.

" My father! that recollection distresses me: I respect her memory, and propose to go every day and drop some tears on her tomb. But have you not told me that I am her seventy-second child? Well, when I shall have rendered the same homage to Nature seventy-two times I am willing to sink for ever into her womb." (Pp. 158, 159.)

The reader will perceive that the state of things was now become violent indeed. Luckily a young man, who turns out to be the Persian Zoroaster, arrives in the island. Orondal makes the proper use of him; after knocking him down, we know not why, by an electric shock, (for it seems that Orondal had, even in those days, a complete apparatus!) he joins the hands of Zoroaster and his daughter, and Zeila at last pays the long desired homage to Nature. This is very pretty circulating-library reading, but we may be permitted to say with Pope, How the devil came it here? We have only further to observe that here, as well as throughout the voluminous work, he dwells with more complacency on luxurious ideas than becomes the sage philosopher he wishes to personate. Had he been more sparing of this his "elementary fire," his book would have better accorded with the sobriety of philosophical investigation. He has told us that he does not write for licentious *Boudoirs*; yet we have every reason to think it is there that he will be most relished. He has certainly acted up to his own maxim. "*Decency* is usually the quality of those who have no virtue." (Tom. II. p. 139.) According to this maxim our author is

* Vide Appendix to Vol. XX.

a paragon of virtue, and the inhabitants of Paris the most virtuous race on the face of the earth!

The remainder of this volume consists of what the author terms general remarks on the human body. He treats of beauty, colour, form, and expression. But soon tired, as usual, of dry investigation, he proceeds to personify beauty, and paints for his readers male and female beauty, as he conceives them to have existed in Alcibiades and Aspasia. In his delineation of the latter, his elementary fire bursts forth, as was to be expected, and is much too glaring a picture to be presented to our readers.

About fifty pages on what seems one of his favourite subjects, hermaphrodites, next follow. Having proved their existence, having classified them, from the most imperfect, to the perfect Androgynus, who, as he expresses it, "is more advantageously constructed than the rest of mankind, qui peut jouir tout seul, qui se suffit a lui même," he laments the intolerance of legislators with regard to them, and exclaims, "O Lycurgus! O Romulus! O Montezuma! reflect that, though you have a right to give laws to your equals, you should not be narrow-minded, vain, or jealous. Do not tyrannize over an individual—*happily organized*, who has no need of your institutions. Distinguish between an useless and hurtful being; correct the guilty without exterminating them, and respect hermaphrodites." (Tom. V. Pp. 275—6.) As to the *favoured* being, the perfect Androgynus, whose happy organization he appears to behold with eyes of envy, he gives it the following advice in the conclusion of his chapter entitled "A moral Code for Hermaphrodites!"

"I advise it not to wait till paltry and jealous legislators banish it from society. Let it quietly retire, and alone people some desert island; praising the Supreme Being, who has made it *self-sufficient* for that purpose, and consoling its posterity for the eternal exile to which they are condemned, by reading to them the tragical history of Tiresias!" (Ib. p. 280.) Then follows the tragical history, which is a little romance, in which he makes the Arcöpagus condemn Tiresias to have his eyes put out, and to perpetual imprisonment, because he was an hermaphrodite!

The volume concludes with an account of the varieties of the human species: which, according to this writer, are (besides the common European, Asiatic, and American man) the negroe, the albino, the giant, the dwarf, the sea-man, and the orang-outang, or man of the woods. If the reader is disposed to see every thing which human industry could scrape together of wonderful and absurd, from the account of travellers, he will here find it. Mr. de Sales combats stoutly, not only for the *existence* of his sea-man, but for his *humanity*. Not doubting of his existence, he only wishes to account for that existence. His hypothesis is a most striking proof of how little is requisite to persuade a man of what he wishes to believe. "I am induced to think," he says, "that originally a man and woman, in each of whom the *foramen ovale* had remained open, having their

choice of elements, preferred water to air, and gave birth in the bosom of the ocean to an amphibious race termed monsters by the ignorance of philosophers." (Ib. p. 396.) Instead of this violent assumption, he had better have said at once that, reasoning from analogy, considering that the sea is possessed of as much animal variety as the land, we can have no difficulty in believing that the ocean has its men and women as well as terra firma. One thing is certain, that civilization, arts, sciences, and philosophy, must have made very small progress in the marine world; for, from all accounts of its inhabitants who have visited us, they have been very stupid fellows indeed, even more so than the writer's other friends, the orang-outangs. This is no doubt mortifying to a philosopher of Mr. de Sales's stamp, but it is true.

Were we to remark on every instance of our author's passion for the wonderful, and on his credulity, we never should have done. We can smile at his telling us that the highlanders of Formosa are swifter than any race horse, &c. because there is no danger of his obtaining credit for the assertion: but when he tells us that all the original inhabitants of America have no beard, and that the female Hottentots have "a chaste apron formed by Nature," we are obliged to inform him that the Americans have *beards*, and the Hottentots no *natural apron*, but a variety of conformation, which does by no means answer the purpose of an apron, and is no more like an apron than Mr. de S. is like a sound philosopher.

Before we proceed farther, we offer to our readers part of what the writer calls "a reasonable drama." It is introduced, we suppose, by way of illustrating his ideas on the soul and language of inferior animals, as well as a display of the universality of his talents. Mr. de S. wishes to shine, not only as a philosopher and novel writer, but as a dramatist. We have not room for the whole of the drama, and must content ourselves with the last scene. The *Dramatis Personæ* are Newton, an Albino, or White Negro, a Sea-man, and an Oyster. The Sea-man sees an Oyster, and prepares to devour it; the Oyster tells him that it is wrong to do so, as he (the Oyster) is a reasonable creature. While they are disputing an Albino appears, and envelops the Sea-man in his net, tells him that he must eat him, in spite of all the arguments produced by the Sea-man, for his rationality. During this interesting conversation Newton comes up, with a cocked pistol in his hand, and the following scene commences.

"*Albino*. I see a white—I am a dead man!

"*Sea-man*. O! whoever thou art, come, succour an unfortunate creature; save me from this Albino.

"*Oyster*. And me from this Sea-man."

Here the Albino bends his bow, Newton fires his pistol in the air, and the terrified savage falls at his feet.

"*Albino*. I know not whether I am dead or alive. O thou! who brandishest the thunderbolt, if thou art God, thou hast a right to eat me.

"*Newton*. I am not a God, and I eat nobody.

"*Albino*.

" *Albino*. Who art thou then, astonishing Being, who compellest the king of the Albinos to fall at thy feet?

" *Newton*. I am a reasonable creature.

" *Albino, Sea-man, Oister*. Ah! if he reasons, all of us are lost.

" *Newton*. I come to save you all.—You man with partridge-eyes, give that Sea-man his liberty; and you Sea-man, replace the Oister on his rock.

" *Oister. (aside.)* That Being is not a reasonable creature; he is something better.

" *Albino*. I feel courageous enough to dispute the enjoyment of my prey with the whole world; but I yield to the monarch of Nature.

" *Newton*. I have not the ambition to aspire to titles which the Supreme Being has reserved to himself, nor the weakness to adopt them when they are bestowed on me by ignorance. I! the monarch of Nature! I! who tremble during winter, and burn in the heats of summer! I! whose existence is embittered by the meanest insect! That absurd blasphemy should be pronounced only by the most abject flatterer; and thou hast too few wants to have need of adulation.

" *Albino*. I ask pardon of my master—I have many wants: for example, Nature at this very moment says to me 'eat that Sea-man.'

" *Sea-man*. And she bids me swallow that Oister.

" *Newton*. Nature tells you to satisfy your hunger, but not to eat animals on whom she has bestowed intellect: when a being is possessed of sentiment he has a right to life, to annihilate it is an offence against the first cause.

" *Oister*. I am lost in admiration, but I do not understand thee.

" *Newton*. The one is a consequence of the other. When one is well informed, admiration ceases. Since I have calculated the laws of gravitation, I admire it much less; and the Supreme Intelligencer never admired any thing.

" *Oister*. Thou appearest to me to be a great philosopher; I wish to reason with thee.

" *Newton*. Newton reason with an Oister! But why should I not admit that an Oister may have a kind of logic? Who can discover in the chain of being the point when intellect begins or ends?

" *Oister*. That aquatic man will not allow me to be a reasonable creature. The Albino, who wanted to broil us both, denies that either men-fish or shell-fish have any reason. As for thee, thou appearest to have a right to say that not one of the three have that quality. What then is reason? Is it bestowed on all, or on none?

" *Newton*. In a question of this kind it is much easier to affirm when we are ignorant, than to doubt when well-informed. I give you a few rays of light which have pierced through the treble cloud which obscures the essence of reason. Every being with organs and wants must have ideas. Should the being have only one sense, his thinking faculty can possess only two or three combinations: were it possible for a being to have an infinite number of senses, his intellect would yield only to that of the Being who has made all things. Every animal then has a kind of soul, from the whale who reigns in the ocean by his colossal size to the smallest of the millions of animalcules contained in the row of the cod. As to the mind of man, which can embrace many systems of beings, which can, from a general idea, decompose the elements of matter, and pierce into the bosom of the Supreme, it places him in this globe at the top of the chain of intellectual beings. If

you want to know then if you are in the varied class of men, answer a question I am now going to put to you, and which a creature of my species can alone understand. Is there a God? Speak, Oister.

"Oister. The word God makes no part of the Oister language,

"Newton. And you Sea-man, what have you to say on the subject?

"Sea-Man. All that I know in nature are men and fishes?

"Newton. And you savage, what answer can you give?

"Albino. Yes, without doubt there is a God, I hear him sometimes buzzing in my ears under the form of a may fly.

"Newton. Enough, the problem is resolved—an Oister and a Triton can never have a human soul; an Albino may acquire it." (Tom. IV. Pp. 212—219.)

This, it would appear from the success of the work, is considered as profound philosophy in France!

We now go on to the contents of the 6th vol. They are as multifarious as those of the preceding ones, and prove beyond a doubt two things. 1st. the author's care to fill his common-place book, and 2d. his determination that the world should be made acquainted with every article it contained. We, for our part, should have pardoned him had he been less profuse in this way; and we suspect that the world will mortify him, by asking to what purpose he has thus poured out the whole of his miscellaneous budget. After treating of monsters, about 150 pages are employed in detailing the various means by which man has contrived to degrade the human form. Here every mode in every country, and in all ages, which human caprice has discovered to change the human figure as it came from the hands of nature, is given with much minuteness of detail. For the particulars we must refer the reader to the work. We come now to what he calls "the insults offered to nature in the organs of generation." Under this head the Author treats of circumcision, excision, the infibulation of women, the infibulation of men, of the mutilation of the Hottentots, of the abortion of the Formosans, and of eunuchs. This last article is particularly copious. Eunuchs and hermaphrodites seem favourite subjects with this writer. This part of the volume concludes with a romance of the eunuch Narfes, which he calls a *history*!

Having spoken of human degradation, he comes next to treat of the means to prevent it. Though he spins out this subject to above 100 pages, the following passage contains the whole of his doctrine. Having laid it down as an axiom that "nature produces only healthy beings," he goes on to tell us that a reasonable creature has himself alone to blame if he suffers, and dies before his time. Boerhaave enumerates 1800 kinds of disease with which nature is attacked; and in that number there is "not one which might not be prevented, did we inherit pure blood from our fathers, did we regulate our passions, and observe the regimen of Pythagoras." The reader will see by this that Mr. de Sales does not want self-confidence in announcing his nostrum. We are afraid, however, that

after

after the revelation of this his panacea, matters will go on nearly as they have done before. It is no easy matter to get pure blood from fathers, the regulation of our passions is an affair of no small difficulty, and as to the regimen of Pythagoras, we greatly question its efficacy. But though we are not so sanguine as Mr. de S. with respect to the effects of his preventative, we think that mankind would profit by paying attention to the spirit of his doctrine: sobriety, and a calm mind will go a great way in preserving health.

The volume concludes with above 100 pages on Suicide, to which he gives the name of *Anglomania*. The English are accused by foreigners, and more particularly by the French, of having a stronger propensity to suicide than any other nation. They have been led into this error by seeing every act of that kind announced in our newspapers, whereas the foreign prints seldom record such events. Had the writer attended to a passage in his own book, he would have avoided this unfounded accusation. "In 1709, he says, in the city of Paris 147 citizens committed suicide." We venture to assert that in no one year can an equal number of London self-murders be produced.

If the reader is disposed to be acquainted with the history of the most famous self-murderers, with the principles on which they acted, with their apologies, in short with all about it, and about it, he will find a copious account of all these matters in the work to which we refer him. We have only to add here that the author is no apologist for suicide, and that to season the gravity of his lucubrations, he amuses himself and his readers with a Grecian novel, where two lovers, who had gone to take the fatal leap from the Promontory of Leucadia, came to a good understanding in the Temple of Apollo, and instead of ending their amours in a watery grave, consummate their passion in the nuptial bed.

The 7th volume is entitled the philosophy of happiness. As far as we can discover our Author's meaning, and that is no easy matter, he makes happiness to consist in being, first of all, violently in love with one person, and jealous to madness; and afterwards calmly in love with another, and a contented cuckold. The vehicle of this theory is a novel. This modern Plato falls in love with a beautiful Thessalian girl, and debauches her, he becomes jealous of Alonzo, a handsome Spanish slave, jealous to such a degree that he abandons his home, and wanders a wretched creature over the face of the earth.

A certain Soliman, an old friend of his father, has a daughter named Fatima: an intrigue in the seraglio costs Soliman his head: before his death, he has just time to recommend his daughter to Plato. After various events they are married. Fatima had given him fair warning that, if not well looked after, she had a tendency to go astray; he it seems is deficient in this respect, and she is unfaithful. This, however, appears to give him no concern, he is *happy*! The fair Thessalian, who had never been unfaithful, and had for years mourned

mourned his desertion of her, writes him many letters from Peru, whither she had gone from her own happy valley, in the last of which she informs him that she had at length conquered her unhappy passion, and purposed to marry Alonzo, who had luckily been cast ashore near her American abode. Thus ends this very moral and reasonable volume on the philosophy of happiness !

In the 8th volume the author treats professedly of *Religion*. What that religion is which he wishes all mankind to embrace, will be best understood by allowing him to speak for himself. Here follows his own abstract of it.

" I believe that there exists a Supreme Being, whose providence preserves the harmony of the Universe. This fundamental moral dogma is engraven on my heart in characters of fire ; I have exhausted all my logic in endeavouring to communicate it to the hearts of my readers.

" I have the noble pride to believe that I am immortal ; and I indulge the flattering hope that my book will serve to expiate my weaknesses and errors at the tribunal of the Almighty. It is a pleasure to think, when I shall be at the feet of that Being, that I shall be able to avenge myself of the fanatics who have been the torment of my life, by intreating him to forgive them.

" A God who wills the happiness of all, the hope of immortality, which binds men to virtue, these are the two principal articles of my Creed, they are the abstracts of my Gospel : and my whole work, if well understood, may be considered as the commentary.

" As the various religions both of the old world and the new, are founded on these two dogmas, I cannot be considered as the inveterate enemy of religion.

" It is true that my principles have a tendency to weaken the veneration of mankind for *Revelations*, *Mysteries*, and that mass of *Wonders* which surround the cradle of all religions : but all that load of superstitions is only the cloathing of the statue ; I have ventured to display it naked, which is the most certain means of making it beloved. Of what importance to society is my attack on religions, the works of priests, provided that I respect the works of Nature ? It is surely not wrong to diminish *faith*, when by that means I augment *virtue*.

" I have destroyed, as far as I possibly could, the tree of superstition, but that is not my fault, as I found its roots interwoven with every religion on the face of the earth. God knows the pure satisfaction I should have enjoyed, had I found around me only the dogmas of reason, and the morals of nature. I shall have thanks at least for not having abandoned myself to indecent raillery in a matter so interesting to man, for having preferred the noble and energetic pencil of Marcus Aurelius to the filetto of Lucian. I have endeavoured, in such delicate discussions, to employ all the circumspection compatible with courage, to be the advocate of truth without offending any one, to enlighten my contemporaries without making them ashamed. If at any time I have departed from this principle, it has been when I was compelled to unveil the dark manœuvres of fanaticism ; my pen was then guided by the light of my enflamed imagination, I have pursued the race of tyrants sword in hand, and offered them up as victims on the altar of toleration.

" Perhaps

" Perhaps I shall be accused of having degraded the priesthood, and I ingenuously avow that I have painted it as it presented itself to my eyes. I thought it my duty, for the interests of the inhabitants of this globe, to make them thoroughly acquainted with those holy traders, who carry on a traffic in terror and hope, who live either by our credulity, or by the outrages they offer to the morality of nature. But God forbid that I should attack those priests, who in this enlightened age, are watched by the law. A great number of them, thus prevented from doing harm, do good with energy; console, by their morals, the people whom they terrify by their dogmas, and are the beneficent ministers of the God of vengeance.—

" Mine is not a destructive philosophy: it enacts not that the law should at once overthrow the colossal idol superstition, if in falling, it must crush a part of its worshippers. *At present*, my sole object is to purify the worship of the Deity, to make a *first step* towards the religion of nature. I do not demand that the multitude should be deprived of its demi-gods, I mean the ministers of the altars, I only wish them to be made useful.

" If I destroy, it is to raise a better fabric, I never point out the evil, but with its attendant remedy.

" My theory can be hurtful only to the stupid vulgar, because in them it will only awaken doubts, without communicating principles. But the vulgar will not read me. Besides as often as it was necessary to announce bold truths to my fellow citizens, I have wrapped myself in a veil of allegory, and the veil is such that it is transparent for the eye of the philosopher alone,

" If, in spite of all these precautions, some errors have escaped me, my heart most solemnly disavows them. In writing, the happiness of mankind was my only object, if I have deceived myself, I would wish to blot out my work by my tears."

We advise him to begin the work of obliteration with all convenient speed, and to cry out with the prophet " O that mine eyes were a fountain of tears!" For surely the man, or philosopher (as he calls himself) who, at least by implication, places the happiness of a young man in the seduction of innocence, and the most violent jealousy, has cause to lament his error. We leave his other portion of human happiness, the *contentment of cuckoldom*, to be estimated by the various feelings of the *cornuted*. We suspect however that a most decisive majority would condemn him to pay the *amende honorable* of his promised tears.

So much for the author's *morals*. As to his *religion*, it is the *crumble bis coelum* of hundreds of his brother philosophers. All his *feminal* ideas are to be found in Voltaire, and in a variety of other writers. In his manner of announcing himself too he is far from original; the awkward copyist stands every where confessed. But in one thing he is original: it is in having blended together every kind of imitation, so as to produce a composition such as we have never hitherto met with, a *non-descript* more heterogeneous than any of the monsters which he himself has described.

This is not the place to enter into a complete detail and confusion of his reform (as he calls it) of religion. We have only room to say that it amounts to the total annihilation of Christianity. That this is only a *first step* to a more radical reform, and that, as he wishes not to proceed too rapidly (cautious man!) he would permit the vulgar to enjoy their ministers *for a time*, provided that those ministers were taught and disciplined under the eyes of his philosophers! We venture to pronounce that, with ministers so instructed, pure religion and sound morals would soon be banished from the face of the earth.

He boasts of his *decency* in conducting his attacks on religion; what his notions of decency are will best appear by the following extracts: were it necessary, many similar ones might be produced.

In one of his many allegories, or parables, he represents Socrates in prison, a day or two before his death. Priests from all countries come to pervert him from the religion of nature, and to convert him, each to his own superstition. Among the rest appears—

“A pitiful priest of Jerusalem. ‘Profane wretch!’ says he to Socrates, ‘here is the exterminating God, whom I bring to thee in a *chest of cedar wood*. This God, to manifest his power, *convulsed* the earth, yet the earth *perceived it not*. He governs nature by constantly *violating its laws*. Almost all his *miracles* are phenomena of *destruction*. He creates a new ocean to *destron* the human race. He annihilates the subjects of Pharaoh, because his *magicians were not so powerful* as ours. He *stops the sun in its course*, to give time to a shower of stones from heaven to *crush* a people in their flight, who had been *impudent enough* to fancy that they had a *native country*. We hope that he will one day *destroy* by fire all *nations* but our own.

“Worthy adorers of this God of *vengeance*, we appear every where sword in hand to make proselytes. Wert thou general of an army, our *daughters* should be sent to *cut off thy head*, or to *drive a nail into thy brain*; and we should have the pleasure of *cutting thee in pieces* wert thou a king. We respect *virgins only*, that is, when they are *handsome*, and women when they are *harlots*. Prostrate thyself before my sacred book, believe in it, and thou shalt die in peace.’ The despicable priest, indignant that the sage, whom he wanted to convert, deigned not to make any reply, devoted him to his exterminating angel in his *songs* of an oriental taste, which Europe has adopted, although they are *libels against the human race!*” (Vol. VIII. Pp. 309, 10, 11, 13.)

How far this is decent, whether the writer here paints with the noble pencil of Marcus Aurelius, or stabs with the filetto of Lucian, we leave every impartial reader to determine. He has treated the New Testament with as little ceremony. The miracles there recorded he maintains were either mere *phantasmagoria*, (“*opérés avec la physique*”) or “pious allegories,” alias, *frauds*; and our Saviour, like himself, a preacher of pure Deism, whose doctrine was first of all corrupted by the apostles, and degenerated in the hands of the priests from generation to generation,

After

After having in his 9th vol. enumerated the persecutions, massacres, and all the other evils which he alleges religion has occasioned, he comes to speak of that universal and beneficent religion which he wishes to establish.

"I have, at last," says he, "doubled the Cape of Storms, and the Pacific Ocean in which I now sail announces that I approach the termination of my career. While speaking of religions fabricated by *man*, it was necessary to employ the club of Hercules, to lay prostrate the monsters that have, for more than 40 centuries tormented the human race, I am now to treat of the religion of *nature*, and my pen shall be as calm as my subject."

"It is by Deism alone that man can be considered as in society with God.

"Deism, or the religion of nature, is the sublime worship of a God who punishes and rewards, whose laws manifest themselves without any Revelation, without dogmas, and without mysteries; and whose power is evident without miracles!" Tom, IX. Pp. 261—62.

This pure religion he says might be left to its own simple operations, had not "sacerdotal despotism almost destroyed the germs of nature." But, as that is the case, he thinks that it might perhaps, be necessary gradually to unravel this web of the priesthood by the establishment of a moral code. This moral code to be composed by philosophers, who had no foolish attachment to any existing religious establishment. Every nation to be permitted to chuse a sage with this qualification, and these sages, thus chosen, to be shut up, without the power of consulting either men or books, till they had formed this code of universal religion! We think it unnecessary to proceed farther: those of our readers who have any desire to see the whole of the wild plan, will have recourse to the work. We shall only say that it is, like a great part of the publication, the child of folly and self-conceit.

The 10th vol. is a defence of the author, evidently written in imitation of Voltaire's various answers to his opponents. The imitation is not an unsuccessful one, it contains some wit, little reasoning, and much abuse. The volume concludes with notes and illustrations. The plates with which the work is decorated, or meant to be so, are bad specimens of Parisian art.

It is needless, after our strictures on this voluminous work as we passed along, to say much at the close of our review. The author's attacks on Christianity are gross and unpardonable. His morals, at least as to the commerce of the sexes, however he may in some places endeavour to disguise them, are the morals of the dissolute capital of France. His credulity as to every thing wonderful and incredible is often ridiculous, and his scepticism in many things not seldom equally so. His physics are the extravagant dreams of a would-be philosopher; and his metaphysics shallow and unsound. He is sometimes

sometimes successful in his imitation of Voltaire and Rousseau, but oftens falls into the inflated style of the French writers of the present day. In imagination he is not deficient, has a superabundance of constitutional warmth, and a turn for story-telling; we would therefore recommend that his future labours, if he must write, should be confined to the amatory novel, only wishing him to keep a tight rein on his voluptuous hobby-horse.

A head more deranged we have never met with, if he imagines that the wild reveries we have laboured through will be productive of good: or, if the fault be not there, but in the heart, we pronounce—but we will not proceed to this part of our decision, lest Mr. de Sales should rank us among those infernal demons the priests, against whom he has vowed unextinguishable war.

Memoires de Madame de Warens; suivis de ceux de Claude Anet. Publiés par un C. D. M. D. P. Pour servir d'Apologie aux Confessions de J. J. Rousseau. Pr. 260. 8vo. A Chambery: 1786.
Memoirs of Madame de Warens; to which are added those of Claude Anet. &c. &c.

MUCH has been done by the disciples of Rousseau to justify the “*confessions*” of their master. Some have applauded them with boldness, and others have defended them with diffidence; some have regarded them as a proud monument of his magnanimity, and others as an irrefragable proof of his modesty; some have admired them as the efforts of a hero who, undaunted by vulgar prejudice, and in defiance of popular opinion, courageously comes forth to avow his errors and his faults, and others have approved them as the declarations of a sage who, actuated by the love of truth, and regretting his aberrations from the path of rectitude, unveils the recesses of his heart to expose his most secret failings: none condemned him, but all were satisfied with his acknowledgment; and, though none praised him for extraordinary virtue, yet all joined in palliating his misconduct, and all believed that, as his weaknesses were only these which are inseparable from our nature, no one possessed more integrity than Rousseau.

His admirers, and the world, however, judged differently. The honest, the honourable, the just, and the wise, those who preferred the eternal dictates of sound reason and true religion to the treacherous doctrines of a vain and false philosophy, felt in their own bosoms an indignant refutation of the plea on which his conduct had been vindicated; and, while they condemned the follies, the vices, and the wickedness of which he had been guilty, wondered at the hardness and the effrontery with which they had been avowed; and all the best and most estimable among mankind who saw in those

“*faib-*”

"*foibleſſes*" which he conſidered as a *l'apannage de l'humanité*,"* the characteriſtics of a ſelfiſh, depraved, and unprincipled profligate, behold in his public confeſſion of them a groſs outrage of decency, an audacious contempt of morality, and a moſt impudent inſult to the virtuous part of the community.

That the reputation of Rouſſeau gained nothing by his "*Confeſſions*" is certain: and in as much as they ſerved to diſplay the genuine character of the writer, they require no vindication. No one denies his right to declare every thought and every act of his life to the world, provided they are not calculated to ſeduce by their influence, or to miſlead by their example; provided they injure neither the welfare of the individual, nor of the community. Theſe are the reſtrictions under which every man ought to write, and every man is amenable to the public for diſobedience. Under theſe reſtrictions Jean Jacques Rouſſeau, Madame de Warens, and Claude Anet may ſay what they pleaſe of themſelves. If their own delicacy raiſe no ſcruples it is enough: the world will aſk for no apology.

Theſe reſtrictions, however, Rouſſeau has totally diſregarded. Independent of pernicious falſhoods ingeniouſly ſcattered among venerable truths, of irreligious ſentiments craftily concealed under profeſſions of piety, of licentious opinions ſkilfully wrought into maxims of morality, of ſubtle defences of crimes artfully veiled under declarations of penitence; independent of ſophiſtry, argument, and eloquence exerted for the vileſt and worſt purpoſes; independent of the falſhoods and miſrepresentations which they contain of his own conduct, his "*Confeſſions*" are ſtored with the fouleſt calumnies upon the characters of others. No regard is paid to their feelings, their happineſs, or their reputation. To prove that he is not worſe than the reſt of mankind, to degrade all to his own baſe level, he makes them participators in his own wickedneſs, or perpetrators of crimes more odious. None are free from the malignity of his defamation. Friends and enemies are alike the objects of his abuſe; and his indiſcriminate ſcandal covers both the innocent and the guilty: ſome are expoſed with pretended compaſſion, ſome are derided with ſcornful ridicule, and others are cenſured with indignant reproach.

In the long liſt of thoſe whom he has traduced ſtands the name of *Madame de Warens*. Thoſe who are acquainted with the hiſtory of his life will recollect the obligations which that lady conferred upon him. She it was who firſt patronized him, who received him into her houſe when he was a ſtranger, without money, without friends, and without a home, who relieved him when he was deſtitute, who ſupported him when he was without reſources, who honoured him with her eſteem, who recommended him to the notice and the protection of her acquaintances, and who, during all the viciffitudes of his fortune, was the moſt zealous and the moſt ſtedfaſt of his friends,

All this, however, was not sufficient to protect her from his slanderous pen. She, also, must share the opprobrium which mankind attaches to the guilty; she, therefore, must be made the companion of his crimes; and, when he avows his own profligacy to the world, her infamy must not be concealed. Not content with proclaiming her intrigues with himself, he becomes the historian of all her gallantries, and, with the exact fidelity of his office, records her amours with her footman and her hair-dresser.—Had his accusations been true, the delicacy which honourable men always maintain for the reputation of a woman should have restrained him from divulging them: but if they were false, how utterly destitute of principle, and how basely, ungrateful must he be to publish so atrocious a calumny upon the character of one whom he should have been proud to defend! *Mad. de Warens* overcome by poverty and distress, and exhausted by age, had sunk into the grave; the recollection of her follies, if she had lived imprudently, would soon have been extinct, and the world would have remembered only her benevolence, and her misfortunes; yet even the respect due to the memory of the dead was not sufficient to deter him from raking her ashes from the tomb and scattering them, defiled with the most odious slanders, to the four corners of the earth.

Though *Mad. de Warens* no longer lived, to confront with the plain and honest truth, the treacherous accusations of the man whom she had cherished, her name was not suffered to descend to posterity with the infamy which he had attached to it. Her character found a vindicator. There still existed some to whom the remembrance of her was dear; and their zeal in her behalf obtained ample means for her justification, in the discovery of authentic memoirs of her life, and in the corroborating testimony afforded by the *Memoirs of Claude Anet*, her confidential servant. These *Memoirs* were found in *her own hand writing*, about four years after her death, in a little box which was left by *Claude Anet*, at the house of some old ladies of Chambery into whose service he went, some time after the death of *Mad. de Warens*. * *Claude*, in his own *Memoirs* (p. 233) mentions his having found among her papers, a few days after she died, the original manuscript, together with various reflections on different subjects, written by her; and he also says, that being anxious for their publication, but being in the most deplorable state of poverty, he wrote to *Rousseau* upon the subject, informing him, at the same time, of the death of his mistress. No notice, however, appears to

* *Mad. de Warens* died in 1759: and *Claude Anet* survived her two years. This was a fact known to all Chambery; and yet *Rousseau* says, in the 5th book of his "*Confessions*," that he himself was a witness of *Claude's* death, and that he went, on the following day, to condole with *Mad. de Warens* on the loss they had both sustained!!!—*Editor of the Memoirs.*

have been taken of the latter ; and it was not until the year 1786, that the "Memoirs" were published.

Where the object was so honourable as the vindication of an injured friend, her defender need not have been ashamed to avow himself ; and where the task was so difficult from the unwillingness which mankind always feel to credit anonymous declarations of facts, surely he ought to have functioned, with all the authority which his own name might give them, the Memoirs which he has ushered into the world. The public has been so often duped by fabrications of that nature, that where there are no clear and unquestionable internal marks of authenticity, it requires some other proofs than such declarations : otherwise it will doubt ; and every reasonable man must confess that its doubts will be just. These proofs it is the duty of an editor to furnish. On the present occasion they are particularly necessary, for the world is already prejudiced against the narrative which it is to read : it has already heard the accusations of Rousseau ; and as it did not know them to be false, it has believed them. The public opinion is therefore formed : and is it to be changed merely by the magick contained in the five simple letters, C. D. M. D. P. under which the editor of these Memoirs chooses to designate himself ? Who knows that the whole book is not a fabrication ; that the writer of the preface of the Memoirs of Mad. de Warens, and those of Claude Anet, is not the same person ? Rousseau had enemies ; and who can assure us that this book is not the work of some of them, invented to degrade and to defame his character ? True, there is no proof of this ; but what proof is there of the contrary ? The editor has contented himself with publishing only what he declares to be genuine productions of the persons to whom they are attributed, without any other proofs of their genuineness than those which they themselves contain. He has, indeed, written an *Epître dédicatoire* to the Baroness of L. B. I. D. D, filled with some apologies for the errors of sensibility and some praises of his patroness : he has also written a preface, containing much censure of Rousseau, much abuse of the publishers of his "Confessions", and many eulogiums on Mad. de Warens : and to the whole he has prefixed the following motto from the first book of Rousseau's Confessions.—"*Voilà ce que j'ai fait, ce que j'ai pensé, et ce que je fus.*"—These are the labours of the editor. He leaves mankind to form their own judgment of the authenticity of the memoirs both of Mad. de Warens and of Claude Anet, from the internal evidence which they bear. This evidence they do contain in a considerable degree : and when it is recollected that Rousseau has publicly acknowledged himself the inventor and the propagator of a falsehood, the candid and the impartial will not be more inclined to credit his assertions than those of Madame de Warens and Claude Anet.

But whatever may be the defects of the editor of these Memoirs, he is deficient neither in zeal for her whose cause he has espoused, nor in the eloquence with which he pleads in her behalf. To those

who possesses sensibility and virtue he has appealed with a pathos worthy of a man who stands forth as the champion of injured innocence.

"An enemy both of falsehoods and calumny, it is before you," says he, addressing himself to them, (p. xv.) "that I bring *Mad. de Warens*. It is into your hands that I commit her cause, or rather it is to your hearts that I entrust her defence. What you will read is the avowal of her weaknesses; but it contains no enumeration of the weaknesses of her acquaintances or her friends; friendship should exist beyond the tomb, she opens to you the most hidden recesses of her heart, but she does it without alarming your delicacy, and without wounding your modesty; and when you peruse her writings, imperfect as they may appear, you will find nothing to raise a blush either for her or for yourself: her candour, her modesty, and her sincerity are conspicuous in every page; she draws herself, in her work, with the very features which you must have wished to find; and she appears exactly what *Rousseau*, when listening only to the dictates of his conscience and speaking of her without prejudice and without passion has represented her.* You will recognize her by that mild character, by that excessive sensibility for the unfortunate, by that inexhaustible kindness, by that gay and frank humour which never changes, not even at the approaches of old age, nor in the midst of indigence, misfortunes, and calamities."

These memoirs are preceded by a short introduction, written by *Mad. de Warens*, at a late period of her life, when poverty had driven her into retirement, and when, sinking under the accumulated weight of sickness and distress, she approached the hour of her dissolution. It breathes a spirit of benevolence and piety, mingled with a mild penitence, and a serene resignation to her fate.

"My misfortunes have enlightened me:" says she. "The evils which have so long afflicted me have taught me to know mankind: and tranquil on my unfortunate couch, I wait for death."

"The recollection of my past life, the prosperity in which I was born, the abundance which I have lost, continually present themselves to my mind: but, so far from being the torment of my days, it is to them that I owe the serenity which I enjoy, and I am still happy because I think that I have lived only to learn to die."

"What a lesson is that of time! It is that alone which tears away the veil by which the true knowledge of all other objects is concealed from us, and which acquaints us with the just value of human life. Is not, then, that plan of education the best which directs us to happiness by the example of those who have gone before us? The history, not only of empires but of individuals, by representing the lives of other men, will lead us infallibly to virtue, because every fact which it records demonstrates its necessity."

"This is the motive which has determined me to cast an impartial eye over my past life. I write a journal of my actions, rather to serve as a lesson to others, than to transmit my name to posterity.—I belong too little to this world to care much for myself; and my soul looks for immortality in another life."

"If these memoirs should one day meet the light, let no one think that I have written them only to be revenged on those who have so often made me their victim. I bear no ill will towards any one. I attack nobody, I attribute my misfortunes to any other hand than the hand of those who undoubtedly were only the instruments.—I utter no complaints; I cannot complain; because I know how to suffer."

To gratify the curiosity of those who are desirous of an intimate acquaintance with the life of this unfortunate lady, and to point out all her claims to the compassion of posterity, a brief sketch of the events recorded in her memoirs might suffice: but this sketch the limits of a review will not permit, and we must therefore refer our readers to the work itself; contenting ourselves with noticing only such parts as relate immediately to Rousseau.

"During my residence at Annecy" says Mad. de W. [p. 121] "M. de Pontverre, a minister in the environs of that town recommended a young man to me who had left Geneva his native country, and who was desirous of embracing the Catholic religion.* Feeling great concern for his condition, I omitted no opportunity of being useful to him. My first care was to make him sensible of the great grief which he would cause his family by leaving his paternal roof: but, as he persisted in his resolution, I sent him to Turin, to a place where proper instructions are given to those who wish to become members of the Romish Church. After his abjuration he passed some time in Piedmont, where I am assured that had it not been for his own fickleness he had many opportunities of doing well: he possessed considerable talents, but his mind warped by the reading of romance, was continually in pursuit of those fairy visions with which books had deluded him; and thus, always expecting some adventure, he could fix upon nothing. But let no one suppose that Jean Jacques Rousseau (for that was the name of the young man) belonged to that class of *petits-mâtres* who rely for the certainty of their conquests upon the charms which they suppose themselves to possess. Rousseau resembled nobody: timid to excess before the sex, the plan of his intrigue formed itself in his imagination, and as his romantic brain might fancy, he was either happy or miserable. He possessed many talents which would have rendered him agreeable in society: but as fiction had filled rural scenes with zephyrs and nymphs which he could not find, in the hope of meeting with something immortal, he preferred solitude to the real pleasure of rendering himself agreeable in society. Though full of knowledge, he did not think so much as another less informed than himself. Notwithstanding his great ardour, he took but little share in conversation: if he wished to talk in a *tête-à-tête*, he was soon carried away by his enthusiastic reveries; his imagination transported him to the regions of enchantment,

* Mad. de W. had, some time before, abjured the Protestant faith, and was no doubt regarded as a worthy convert. The letter which the Curé wrote her by Rousseau is preserved at p. 257 of her Memoirs: in it the reader will see the mean triumph with which his conversion to the Roman faith was regarded, and the base and contemptible means by which that holy work was to be accomplished.

and all that the poets have told us of the isle of Paphos, came infinitely short of his delightful errors.

"Can nature produce nothing perfect? Or does she choose to mix with the gifts which she bestows upon a man of genius, something which, now and then, reduces him to the ordinary rank of other men? J. J. Rousseau was doomed to be famous; but I fear that his mode of thinking will render him unfortunate. He unites qualities which appear incompatible. Compassionate and generous, his heart delighted in soothing the unfortunate; but not qualified for gratitude, he easily forgot a benefit; and sometimes his friends were no more than monsters whom he avoided, and he knew not why. At one time loving mankind and at another detesting them, he was continually in contradiction with himself; desiring to-day what he would abandon to-morrow, his fickleness would allow him to be constant to nothing. At his return from Turin, which he had left without any cause, it was proposed at Annecy that he should embrace the ecclesiastical state: but a few days spent in the college was sufficient to render it disgusting. I placed him under the care of a professor of music, (for which he had a talent) and him he left a few months after. For some time he travelled, refused what was offered to him, undertook a plan of education without finishing it; and at last came back to me at Chambéry. He appeared to have a decided taste for agriculture, and I employed him to superintend the cultivation of a farm which I then had; but the nymphs and the shepherdesses which his imagination had formed were no where to be found, and his taste for farming soon disappeared. An opportunity once offered for getting him in an office at Chambéry, and I succeeded in doing it, but this did not please him long.—In short, I did every thing to deserve the name of *Mama*, which he sometimes gave me; yet he left Chambéry, without saying a single word, and as he passed through Lyons, he had the ingratitude and the injustice to calumniate me in the basest manner to my friend Mlle. du Ch***."

The slander which Mad. de W. speaks of, is contained in a letter written by her friend; and, though not so gross as that contained in his confessions, it bears something of the same character. "He assigned no other reason for leaving Chambéry," said Mlle. du Ch. [p. 127.] "than his own delicacy: he was determined no longer to share your tenderness with every new comer, and he was therefore compelled to leave you."—"Unjustly and grossly abused by a man upon whom I had heaped so many important benefits, what a blow was this news to me! I wrote immediately to my friend, and enclosed a letter to Rousseau which I begged her to deliver without delay."—In this letter Mad. de W. reproaches Rousseau with dignity both for his ingratitude and his falsehood; "Calumny" she says [p. 130.] "is one of the greatest crimes, and it is beyond my power to forgive it.—What!" She exclaims, "is it you, Rousseau, who degrade her who has served you as a mother! Is it you who repay the benefits with which I have loaded you, with the most cruel injuries!—By such conduct," says she, "be assured you prepare for yourself the bitterest remorse." The letter was given to Rousseau as she had requested; but from that time he went no more to visit Mlle. du Ch.

not

nor did he ever return any answer to Mad. de W. and though many years had elapsed before she wrote her memoirs, she declared that she had never heard any thing from him.

It may perhaps be thought by some that what Mad. de W. has said upon the subject is not sufficient to disprove the accusations of Rousseau: but it should be recollected by those that Mad. de W. wrote only to a friend who disbelieved Rousseau's aspersions and to Rousseau himself. Neither of those she supposed required any proof of their falseness; she, therefore, contented herself with writing what would assure the one and shame the other. To them it was needless to say more; but had she known that the same accusations would at a future time be preferred against her, and that when death would forever rob her of an opportunity of making her own justification, it is not to be supposed that she would not have left the innocence of her character to be vindicated by such imperfect and such questionable means. Those who doubt should consider the general tenour of her conduct, which, though in many instances to be censured, will by no means warrant the disgraceful imputations of Rousseau: they should also hear the testimony of Claude Anet, who, for the greatest part of her life, was her confidential servant, and who throughout the whole of his Memoirs describes her as one of the most amiable and one of the most virtuous of women: and they should contrast these corroborating evidences with the acknowledged character of the man by whom she has been accused.

Though we are unwilling to believe Mad. de W. guilty of the crimes with which Rousseau has charged her, we do not mean to enter into any eulogium upon her nor to commend her book. In her conduct the sober moralist will find much which he cannot approve; and, in the most important actions of her life he will see an unsteadiness of principle which all her apologies are unable to justify, and which even the most partial of her friends must censure. Of the opinions which she expresses many are dangerous; and, in their influence upon the minds of the young and the inexperienced, would be not less pernicious than the force of her example. Her faults, however, appear to have been the result more of error than of depravity; and as she herself declares, seem to have been in a great measure the consequence of an improper education. From her history all may learn that no deviations from the right onward course of the most rigid duty, however specious and plausible they may appear, and though they may be urged by the strongest impulse of our feelings, and even sanctioned by the approbation of our deliberate judgment, will ever ultimately conduce to real happiness.

So many years have since passed away, that it is but of little consequence to know whether Mad. de Warens or Jean Jacques Rousseau was the most virtuous or the most profligate. The accuser and the accused are now no more, and their conduct is exposed to the decision of other than mortal judgment. But it is right that as the

accusation has been heard, the defence should be heard also: and it is the duty of those who are, in some measure the guardians of truth to investigate impartially the merits of the accusation, and if it be false to do that justice to the innocent which she is no longer able to do to herself. We have therefore, for a moment, recalled these Memoirs from the oblivion into which they were sinking, to examine both the charge and the vindication; and we now bring them before the notice of the public as a sufficient refutation of the aspersions which the ungrateful Rousseau has cast upon the memory of his benefactors.

To these memoirs are added some detached reflections, under the title of *Pensées Diverses de Mad. de Warens*, upon Education, Reason, Men, Women, the Agreeable Arts, Travels, Reading, Botany, Agriculture, Philosophy, Happiness, Grandeur, Riches, Alms, Physic, Somnambulists, Omens, Religion, Adversity, Solitude, Monastic Retreats, Death, the Immortality of the Soul, and Eternity.

The opinions of Mad. de W. both as they appear in her memoirs and in her reflections, are far from correct. She displays throughout some wit, and much vivacity; but she thought and she acted without much discretion, and with but little judgment. Her ideas are, in general, crude and imperfect; and, as she wrote apparently without reflection, they appear before the reader without order and without method. Her reasoning is frequently false, and sometimes sophistical; but she seems not to attempt to impose upon you by design: she herself is deceived, and she tells you only what she thinks and what she believes. Sometimes, however, she inculcates sound doctrine with eloquence and zeal. But in general you see only the characteristics of a mind, undisciplined by study, unrestrained by sound reason, and hurried away into error and absurdity, by a blind and chimerical enthusiasm.—Her style is flowing, but careless: it abounds with colloquial expressions, inelegant phrases, and ill constructed sentences.

The Memoirs of Claude Anet are the work of a garrulous and dogmatical old man. They relate chiefly to Mad. de Warens, to whom he appears to have been attached with respectful and affectionate fidelity, and they describe many of the incidents of her life with more minuteness than she has done. He bears the most unequivocal testimony to the excellence of his mistress's character; to her constant bounty when she was affluent, and to her patient resignation when reduced to extreme poverty.—His manner is awkward in the extreme; and his whole narrative is frequently rendered almost unintelligible by a want of connection between the parts. The occurrences of various times and places are jumbled together in his recollection so promiscuously, that it is with difficulty they can be reduced to a sufficient degree of order to make them comprehensible. But, though he is not to be praised for extraordinary beauty of composition; his conduct

conduct appears to have been, not merely free from censure, but entitled to commendation.

Besides, these Memoirs and Reflections, we are informed by the Editor that Mad. de Warens left two or three little pieces which had been written for the stage: but that they were not found sufficiently interesting to be brought forward for representation.

Geschichte der Lutherischen Religions und Kirchen verbesserung, &c.—
History of the Reformation of Religion and of the Church, by
Luther.

THIS is a compendious history of the principal events of the reformation. It is intended for the instruction of the young, and of the unlearned in general. Its extent filling one volume in 8vo. the not inelegant plainness and brevity of the style of its composition; with the judicious selection which it exhibits of the most interesting and the most useful facts belonging to its subject; cannot but make it acceptable to those who think matters of church-history worthy of regard. It is written by a *Lutheran*; and is accommodated, in its tenor, to the opinions and ecclesiastical order of the members of the *Lutheran* communion. It was published in August, at Leipzig, that great school and mart of German literature. Church-history, duly elucidated, affords perhaps, a more instructive display of the mind and character of man, than any other part of the transactions of social life. We should not be ill-pleased, therefore, to see more attention bestowed upon it in England. The simple translation of such a book as that we have before us, is not to be recommended. But to those who take an interest in the religious education of youth, it must, surely, be very unpleasant to think that there is, scarcely or not at all, a book in English, that can be applied, with advantage to the same use to which this and so many other similar books in German, are not ill-adapted.

The subject excites us to mention an attempt lately made in Germany, to procure money by a subscription, for erecting a monument to the memory of *Luther*, at the place. Several princes and nobles, many clergymen, peasants, lawyers, and men of letters, have paid their contributions towards a design so laudable. Yet, the total subscription is still insufficient for the necessary expence. And the execution of the monument is delayed.

Table Chronologique de l'Histoire Universelle, depuis le commencement de l'année 1700, jusqu'à la Paix générale de l'année 1802. Par M. l'Abbé Mann. Chanoine de l'église de N. D. à Courtray ; Rapporteur de la ci-devant commission royale des études aux Pays-Bas ; membre et secrétaire perpétuel de l'Académie impériale et royale des sciences et belles lettres de Bruxelles, et Honoraire de l'Académie des beaux arts de la même ville ; Membre de la société royale, de celle des antiquaires, et du bureau d'agriculture de Londres ; Membre de l'Académie électoral-palatine des sciences et de la société météorologique de Mannheim ; membre des sociétés savantes établies ci-devant à Milan, Liège, Rotterdam, Flessingue, &c. &c. A Dresde, et à Paris. 1804. Pp. 211 4to. — *A Chronological Table of Universal History, from the Commencement of the Year 1700 to the general Peace of 1802, &c. &c.*

CHRONOLOGICAL abridgements of history have, during the last twenty-years, been very common in the literature of France. By some of the French critics they are considered as the most useful species of history, inasmuch as they contain only what is incontestibly true, and are confined to the plain and simple statement of facts, and inasmuch as they do not impose upon mankind with idle tales of the unknown causes, and uncertain circumstances of the events which they record. In this opinion, however, we cannot agree. The advantage which the world derives from history arises not merely from the bare statement of the events which have occurred in former times, but from a knowledge of the causes which led to those events, of the particular circumstances under which they took place, and of the consequences which resulted from them ; a work, therefore, in which no such information is to be found, is incapable of promoting the most essential and the most important purpose of history, namely that of benefiting posterity. But, though these abridgements hold a rank far beneath that of true and legitimate history, yet, as they require much labour and much reflection, and as their object is to inform, they are entitled to respect ; and, when they are compiled with care and fidelity, always merit approbation. They serve as historical indexes to the events of preceding ages ; they stand as landmarks to direct the labours of the historian, and as checks upon his narratives ; they assist the memory of the student, and, as they seldom exceed a few hundred pages, they are convenient books of reference in all cases of doubt or uncertainty respecting the occurrence of any particular fact. As they answer these purposes, therefore, they are useful : but this utility is of a sort wholly inferior to that of dignified history.

In the advertisement which is prefixed to this Chronological Table of the Abbé Mann the author has briefly and modestly explained the nature of his work, which he says was composed at the commence-
ment

ment of a general history of the eighteenth century, and which is now published solely for the purpose of engaging some one who possesses more ample means than himself to furnish a table more exact and more extensive. The disastrous consequences of the war have deprived him of a valuable library and of materials which he had been collecting for many years for the execution of a more complete historical work; and he therefore gives this table merely as a simple and imperfect outline. These reasons, he trusts, will excuse the faults and errors which it contains. But such as it is, he thinks that until something better is published, this work may be both useful and pleasing to those who wish to remember the principal facts which have happened during the last century, and the exact times at which they occurred.

"He has been particularly attentive," he says, at page 3, "to the succession of sovereigns and to the dates of their accession and their death. He has noticed the principal occurrences of the different wars, and all the treaties of peace which came to his knowledge. He has also recorded every remarkable circumstance concerning religion; as well as the establishment of various orders of knighthood and the foundation of universities, academies, &c. At the end of every year he has added the names of the most eminent men who died during the course of the year, with their ages, and, when it could be obtained, the exact time of their death. And, besides these things which he has already specified, he has taken care to mention the extraordinary phenomena of nature and the great scourges with which the human race has from time to time been afflicted, such as great storms, earthquakes, volcanic eruptions, plagues, great fires, &c. &c.

"He has enlarged much more upon the latter years of the century, than upon those which preceded; and he has given, as far as he could, a sketch of the principal events of the great revolutions which have just taken place, brought down to the conclusion of the general peace in 1802, and to the final settlement of the indemnities in the Empire in 1803; these terrible changes possessing a much greater interest to us than all which have preceded them. It is evident," says he in concluding, "that this peace will be the epoch when a new order of things will commence, but the nature or duration of which no one dares to conjecture."

To ascertain whether this table be correct in every part would be a task scarcely less laborious than that which was requisite for its compilation, because it would require that every fact which is mentioned should be verified by a reference to original and authentic records. We have, therefore, contented ourselves with a less rigid examination; and we frankly confess that our opinion has been formed upon a simple perusal of the work, without any particular comparison of its contents with any other documents by which its accuracy or incorrectness might be established.

Though the order of arrangement which the Abbé has adopted in his statement of the occurrences of each year does not appear to be the most perspicuous or the most judicious which might have been

chosen, it is nevertheless clear enough to be intelligible. His relation of the facts themselves, though sometimes easy and plain is generally rugged; oftentimes it is indistinct, and frequently it is so barren of circumstance, and so destitute of any thing which might elucidate, that it cannot be properly understood. Sometimes, indeed, propriety and clearness are sacrificed for the flippancy of a glib narrative; and at page 154, we are told, in one short sentence, that "on the 20th. of June, 1798. Lord Cornwallis arrived at Dublin as Viceroy, and Siéyes at Berlin as Ambassador of France."—These are faults which a little care would have corrected; but which detract greatly from the merit of the work. Of all historical compositions the first excellence is veracity, and the next is perspicuity; but if they do not possess the one, the other will be of little value. In his collection of facts and occurrences, the Abbé appears to have exercised much industry and no little judgment; for to the best of our recollection, very few events of importance have been omitted. In every case he seems desirous of speaking only the truth, therefore, nothing is misrepresented. In stating the commencement of the various wars which have been carried on during the century, he seldom gives any satisfactory explanation of the causes which led to them: and he frequently mentions the conclusion of treaties without noticing the objects or the purposes for which they were made; thus leaving the most momentous part of the event wholly to the conjectures of his readers. Some treaties, indeed, of minor consequence, have been entirely overlooked by him: but this is a fault common to almost all historical compilers. Sometimes, in acquainting us with the occurrence of volcanic eruptions, storms, earthquakes, &c. he neglects to name the countries in which they happened, and he is often wholly silent concerning the injury which they produced. This is really writing to little purpose: it serves no end whatever for which history is intended. He has, also, omitted the names of many eminent men who flourished both here and upon the continent; and, in their stead, has noted the death of some whose names we have seen, almost for the first and only time, in his list. In specifying the dates of their birth and death we think he might, with a little inquiry, have obtained much more precision. It is but just, however, to say this much respecting his scrupulous regard for truth, and his carefulness to avoid misleading his readers, that, when the precise date of any particular fact is involved in uncertainty or obscurity, he very judiciously omits the date; or gives it with a modest statement of his doubts upon the subject. Of the pages allotted to the latter years of the century the events of the French revolution occupy a very considerable part. He has represented them with the fidelity of an exact historian; and he has occasionally interspersed the observations of an enlightened politician, and the sentiments of an honest and loyal man. This part of his work is both interesting and profitable; and, though subject to the disadvantages of an inelegant and unfavourable method of composition, it gives

gives a more vivid picture of that important subject than many more voluminous histories. He has concluded his table by a record of the incidents which took place between the termination of the war in 1802, and the renewal of hostilities in the year 1803: and, by this means has rendered it much more complete than it would have been had he ended with the peace of Amiens; because, from the peculiar circumstances in which the various powers of Europe stood at that time, the latter period must be considered as the most natural boundary of the epoch.

To elucidate the events of the few last years the Abbé has subjoined to his table a valuable "*Appendix, containing a Summary Notice of the Changes which have been effected in different Countries by the War, or which took place during the War.*" The first article in this appendix, exhibits "*A View of the Changes which have taken place in the sovereign States of Europe:*" and as the subject is interesting, and as the sketch is not without merit, we will extract it, for the satisfaction of our readers.

"*The kingdom of Poland, founded in 999, was after the dismemberments made in 1772 and in 1793, finally wholly partitioned between Russia, Prussia, and Austria, by a treaty concluded between them on the 24th of October 1795; after a duration of 798 years.*

"*The republic of Venice, established in 697, also, totally disappeared in 1797, after having stood 1001 years.*

"*The Pope, by a treaty concluded on the 19th of February 1797, lost Romagna, Bologna, Ferrara, and the county of Avignon, without having received any indemnity.*

"*The King of Sardinia was compelled, on the 9th of December 1798, to abdicate his states in Italy, consisting of the Duchy of Savoy, the principality of Piedmont, the county of Nice, the Duchy of Montferrat, and part of the Duchy of Milan, without having received any indemnity.*

"*The Grand Duke of Tuscany, by the treaty of Luneville, of the 9th of February 1801, lost his states in Italy, and received only an imperfect indemnity in the Empire, consisting of the Arch-bishopric of Saltzburg, the Prebostship of Birschtoldsgaden, and part of the Bishoprics of Passau, and Eichstædt with the electoral dignity.*

"*The Duke of Modena was likewise deprived in the year 1796 of his Duchies of Modena and Mirandola, and of his principality of Massa-Carrara, in Italy; receiving as a small indemnity, the Brisgau and Ortenau in Germany, which the Emperor ceded to him by the treaty of Luneville.*

"*The Duke of Parma relinquished his Duchies of Parma, Placentia, and Guastalla to the French, who gave him the Grand-Duchy of Tuscany, under the title of the kingdom of Etruria.*

"*The Emperor, as chief of the house of Austria, lost the Austrian Netherlands. In the Empire he lost the country of Falkenstein, the Austrian Brisgau, the Frickthal upon the left bank of the Rhine between Zurzach and Basle, as well as a city of Constance. In Italy he lost Austrian Lombardy.*

Lombardy. He has received as an indemnity, Venice, with the Venetian Terra firma as far as the Adige, Istria, Dalmatia, Venetian Albania, with the adjacent islands in the Adriatic.

" *France* has lost nothing in any part of the world; England having restored, by the treaty of Amiens, all the conquests which she had gained. During the war, France conquered Belgium, the United Provinces, the country of Liege, and all the left bank of the Rhine, with a considerable part of the north of Germany, Switzerland, and all Italy: she compelled Spain to a strict alliance and complete dependence, and the forced Portugal to submission. She took possession of Malta and Egypt, which England, afterwards, reconquered. By the peace, France has retained the Austrian Netherlands, Dutch Flanders with the Elscout, and part of Dutch Brabant, with the fortresses of Maastricht, Venlo, &c. all that part of the German Empire which lies upon the left bank of the Rhine, between the territories of Batavia and Helvetia, with the greatest part of the Bithoprick of Balle, and the city of Geneva annexed in 1798. The county of Avignon, annexed in 1791, and all the states of the King of Sardinia in Italy, together with the island of Elba upon the coast of Tuscany, acquired since the treaty of Amiens. France retains in her hands the Duchies of Parma, Placentia, and Guastalla. She has erected the Grand-Duchy of Tuscany into a kingdom of Etruria, and has given it to the Duke of Parma, under her protection and dependent upon her. She has formed a new Cisalpine republic, of Austrian Lombardy, of that part of the Venetian states which is west of the Adige, of the states of the Duke of Modena, and of the three pontifical legateships of Ferrara, Bologna, and Romagna. She has given to the Helvetic republic the Frickthal ceded by Austria, and to the Ligurian republic the imperial fiefs which were contiguous to its territory. She has changed the constitutions of the Dutch, Swiss, and Genoese republics, under the names of the Batavian, Helvetic, and Ligurian republics, and preserves a great interest in them. She has consented that the Venetian islands in the Jonian sea should be formed into a republic, under the name of the Seven Islands, under the protection of Russia and the Ottoman Porte. In America, she has acquired the Spanish part of the island of St. Domingo, and a part of the Portuguese Guyana which extends to the river Arawari.

" *Great Britain*, during the war, conquered all the possessions of France, in the East-Indies except the isle of Bourbon and the isle of France; and, in America, Martinico, St. Lucia, and Tobago in the West-Indies, and St. Pierre and Miquelon near Newfoundland. She drove the French from Malta and Egypt, and took possession of them. From Spain, she conquered the island of Trinidad in America and the island of Minorca. From the Dutch, she took the Cape of Good-Hope, all their establishments upon the coast of Coromandel, and in the island of Ceylon, Malacca, Macassar Ternate, Banda, Amboyna, and, in short, all that they possessed in the East-Indies, except Batavia, and their establishments in the island of Java. In America she took from them all Dutch Guyana, consisting of the colonies of Surinam, Demerara, Essequibo, and Berbice upon the Continent of South America; with the islands of St. Eustatia, Saba, Curaçoa, and, generally, all that they possessed in the West-Indies. From Tippoo Saib, an ally of the French in the East-Indies, England took the kingdom of Mysore

Myfore in 1799, and having reserved what was convenient for herself divided the rest among those Indian Princes who were her friends. At the peace, England reserved none of all her conquests from the powers of Europe, except the Spanish island of Trinidad in America, and the Dutch settlement in the island of Ceylon in the East Indies; and she gave up, without reserve all the other conquests which she had made from France, Spain, and Holland: but she still retains the island of Malta, which she took in 1800, on account of new difficulties which have recently occurred between her and France.

"Spain has gained of Portugal the little district of Olivenza, near Badajos. She ceded to France the Spanish part of the island of St. Domingo: and she also ceded to France New Orleans and the whole of Louisiana in North America; and France has since ceded them to the United States of America, by a treaty concluded at Paris, on the 30th of April 1803.

"The Batavian republic, has obtained no other compensation for all her losses, than some trifling extension of territory on the side of Westphalia."

Though the politician will find nothing new in the view which we have extracted, he will see that it contains a statement, tolerably accurate, of the territorial changes which the powers of Europe have undergone during the late war with France. Other changes, however, have taken place, which, though scarcely less important, the Abbé has omitted. If this omission has been the consequence of a want of sufficient information, we will suggest to him a source from which he may derive the most ample instruction upon the subject: we mean the speeches of those members of the British parliament who opposed the peace of Amiens, and the writings of those politicians who supported their opposition.

The second article in the appendix is "*A View of the Losses which the German Empire has sustained, both in Territory and in Inhabitants, by the cession of the Left Bank of the Rhine to the French Republic.*" This view, which is as correct as any we have yet seen, was first published in the year 1798, in some of the German papers, after the cession of the Left Bank of the Rhine had been agreed upon by the Congress of Radstadt. We have extracted from it a brief summary of the losses sustained by the different circles of the Empire.

	Square miles.	Inhabitants.
The house of Austria loses the Austrian Netherlands, containing - - - - -	553	and 200,000
And likewise the Frickthal - - - - -	5	— 16,000
The circle of Westphalia loses - - - - -	228	— 690,000
The circle of the Lower Rhine - - - - -	243½	— 517,600
The circle of the Upper Rhine - - - - -	150	— 429,000
The circle of Suabia only - - - - -	5-eighths	— 3,000
Territories of the empire, not belonging to any circle, containing - - - - -	14½	— 31,500

Making the total ceded to France on the Left Bank of the Rhine	1,174½	— 3,691,000
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Great as the loss may appear, which the German empire has sustained by the cession of this territory, we believe that it is not exaggerated in this table. Some writers, indeed, who possess a very accurate knowledge of the subject, have stated it still higher. When the reader reflects upon the value of the ceded country, and when he remembers, that it was one of the finest and richest parts of the German dominions, it may appear a matter of surprize, that it was ever relinquished. It will be recollected, however, that the cession was firmly resisted, and long opposed, and that it was, at last, consented to as a matter of invincible necessity. It was a measure upon which France had always resolved: the constant and favourite maxim of all her statesmen was, that the Rhine was the natural boundary of the republic. To her, indeed, it was an object of the last importance; and though it is the opinion of some, that she has weakened herself by an unnecessary extension of territory, and by an injudicious admission of so many new subjects, speaking a different language, and possessing foreign manners and foreign habits, we think experience will prove, that to her the acquisition of the left bank of the Rhine will be of incalculable advantage. The countries which she has gained abound with every thing she most required:—immense forests, inexhaustible quarries, fertile and well cultivated fields, every species of the most useful manufactures, a navigation essential to her commerce, and a quiet, industrious, and hardy people; and, by incorporating them with the republic, she consolidated it in a manner, which, while it gave her a new barrier of defence, increased her power of attack, and, while it rendered her more secure, rendered her also more powerful.

The last article in the appendix is, “*A general and succinct View of the Changes which have been effected in the States of the German Empire by the Principles which were established at the Congress of Rastadt, and which were confirmed by the Treaty of Luneville.*” Those principles, it will be recollected, were the entire cession of all that part of the German empire situated upon the left bank of the Rhine, to France, as determined by the Congress of Rastadt, on the 9th of March 1798; and the indemnification of those secular princes, whose estates were in the ceded territory, by the secularization of the ecclesiastical states throughout the rest of the empire, as decided on the 4th of April following. These two principles were formally admitted and confirmed by the 7th and 8th articles of the Treaty of Luneville, concluded on the 9th of February 1801; and the indemnities were specifically arranged and settled, by an extraordinary deputation of the empire, under the mediation of France and Russia; and their conclusion of the 25th of February 1803, was ratified by the Diet of the empire on the 24th of March, and by the Emperor on the 25th of April following. These were principles, though impolitic and unwise in the extreme, as we before mentioned, conceded under circumstances which rendered the sacrifice absolutely necessary for the safety of Germany. It is to be lamented, however, that some other method

method of indemnifying those princes who lost their possessions by the cession of the left bank of the Rhine, had not been devised, less manifestly oppressive, and less flagrantly unjust, than that which was adopted. As France had acquired those estates, it was but equitable that some indemnification should have been derived from her. But who will dare to prescribe terms to bold and insolent conquerors? Some other means must, therefore, be resorted to; and, amidst the fury of those revolutionary times, none could be found more proper and less exceptionable, than the secularization of the defenceless and unprotected ecclesiastical estates throughout the empire. Since it was necessary for some to suffer, it would have been more just that those who, in the direct and natural course of things, would have been the sufferers, should have suffered, than those who, of all others in the empire, were least concerned in the affair, should have been dragged forth to bear the whole burden of French rapacity. That this project would never have been carried into operation is certain, had it not promoted the secret views of the king of Prussia, and had not France and Russia most audaciously insisted upon its immediate and rigorous execution. The emperor, almost exhausted by his recent conflict, and without allies, was thus obliged to submit to a measure, which has produced confusion and disorder in every part of his dominions, and which has scattered the seeds of discontent and disaffection throughout the whole empire.

This last table, which the Abbé has preserved in his appendix, occupies about twenty quarto pages. It contains a detailed statement of the losses which each state has sustained, and of the indemnities which each has received; and we think it appears, in general, tolerably correct. The Abbé, however, says, that he cannot warrant its exactness with regard to the extent, population, and revenues of the various states mentioned in it; because it is exceedingly difficult, and indeed almost impossible to state these particulars with perfect accuracy. He has given this statement, upon the authority of several German works, which have been written upon the subject, and which are held in general estimation. The table is curious, and is worthy of the examination of those who are desirous of obtaining more particular information upon the interesting topic to which it relates.

Having now fully and impartially considered the merits and the defects of this Chronological Table, we do not hesitate to recommend it as an honest record of facts, in which few events of importance are omitted, and in which nothing is misrepresented; in which, though nothing is narrated with elegance, every thing is stated with fidelity; and which, though it aspires not to the nobler ends of history, serves all the humbler purposes for which it was intended.

Puteschestwie Flota Kapitana Sarytschewa po sewerowostotschnoi tschasti Sibiri, ledowuomu moru i wostotschnomu okeanu, w prodolschenie osmi let, pri geografscheskoi i astronomitscheskoi morskoi ekspeditsii bywschei pod natschalstwom Flota Kapitana Billingja s 1785 po 1793 god.

Voyage and Travels of Captain Sarytschew, of the Russian Imperial Navy, in the North-East Part of Siberia, and in the Frozen Sea and Eastern Ocean, for a Period of Eight Years; during the geographical and astronomical Expedition, under the Command of Captain Billings, from 1785 to 1793. Vol. I. Pp. 199. St. Petersburg. 1802. Vol. II. Pp. 192. No date; but probably in 1803. 4to. With Plates and Charts, in Imp. Folio.

THE singular and highly interesting narrative, with the substance of which we are about to present our readers, is the result of that generous patronage which the present enlightened Autocrat of Russia has extended to literary pursuits. From the date of the expedition, and from what has already transpired through the intelligence of Captain Billings and M. Sauer, its nature, origin, and consequences are sufficiently known; but, as Sterne justly observes, "a man may travel from Dan to Beer-sheba, and cry 'tis all barren, and so it is, and so is all the world to him who will not cultivate the fruit it offers." But Kotzebue, though he did not actually arrive in the desert territory of Siberia, as well as some modern travellers, have convinced us, that even in desolate regions "knowledge and improvement may always be got by *sailing* and *posting* for that purpose."

The expedition under the command of Captain Billings was, for a considerable length of time, enveloped in mystery; until M. Sauer, who had attended the Captain as his secretary, laid before the public a description of the voyage, which was favourably received. The work now under our consideration, forms a highly interesting appendage to the publication of M. Sauer, several obscure passages in which are here rectified and illustrated. At the same time, it is no small additional gratification to obtain a variety of new and ingenious observations, which our author had an opportunity of making, as he was repeatedly dispatched on special missions by his Commander, and at which M. Sauer was not present. Another advantage, which must give it a decided preference to the former publication, is, that it exhibits some excellent and correct drawings of the coasts of the Frozen and Eastern Oceans (the appellation given by the Russians to the South or Pacific Sea), of the islands in these oceans, while it displays a series of geographical and nautical remarks which are not contained in the other work. Captain S. is, moreover, an officer of established reputation in the Imperial navy. We are assured, that he was perfectly acquainted with the descriptions of all the expeditions which had been sent out on discoveries in those seas, and was furnished with a complete set of maps relative to them by the Admiralty College at St. Petersburg;

Petersburgh; and he was the person commissioned to make sketches of the coasts: and that he had a decided superiority over M. Sauer in a thorough knowledge of the Russian language: nor do we think him less gifted with that genuine spirit of observation, which on every occasion immediately discerns and analyses all objects of interest.

In the preface, we are presented with a concise recapitulation of the different voyages performed by the Russians in the Frozen and on the Eastern Seas; and it is pleasing to learn from it, that a Committee is appointed in the Admiralty College at St. Petersburg, of which the celebrated Vice-Admiral Schischkow (author of the work on "The Ancient and Modern Styles of the Russian Language") is President. This committee is occupied in revising all the journals and maps relative to those voyages, which have been transmitted by the different navigators to the Admiralty College, the result of which is afterwards to be laid before the public.—A proof of the noble liberality with which the fostering hand of the present august sovereign of Russia cherishes the arts and sciences, and ranks him among the benefactors of mankind.

The first volume contains a description of our author's journey from St. Petersburg to Ochozk, whither he was sent by Capt. B. to make the necessary preparations for the expedition, particularly with respect to the building of vessels in the Ochozkian harbours; and from thence to the river *Kolyma*. We are then presented with an account of his journey from Werchnoe-Kolymsk, where he and his party spent the winter, and, in the spring following, proceeded down the *Kolyma* to the Frozen Ocean. Their attempt, we are informed, to double the Schalagskian and Tschuktschian capes, and thus pass into the East Sea, were completely frustrated. After this, he details their return by the Kolymsk to Sredoe-Kolymsk, and from thence by land to Jakuzk, from which our author was dispatched to the mouth of the Maja, in order to build vessels for the conveyance of the articles necessary for the expedition. The next chapter relates to his proceeding from Ochozk, to the mouths of the rivers Ulkan and Aldama; and, finally, we have the particulars observed in his voyage from Ochozk to the harbour of Peter and Paul in Kamtskatka, in the ship *Slawa Rossi* (the Glory of Russia) built at Ochozk.

It would exceed our limits, were we to attempt here to present our readers only with a sketch of all the remarkable occurrences and observations described by our author, particularly of his remarks on the climate, soil, and productions, in the N. E. part of Siberia, as well as on the manners and customs of the inhabitants. We shall therefore simply select a few of the most interesting, from which the merit of the present publication will be sufficiently evinced.

Our author informs us, that he crossed the *Irtysch*, which was completely frozen, on the 23d October O. S. (all the dates here are conformable to the Old Style), though the *Ob* was still open on the 28th but with a considerable quantity of drifting-ice: that all the other rivers which he had to cross, except the Angara, were covered with ice.

ice. This latter river our author notices, on account of its rapid current; it seldom freezes before the severe frosts in December set in. At Jakuzk, the windows in general consist of large pieces of ice, which are adapted to the size of the sash; they are attached to the frames by means of snow, on which water is poured which immediately congeals, and, notwithstanding the heat be ever so great in the room, still it never thaws during the whole winter. The light admitted through these icy panes is stated to resemble the faint glimmer which, in our climate, we frequently observe to penetrate through windows covered with hoar ice in hard winters.

In mentioning the delinquents exiled to Siberia, whose situations we might suppose, from the accounts of Kotzebue and others, to be dreadful in the extreme, especially because, at former periods, the instances of exile were as frequent as they were sudden; our author observes, that their good conduct has gained them general esteem; and that even many who carry the most evident marks of crimes (and which consist in burning on different parts of the body, slit-noses, &c.) are engaged as servants to different officers of the crown, and other people of rank, in which state they even enjoy the confidence of their superiors. Our author, however, gives us a most substantial and special plea for their *exemplary* conduct in Siberia, and which several exiles of rank have confirmed. They conform to a more regular conduct, from a dread of a punishment still more severe, namely of being sent to work in the mines at Nertschinsk.

At page 20, we meet with an interesting specimen of Jakutian hospitality, which we may justly call the cardinal virtue of all uncultivated nations. "As soon as a traveller," says our author, "approaches the ulusses (dwellings) of the Jakutes, they immediately go out to meet him, assist him in dismounting, conduct him into their apartment, pull off his cloaths and boots, which are speedily dried and warmed, treat him with the best meal their pantry will afford, lead him to the most comfortable and quiet part of their hut, and frequently present him with some sable and fox-skins. A little tobacco and spirituous liquor, to both of which they are extremely partial, are considered as a most liberal remuneration for any service they may have shewn to a traveller." Several of them are baptized, but these are mostly of the poorer class, and have undergone the ceremony from no other motive, than that of being freed, for a number of years, from the poll tax, from which all converts to Christianity are exempt for a limited time. A circumstance which has not a little influence on the minds of the more opulent, and tends to render them more averse from Christianity, is, because they would not be permitted to eat meat in Lent; and the popes (*i. e.* the Russian priests) entirely prohibit their greatest luxury, the flesh of mares. Another motive, if possible, still more powerful, proceeds from their want of bread, pulse, fish, &c. which renders it almost impossible to observe the long and numerous fasts prescribed by the Greek church; and which the popes insist

on enforcing: all those arguments, together with the interdiction of polygamy, will long remain a powerful impediment against it, to the major part of the people from becoming converts to Christianity.

In page 28, our author describes the fatigues of a winter's journey in the dismal tract from Jakuzk to Ochozk, and which must be mostly performed on horseback. He observes, "The fatigues of the journey could scarcely be longer endured. We were eleven days on the road from the last ulusses of the Jakutes to the first dwelling near the river Omekon, all which time we passed in the open air, by day as well as by night. The whole of the day-time we spent on horseback, and at night we crept into holes dug in the snow. It may naturally be supposed, that, during this period, we never once pulled off our clothes and linen." Our author was an eye-witness to an instance of sorcery performed by a Jakutian schaman or priest, at the bed of a sick man, which is revolting to human nature. Among other practices, the schaman "thrust a knife into his abdomen, and even *swallowed* red-hot coals." All this is very wonderful: we have heard with surprize of the feats of the imposters of India, as detailed in the Asiatic Annual Register, and other publications: but there is a point beyond which our own powers of deglutition cannot be extended.

Page 34, contains an account of a fair, which is every winter held at a place called Ulega, by the Tunguses, and is situated in the vicinity of the river Omekon. On these occasions, the Tunguses residing in Ochozk carry on a considerable barter with their wandering brethren, in rein-deers and furs in lieu of tobacco, knives, needles, cloths, &c. Among other particulars relative to Ochozk, our author observes, that in the adjacent parts the snow lay upwards of two fathoms deep. The river Oschota is stated to overflow its banks every spring, on which occasion a number of houses is generally swept away by the flood, so that, within the space of a few years, three entire streets have been carried off; upon which account a plan was in agitation to rebuild the town at a place of greater security.

From Ochozk to the Kolyma, the road is described as passing over several bogs covered with moss. The roots of the trees and shrubs, entwined, as it were, by the moss, form a tolerably solid bridge, which, however, from the pressure of the hoof, is apt to bend, and bring the tops of the trees in contact with each other; and not seldom the bridge itself gives way entirely.

With respect to the Jukagirs, residing on the borders of the Jafach-na, we learn, that in ancient times they formed a very numerous nation, but that they are now greatly reduced in number by the small-pox, and their wars with the Koraks and Tunguses. The elk is hunted in the early part of the spring, when the snow is covered with an incrustation. The huntsmen, with their snow-shoes, and the dogs, are easily supported by the surface of ice, but the elk breaks through and sinks into the snow, where it is easily killed.

In the description of the extreme cold at Werchnoe-Kolymsk, where our travellers passed the winter, Capt. S. entirely concurs with

that given by M. Sauer. The cold extended to 43 degrees of Reaumur. Even at 33 degrees the mercury was frozen, and it was only a thermometer filled with spirit, that could be employed. As long as the cold continues, the weather, we are informed, remains calm; but as soon as the wind begins to rise, the cold decreases.

Towards the end of May, the rein-deer swim in droves across the rivers, in order to secure themselves, in the neighbourhood of the Frozen Ocean, from the attacks of the numerous insects in that quarter. About autumn, they return to the forests; on which occasion the Jukagirs kill considerable numbers. They swim one after the other; and, unless their leader return, not one deviates from the track. A single Jukagir has frequently been known to kill sixty in one day.

At page 98, our author gives his opinion respecting the navigation of ships of moderate size, from the Frozen Ocean, around the capes of Schalagski and Tschuktshi, into the Eastern Ocean, which he declares to be an impossibility, notwithstanding the assertion of Sauer to the contrary; and the opinion of the writer before us seems most probable. Of Deshnew's passage in the year 1648, he declares, that it either is fabulous, or that the possibility of getting through the endless ice that covers this part of the Frozen Ocean, can scarcely occur once in a century.

Our author informs us, at page 104, that the inhabitants of Alasseiskoe Ostrog acquainted him, that an animal, of the size of an elephant, had been washed up on the shore of the Alassei, and that half of it was still buried in the sand; that its skin had not yet been removed; and that on some parts of it even hair had been discovered. Certain it is, he continues, that the bones of the Mammoth, in particular, are often found on the coast of the Frozen Ocean.

In speaking of the manners and habits of the Jakutes, our author describes an endemic disorder, affecting the females in a peculiar manner, and to a paroxysm of which he and several of his companions were eye-witnesses. These gentlemen had furnished themselves with leather masks, to screen their faces from the effects of the extreme cold: on their entering a Jakutian dwelling, they all laid aside their masks, except De Merk, who accompanied the expedition in the capacity of natural historian. A female no sooner saw him, than she raised the most dreadful outcry, attacked him with the rage of a fury, and beat him with her fist, at the same time endeavouring to tear the mask from his face. It was with great difficulty that the bye-standers could extricate him from her attack; nor did she desist till she sunk down in a swoon. The Jakutians who were present said, that it was a disease proceeding from a fright, and to which many of their women are liable, particularly such as are far advanced in years. They call the patients afflicted with this malady *Mroitshi*.

Capt. S. saw a floating island in the Maja, exceeding seventy fathoms in circumference, and on which were several trees and shrubs, with little birds hopping from branch to branch: it was covered with
green

green sod, underneath which he very probably supposes there existed ice, by means of which it was supported above the water.

As a proof of the uncommon gluttony of the inhabitants, our author observes, that he saw a Jakute, after breakfast, devour a quantity of porridge, made of rye-flour, and weighing no less than twenty-eight pounds!

We are next presented (P. 160) with an account of the voyage from Ochozk to Kamtschatka. In one of the Kurilis islands our travellers were met by a species of black-bird, called Urils: these flew three times round the vessel in regular succession, apparently with a view of examining it, and then returned to the land. At Awatscha bay, in Kamtschatka, they were again visited by these inquisitive birds. Our author notices a singular circumstance, which does not appear to be known in this country: it relates to the manner in which the Kamtschadales obtain some little addition to their poor winter-stock of provisions. In autumn, the inhabitants of that dreary region dig for a root which is concealed in the holes of the field-mice; but with the precaution, that they never remove the whole store, but only a portion, leaving about a third part, that those *useful* little animals may not be starved to death. The character of this people has, of late years, undergone a very considerable change: at present they bear a strong resemblance to the Russians; and the greater part of them are baptised, without having renounced their faith in their own Schamans. The potatoes introduced by Governor Reinecke are said to thrive extremely well.

The second volume describes, in eleven chapters, the voyage from Peter Paul's harbour in Kamtschatka, along the southward of the Aleutic islands, to Unalashka, Kadjak, and Zukli, and back to Kamtschatka; in the next place, the voyage to Unalashka, along the north side of the Aleutic islands, and thence in a northern direction to Lawrence-bay, on the Tichuktschian coast; the return to Unalashka, and the observations made during the stay of our travellers in that island; and, finally, their return to Kamtschatka, and thence to Ochozk. We shall select a few of the most interesting particulars, and offer them to our readers, as a supplement to the characteristics of the present work. The females of the Aleutic isles work, with astonishing ingenuity, a variety of carpets, bags, and baskets, by plaiting a species of long blades of grass, which are dried, and assume a yellow tinge. For more delicate work, these blades are split by the nail of the fore-finger, which they suffer to grow to a great length for this express purpose, and which they sharpen like a knife. The nail of this finger is also employed in dividing the tendinous fibres of animals, which they manufacture into a very fine and even thread by means of their fingers. Their manner of using the needle is curious enough; they break off the eyes of the steel needles brought by the Russians, flatten the upper part a little, by means of a stone, and fasten the thread to the flattened end. Numbers of young

females in these isles dispense with tattooing themselves, out of complaisance to the Russians, but especially such as are the offspring of a Russian and an Aleutic female. Among the latter, our author observed several who were perfectly white, had very light hair, and European features, and who would have passed for beauties in any country whatever. With respect to the character of the Russians, we find an explanation, which must serve as a complete refutation of the charges brought against them in their conduct towards these islanders. He admits (P. 23) that several Russian merchants and marines, who frequent the isles situated between Kamtschatka and America, have been guilty of a number of excesses towards the inhabitants: he, however, deems it unjust, from the acts of individuals, to draw a general inference implicating the national character of the Russians; particularly when the circumstance is taken into consideration, that the persons engaged as sailors or marines on board the vessels touching at these islands, are for the greater part adventurers, who, being reduced in their circumstances by their own misconduct, embrace every opportunity to acquire a sudden and ample fortune. And, indeed, the exercise of acts of oppression and injustice, merely from motives of gain or from a natural depravity, is greatly facilitated by the distance, on account of which the complaints but of few can ever reach the ears of government, which occasionally does not hesitate to inflict the severest punishment on the offenders. At Unalashka, the chaplain of the ship repeated the rites of baptism on ninety-two of the inhabitants: we say *repeated* the rites, for neither the chaplain nor the poor candidates understood a word of the others' language. Among the savages of Kadjak who visited the ship, was a fellow about forty years of age, of a very disagreeable appearance, who was dressed in female apparel, was tattooed like a female, and had an ornament suspended from the cartilage of his nose similar to that worn by the women. On enquiring into the particulars relative to so singular an appearance, all the information that could be obtained, was, that he attended as a female servant on a young islander, and performed all the domestic concerns, which elsewhere fall to the lot of females to execute.

The natives of the isles near to the coast of America are stated to be acquaintances with several Spanish and English words; which circumstance proves that there must have existed an intercourse between these nations. As a characteristic trait of the manners of these savages, we present our readers with the following occurrence. One of the chiefs happening to join a party of sailors at their dinner, was invited to sit down and partake of their meal. He took a spoonful; but, probably not relishing the contents, after retaining the food a short time in his mouth, he spat it back into the dish. The sailors, being disgusted with this filthy trick, refused to eat any more of that course; at which the savage appeared highly astonished, and assured them, that his countrymen would have enjoyed, as a luxury, what he had chewed. The Aleutics taken on board at Unalashka hearing that, on their return,

return, they were not to be set on shore in their own island, as they had been assured they should, but at Kamtschatka, were seized with a deep melancholy, and one even cut his throat in a fit of despair.

Of the Tschutschki, we learn (P. 106), that they lead a true patriarchal life. They are divided into several small societies, united merely by the ties of relationship or amity. Properly speaking, they have no commanders among them: such society, however, evinces a certain degree of respect to one who is generally the most opulent, but still without paying implicit obedience to him. He may advise, but he is not permitted either to command, or inflict any punishment. Notwithstanding this independence, the moment their country requires their efforts to defend it, they all immediately unite, and are the only nation of Siberia which has not been brought to submit to the Russian yoke. Whatever good qualities the Tschutschki may possess, still they have several barbarous customs, which cast a slur on their character as a nation. Thus, we are assured, they put to death all infants that are born weak and deformed. The son terminates the existence of his father, when borne down by old age; and, in fact, it is a very prevalent maxim with them, that it is to be considered as disgraceful to die a natural death, which, they say, suits women, but not men. They are vindictive to the highest degree, and shew no mercy to those by whom they think themselves to be affronted. While our traveller was amongst them, a son murdered his father, for having upbraided him with cowardice and sloth. Of religion, they know little or nothing; and so trifling a regard did they appear to pay to their idols, that they would sell them for the smallest consideration.

We are favoured in page 135, with the description of a dramatic performance exhibited at Unalafschka by the Aleutics, in which they appeared masked. When these people wish to warm themselves, they hold the stone lamp, in which they burn train oil, underneath their garments, and fasten them closely at the upper end, that is, about the neck, in order to prevent the warmth from escaping; and our author assures us, that this contrivance affords a warmth as comfortable to the body as that of a bath. The Aleutics believe in a supreme being, but neither pray to nor make him any offering, for they observe, that God must know their wants, without being informed by them of their nature; and that should he think them necessary, he will supply them, without the obligation of bribing him by presents. The Russian mariners who come to these islands, form temporary connections with the Aleutic women and girls, *with the consent of the husbands and fathers*, for which they pay a stipulated sum; but it is necessary to observe, that Aleutic females do not yield to the solicitations of a stranger, without the permission of their relatives. The Aleutics, we are told, were first taught the game of chess, and to play at cards, by the Russians, the former of which the Unalafschkans played with so much adroitness, that the most experienced chess-player on board was not able to win a single game of them.

From these few sketches, our readers will be able to form an idea of

this interesting work. Capt. S. deserves great credit for his praiseworthy undertaking, in illustrating the voyage under Commodore Billings. He surveyed in person the greater part of the different coasts—a labour which he frequently performed with very great risk, and to complete which nothing but an unbounded zeal for the service could have urged him. On these occasions, he repeatedly had an opportunity of rectifying the English charts, particularly that of Cook, and Mercator's projection. His observations on the different places at which he touched, and on the people, their customs, manners, &c. prove his general abilities, and his competency to the object in which he was engaged.

We have had a laborious task in the perusal of this work, and we cannot but regret the probable obstacles that occur to a translation of it into English, as it would form an admirable supplement to Cook's voyages, by shewing the progress of civilization, since the time of that celebrated circumnavigator. It is not, however, unlikely, that some of the French or German literati may be sufficiently versed in Russian, to undertake a translation of it into their own language: if so, we may at no remote period, procure it, at least, by second-hand.

Campagnes des Français à Saint-Domingue.—Campaigns of the French in Saint Domingo, and a Refutation of the Reproaches made against the Captain-General Rochambeau. By Ph. Albert de Lattre, Proprietor, and Ex-liquidator of the Expences of the War in St. Domingo. Pp. 285. 8vo. 6s. Paris, 1805. Imported by Deconchy.

IF the reader expect a history of the war with the negroes of St. Domingo in this volume, he will be disappointed. The promulgation of truth and of historical facts was what the author rather feared than wished, and to obviate which he has industriously collected all the vulgar effusions of ignorance, envy, hatred, and malice that his countrymen have been for years impotently attempting to disembody on the English character. The late Earl of Chatham, the Cabinet of St. James's, and the present *Guillaume Pitt*, are the subjects more particularly honoured by the author's illiterate abuse. Nevertheless, in the violence of his rage, and in his eagerness to defend General Rochambeau, some important facts will appear. In the introduction, he confesses, that "there is no doubt but that the evacuation of St. Domingo is a great calamity for France. It cannot be dissembled, that the Government has been deceived in its hopes. St. Domingo has been delivered up to pillage: the sacred rights of property have been there disowned: the interest of the state has not been more respected; and cupidity has induced many to abandon the duty. To the murmuring inhabitants, thus plundered, it was replied, "*Do you believe that we are come here for a change of air?*" To account for all this spirit of plunder and rapine in the French troops, that was so often gratified in Europe, we are gravely told, that it was because "*England wished the general independence of all the colonies:*"

colonies: that she desired, above all, that the negroes and mulattoes should reign in St. Domingo; that it is on the *apathy* of these men, and on *their cruelties* to the French, that she founds her political existence!!!” Thus the political existence of England is made to depend on the apathy and cruelty of the plundered and massacred inhabitants of St. Domingo. It seems that Leclerc and Rochambeau have met with much ingratitude: we believe it. Their lawless avarice and bloodthirsty cruelty have been retorted by similar fury. As to gratitude, he knows nothing of human nature that would expect it: we well know, that the sentiment of gratitude never twice swelled the breast of a Frenchman.

The author, in defence of his client Rochambeau, proposes to himself to demonstrate, “ 1st, The utility that this colony was of to France; 2d, The motives that have determined the Cabinet of St. James to make the negroes and mulattoes revolt. 3d, To trace briefly what has happened in St. Domingo since the French revolution. 4th, and lastly, that the mulattoes are of a felonious character; that they wished to usurp the sovereign authority, to declare themselves independent; that they made the negroes revolt, and that they have jointly slaughtered the colonists, and set fire to and desolated their properties.” To prove his first proposition, he very profoundly remarks, that the French economists favoured the English policy by neglecting the colonies; and, after a pompous detail of the abundance of gold mines in this terrestrial paradise of St. Domingo, adds, “ The men that are called *slaves*, were there happy; the English have made them ferocious brutes.” Then follows a calculation of hundreds of millions of the value of this colony's produce; and because these have no existence in fact, he says, it is to be ascribed to the connivance of the captains with the custom-house officers to defraud the revenue! During the last ten years, five or six authors have illumined the world with volumes of histories, memoirs, &c. of St. Domingo; but the present author has left all the speculations and reasonings of his predecessors at an immeasurable distance. “ The island of St. Domingo alone (he asserts) would have procured to France more advantages, than England and all the other commercial nations draw from their united possessions in Asia, Africa, and America!” and concludes, that France, with this colony, would have obliged England to have acknowledged her “ *queen* of the two worlds.” We should have little objection to such an acknowledgment while England was *king*, did we not know the gross infidelity of this would-be queen, or rather empress. The devastation and total loss of this colony is estimated to have been four thousand millions of livres.

Our author's proof of his second proposition fills nineteen pages of an incoherent rhapsody under the title of “ England considered in a territorial and commercial view; her policy, and the crimes of the Cabinet of St. James,” with which we have been too much amused to deny ourselves the pleasure of communicating it in substance to our readers.

“ The English, from the sterility of the soil, are merchants from obligations;

tions; they are on the globe the man-crocodile (*l'homme crocodile*). Like this animal, they are amphibious and voracious: when they are pursued, they fly, like it, to the water, where they acquire tenfold ferocity. England has nothing of its territory to offer foreign nations. The English have, in real truth, but industry, that, with respect to evil, they carry to the highest degree; they are *sharpers* (*chevaliers d'industrie*) to whom all means are good to insure their existence. With the English, *national pride* is a consequence of their misery; their great maritime feats have no other cause; to live, they are obliged to devote themselves to piracy. In England, to rob on the highways is a right of man. IT IS TO THE ENGLISH THAT WE OWE THE INVENTION OF MECHANICS OF EVERY KIND. (Singular confession!) With a limited population, their wants and the desire of supplanting the French in the markets of Europe, cannot but direct them to these useful discoveries. The *luxury of cleanness* was also, for the English in their poverty, a means of lucre. India offered them commerce: but, poor in specie, because their manufactured articles that foreigners accepted in exchange did not balance the price of the primary materials of which they were in need, they created paper money. There never existed in England the half of the circulating money that France possesses. In England, the table utensils are of tin or plated metal; in France, the superabundance of hard cash has ordained, that they may be entirely in silver, or silver gilt. In France, every man comfortable has a service of plate*, when in England, on the contrary, there is but iron forks for all. The English, without being frightened for their situation, and after having appreciated all the consequences, act with boldness. The Cabinet of St. James, to attain its ends, commenced by making the English abjure the religion of their fathers, because it had for its bale the *love of our neighbour, and concord among all men*. The English religion has that advantage for the Cabinet of St. James, that it dispenses with the auricular confession of crimes! Its anti-social policy induces it to extinguish the remorse of conscience! What ought not one to fear from such a Government! *The English drove Louis XIV. to revoke the edict of Nantes*. The reign of Louis XV. has been but a series of calamities, commanded by the perfidy of the Cabinet of St. James. The English, implacable enemies of the French, no longer respect measures; and they have discovered their character, in which we see white cannibals (*cannibales blancs*). They pay assassins and incendiaries in the two worlds: they serve them for guides in the interior of France, and at St. Domingo: they sharpen the revolutionary axe, and the parricidal knife. England was on the point of seeing her dearest hopes realized: France was about to be dismembered.—Napoleon appeared."

The power of Russia in the Mediterranean also affords a subject for alarm and abuse by this worthy disciple of Buonaparté. The author's distinctions of colour and classification of the inhabitants of St. Domingo are worthy of his philosophy: his "four generations of half white, half black; three quarters white, and one quarter black; seven-eighths white, and one-eighth black; a black circle at the root of the nail, &c." are doubtless very instructive. The miseries of this

* This is true; and we have frequently seen the peasants, and even mendicants, carrying a silver fork, when they had not a knife, but used only their fingers!

island are represented to have existed above half a century. In this vast body of original information with which our beneficent author has favoured the world, what will not surely be deemed the least important is his discovery of the geographical site of ancient Paradise, of which he informs us in a note that "The monastery *Eco-Miazin* or the three churches, in Persia, is situated in the place where the terrestrial Paradise was, five leagues from Erivan." Similar attention is due to the discovery of our author, that the "Spanish Catholic Jesuits of South America were *inspired* by the heretic Cabinet of St. James, that protected their parricidal principles, to usurp the sovereign authority in Paraguay." We thank him most sincerely for the portrait he gives of that most holy religion now established by the sword in France; and we can readily believe that in St Domingo, "Under the name of their patron Saint, *St. Gregory the Illuminator*, the colony was ravaged, the colonists massacred, and Toussaint, or any other fanatic, became his representative as *defender of the throne and the altar*." It is said that the "Mulattoes have excited the blacks to revolt against the whites, and that they refused, on taking the civil oath, the clause to *respect the whites*;" hence it is most falsely asserted that they "vowed the destruction of their fathers." We think it very natural indeed that they should refuse to swear (a proof that they had some conscience) respect to men who came from France to offer them their hand only that they might the more easily plunge a dagger in their heart.

One of the commissary disposers of the southern part of this ill-fated island has published some account of the barbarities and frenzy of the French generals; a work that was instantly suppressed by Buonaparté, and which has whetted the fury of M. Lattre. In that work it is observed that "the Mulattoes, to the number of eight thousand men, have been placed by measures, *alas! too vigorous, in the dreadful alternative of rebellion or death!*" Notwithstanding the veil that is here cast over the horrible cruelties of the French generals, some facts are mentioned not less alarming to civil society. General Rochambeau, whom the author labours to defend, we are told, was known to the Mulattoes as "a man inflexible, who knew not how to yield under the yoke of circumstances," and who, "considering the interest of the state, listened not to the clamour of persons, still inclined to *ancient prejudices*, but assimilated the Mulatto woman with the white;" that is, "in its true sense left the Mulattoes at liberty to choose" as many husbands and wives "Among either the whites or blacks as they pleased!" Thus our very Christian author deliberately calls the institution of marriage and monogamy, *ancient prejudices!* It was in this manner that the Mulattoes, "*were naturalized in effect*;" but who shortly after were put to the sword by General Darbois. This general, fortunately for him, "died in the hands of the English. It is certain that the Mulattoes demanded this officer from the English to make him a burnt-offering to the manes of their

their massacred accomplices." We have some reasons to believe this whole story of the death of Darbois a mere fabrication, and that after experiencing a defeat, he died like many other officers with rage and chagrin. St. Domingo will ever be the grave of French soldiers, whose furious and ungoverned passions superinduce a bilious fever that speedily terminates their miserable existence. The general disease is here, indeed, said to be inflammatory, but without sufficient knowledge. It is avowed that the "patients were almost exhausted by their debaucheries with women of colour;" but that they were cured "by bathing, bleeding occasionally, emetics with soluble tartar, lemonades, tisans, and mild purgatives. An old Mulatto woman cured the *Siam* disease by giving the patients a nutmeg and the hard boiled yolk of an egg reduced to powder, mixed in three glasses of red wine, which carried off the disease in great perspirations."

M. Lattre acknowledges that a great fault has been committed by Leclerc in not deciding peremptorily whether the negroes were to be free or enslaved; and considered this suspense to have been the principal cause of their subsequent revolt, and to have given strength and numbers to the army of Toussaint. He admits too that the majority even of the white inhabitants of the towns was in favour of Toussaint, who had enriched them, and against Leclerc who had plundered them. Rochambeau it appears, "was hailed with enthusiasm as the successor of Leclerc," but his cruelty and cupidity "in a very little time drew upon him the hatred of all classes; and he had no longer, like his predecessor, any confidence in the whites!" The charges against General Rochambeau are arranged under twelve heads; his defence only, says this author, "*I have done for the best.*" We fear Rochambeau will not feel himself much obliged by many parts of his defence, that only tend to develope a little more of the bloody-deeds at St. Domingo.

"1st. Reproach—his separating the reinforcements instead of concentrating them at the Cape, and not adopting the plan of defence that was proposed to him."—*Answer.* "To have withdrawn the troops from their stations to the Cape would have served the views of the English (excellent argument!) And by the manner in which the evacuation was effected; the English acquired no posts, and France preserved her sovereignty!" How?

"2. His not dividing the rebels, enrolling instantly the newly freed-men, nor establishing a plantation for provisions."—*Answer.* The cruelty and felony of the Mulattoes and Negro-women."

"3. His not maintaining a union among the chiefs, and that there should have been no *deportations.*"—*Answer.* "That projects were formed to transport the captain general himself: great abuses are acknowledged, and two kinds of transportations, those political arbitrary, and those merited, are defended."

"4. His not having effected a descent in Jamaica:"

"5. Suffering the naval armament to be inactive."—*Answer.* To both these charge inability to act otherwise.

"6. His

" 6. His forced loan of 800,000 francs, (33,333l. 6s. 8d. sterl.) and the murder of M. Fédon!"

No answer; no, the blood of the deliberality murdered Fedon will mark with indelible infamy the execrable assassin Rochambeau while ever the blood-stained history of the French in St. Domingo shall be recorded in the memoirs of civil society! The history of this transaction would fill the soul of the veriest savage with horror. Rochambeau demanded, under pain of death on refusal, the sum of thirty-three thousand francs, 1375l. sterl. from eight different merchants. Three of these eight instantly complied, and respectively paid the above sum; five of them demurred and were sent to prison. Of these five three were unable to raise the money, one was pardoned on account of his evident inability, but Fedon, the ill-fated Fedon, was condemned to be shot! The younger Fedon in distraction, ran from place to place to beg or borrow what would save his brother's life, but in vain; he himself wrote to his friends, but ferocious cruelty had extinguished friendship! Rochambeau granted him an hour's respite, conceived in these terms: "If in an hour the six thousand *gourdes* (1375l. sterl.) are not thrown into the treasury, the citizen Fedon shall be shot, according to the orders of the general in chief," the hour passed, the money could not be collected, and Fedon was no more! "At 9 o'clock in the morning, the 3d Brumaire, he was shot. This bloody catastrophe very sensibly affected the inhabitants and the army!" Such is M. Lattre's apology for Rochambeau's murder of Fedon; a murder too atrocious to be contemplated but by those whose imagination has been tortured to fabricate crimes for the English officers in the East-Indies.

" 7. For having evacuated Cape-town rather than Santo-Domingo, and that even before the arrival of Desfalines.

" 8. For evacuating the Cape, giving officers as hostages, and embarking negroes in chains in sight of Desfalines and the French hostages."

Answer.—(More abuse of the English,) "The desertion of polish soldiers to the Negroes, and the treason of other whites." The following is a specimen of French gratitude for English humanity. "One should believe that the admiral commanding at Jamaica at the time of signing the capitulation, from his instructions, had in view only the safety of the troops but for a time. The troops were robbed of the little that they possessed; and the inhabitants stripped of all that they had been able to save. English cupidity obliged the women to suffer on their persons the most indecent searches and examinations. Modesty has been outraged with a cruelty equal to the rage of the English, on seeing that their maritime expedition, made at a great expence, yielded them nothing but the odium of being counted among the number of ferocious people. The troops were heaped in infected barges at Jamaica, where they were delivered up to the horrors of famine and thirst, and perished, calcined by the sun, in endeavouring to avoid being drowned every tide that filled the barges with water. The English delivered the crews of the French privateers that they captured, to the Negroes to be massacred!" It is indeed insidiously declared, "in truth, that many officers of the English Navy replete with honour, were ashamed of

of the conduct of their government, and risked their lives to save those of the French !”

“ 9. Of giving up the Cape-town to the rebels before having sustained three assaults.”

“ 10. Of not having been the last to embark.”

The answer to this last charge develops an unparalled example of perfidy hitherto unknown in the history of wars, and in direct violation of all the wars of civilized warfare.

“ General Rochambeau, although he had *negotiated* with the English, should have wished for a favourable moment to *escape them*, and to repair to the town of *Santo-Domingo* with the wreck of his army.”

This avowedly premeditated but disappointed treachery should be a warning to our officers in future. It is also matter of inveſtive that the English kept the drawings and plans of fortifications, &c. according to the customs of all nations.

“ 11. Delivering up the artillery to Dessalines.” *Answer*.—“ To prevent the English from getting possession of this place, and their having any claim for compensation at the peace, it was sound policy to put the Negroes in a situation to resist them, to punish their perfidy to France, and defeat their projects. It would have been preferable, it is said, to *have resigned the artillery to the English*. Without doubt, if they had the principle of other polished nations; but they are more barbarous than the Negroes: their character is worse than that of the *Tunisians* and *Algerines*. The death of a Frenchman inspired them with a ferocious joy: it is, said they, a *Frenchman less*.”

It is easy to perceive how a calumniator invariably pourtrays the character of his own mind in his abuse of others. Among a people habituated, by the ambition and malignant frenzy of their task-masters, like the French, to cherish the maxim *Delenda est Carthago*, we were not surprised at hearing repeatedly in the interior of France, even during the cessation of hostilities, the above expression on mentioning the death of any Englishman or American; and it was not unfrequently accompanied by a prayer, truly *ferocious*, for the death of Mr. Pitt, the grand enemy of the French!

“ 12th, and last reproach, that Rochambeau was not an administrator or legislator;” is not even palliated.

This is followed by some idle ravings on the conquests, or re-establishment of order, in St. Domingo. It appears that 50 or 60,000 men would be necessary for this purpose. We have a state of the nominal generals during the years 10, 11, 12.

“ Generals of division. Rochambeau, Brunet, and Lapoype prisoners in England: four, and the black Laplume, on their return to France; seven dead, and two revolted. Generals of Brigade—Ferrand and Debarquier at Santo-Domingo: Boyer, Pageot, Fresinet and Boyér prisoners in England; fourteen on their return to France, twelve are dead, and four revolted. Among those on the return is the name of Humbert, who invaded Ireland.

Ireland, and who, with about 800 men, including a number of Irish emigrants that volunteered their services in hopes of getting to America was cut to pieces a very few weeks after his arrival in St. Domingo. An account of his fate, and that of his whole brigade, being surprised in a marsh, was published in the French journals, particularly those of Bourdeaux."

Of the paradoxical effusions on the re organization of the colony of St. Domingo we shall be silent. To those who can be amused with scenes of horror, with principles of cruelty, and the grossest injustice defended as right, and with the envenomed exclamations of atrocious despotism: in a word, with the true soul and body of *jacobinism*; this work will be interesting. To us, indeed, this language is not new; and all the vulgar abuse here displayed, and much more *viva voce*, has met our contempt and pity in almost every large town in the self-named French empire. We passed over without emotion the frequent repetition of *feroces Anglais*, and *le Pitt du jour a les memes principes du fanatique et farouche Guillaume Pitt en 1755*; but we must confess, that our risible muscles were very sensibly affected at reading, that "the general meeting of the Quakers at London, is that of a society of *propagandistes* against all sovereigns and their subjects; that it is a *sanguinary* club, in which are conceived projects of revolution, antisocial principles, plans of infernal machines, schemes of defraud, assassination, &c. &c."

From the extracts we have made, our readers will be enabled to judge of the talents and spirit of M. Lattre; and if our observations be somewhat diffuse, they will at least prove, what some people have vainly attempted to deny, that Buonaparté has never ceased to ply every instrument to excite the French people to an implacable fury against this country. It is unnecessary to remark, how deplorable must be the condition of a nation under such a sanguinary and impetuous tyrant. The unfortunate negroes of St. Domingo have been butchered by thousands, from ignorance of their language. Those of the Spanish part of the island, of course, spoke the language of the mother country: this the French could not understand; for which cause they massacred them! The Spanish negroes, after the continued barbarities of the French, exclaimed *yo gagné peur*, meaning, *I am growing worse*, or it is growing worse, which the French construed into *ils ont peur*, they are afraid, and instantly put them to the sword!!! This is the defence of Captain-General Rochambeau!

L'Art de conserver la Santé, ou Manuel d'Hygiea.—*The art of preserving health, or Manual of Hygiea.* By P. J. Pipis, Physician, Ex-professor of Chemistry at the Central School of the department of the Upper Loire. Pp. 343. 8vo. Paris. 1805.

THE quacks of France are not less numerous than those of England, but there are many of a very different character from ours

of whom the present author is an example; viz. a medico-politico moral quack, who entertains us with many common place observations on diet and regimen, on the management of the passions, and of their political and moral tendency. We shall pass over all this physician's salutary information and classification of aliments, and his learned disquisitions on the commerce of the sexes, to notice a fact but too little attended to, even by those whose duty requires such attention; namely, the courage of French soldiers.

"The soldier, the sailor, and all those whose lives are often at peril, cannot exempt themselves from the emotion of fear: it is by the use of ardent spirits that they are able to extricate themselves to brave dangers from examples of bravery, and promises of plunder or of glory. An army of water-drinkers would be too reasonable to be much feared: but the combat once begun, rage counterbalances fear. This passion becomes familiar to hardened soldiers, who often turn their swords against their brothers in arms. Fatigue, misery, disease, distance from those who are dear to him, often casts the soldier in a particular melancholy, called *nostalgia*, in which the patient speaks but of his country, and of his desire to see it. He declines visibly if not sent back, and the only means of preventing the evil is to give him leave of absence before his strength may be so diminished as to render him incapable of going home. Government in entertaining and nourishing well the soldier, will impede this fatal disease from being propagated, and desertions are better prevented by good treatment than by vigorous laws and an armed force."

This is the true source of French courage and French heroism; and it is a fact, of which we have been assured by several French generals and field officers. But it was invariably their custom to order their soldiers a small glass of brandy made thick with gunpowder, before the commencement of the action. This practice was also authorized by the surgeons, who, being almost all Presbyterians, approved of the stimulus with the cooling influence of the sulphur and saltpetre of the gun-powder. As to food and raiment, the former is chiefly composed of *soup-maigre*, and a black rye-bread, so hard that it is with difficulty they can masticate it; and the latter is covered with so many patches that it is frequently impossible to tell what has been the original colour. Indeed the miserable condition of a French soldier is truly pitiable, and hence the numerous desertions* and suicides that are daily committed. It is a most extraordinary infatuation and the most gross ignorance of human nature to suppose that feeble-bodied, timid, but frantic Frenchmen will ever be able to fight Englishmen either by land or sea.

* At the commencement of this war, an army of 15,000 men assembled at Bayonne, under Augereau; at the end of little more than a year it was reduced by desertion and suicide to 8,000, when it was ordered to march to Rochfort.—REV.

Traité de l'Influence des Passions.—*A Treatise on the Influence of the Passions on the Temperament and the Health in General.* By H. J. Morteſhap, M. D. of the School of Paris, and correſponding Member of the Society of the ſame School. Pp. 68. 8vo. Paris. 1805.

LONG prior to the domination of Buonaparté, ſeveral of the more judicious began to reflect on the horrible effects of the paſſions; and the ſenator Vornier publiſhed a much more philoſophical treatiſe on their character and conduct in 1797. Dr. Morteſhap indeed promiſes to develop the origin and influence of the vicious and virtuous paſſions in a more circumscribed ſpace, and to enlighten and reform the world by means of his ſhort pamphlet. He conſiders the love of life or ſelf-love the primary emotion; thence originate the deſire of knowledge and the love of a convenient life (*vie com-mode*): from the latter ſpring two paſſions of virtue, religion and ſociability. The diviſions will not perhaps aſtoniſh the learned world by their depth of originality; but the Dr. has ſomething better to tell us—how to make heroes. Eager to compliment his great maſter, and treading the ſame path as Virey, he aſſures us that “country-people have leſs paſſion, but that they are more intense than thoſe of citizens: hence the reaſon why few great men, in reſpect of talents, are born in cities.” He adds that “the ſons of heroes have rarely reſembled their fathers,” but he forgets that uſurpers and tyrants have ſtill more rarely any offſpring. His obſervations on the deleterious effects of the paſſions, and on the domeſtic oeconomy of conjugal enjoyments are better adapted for French than Engliſh readers. His cenſure of the principles of Telemachus is taken from Lemoignon Malesherbes: and his arguments in behalf of marriage, and the deplorable ſtate of celibacy, are in the true ſpirit of the ſelf-named father of the European family. The following ſentiment will ſhow the rapid progreſs of the oriental barbariſm as well as the deſpotiſm that prevails in the court of Buonaparté: “Reſpect and ſubmiſſion chaſe away cares, and ſervants are more happy than their maſters—there is a ſlavery that renders the people more happy than liberty. It is eaſier to obey than command. The people are never more happy than when they are moſt ſubdued under a ſtable and ſtrong government, whatever its particular policy may be. It is the ſame in each family.” The author’s principles of morality are evidently of the ſame ſchool with his politics: and his recommendation of marriage, and of the advantages of chaſtity, &c. ſhould recommend him at leaſt to be phyſician to one of the drummers of the imperial guards. The talents of this correſponding Dr. are too contemptible to merit attention, although he is a zealous and worthy vaſſal of his truly Mahomedan maſter.

Archiv für Geographie und Statistik. Verfasst von einer Gesellschaft Gelehrter, und herausgegeben von Jos. Marx Freyherrn von Liechtenstern. i. e. *Geographical and Statistical Journal.* By a Society of Learned Men. Published by Baron J. M. Liechtenstern. 8vo. 2 vols. Vienna, 1801. 2 vols. and 6 numbers, 1802. 2 vols. 1803, six florins per annum; and 3 numbers, 1804, at 9 florins per ann.

THE title page sufficiently points out the object of this work, which, however, it is necessary to observe, is principally confined to the geography of the Austrian monarchy. We shall only say, that a work of this kind must naturally contain articles widely different as to their intrinsic merit, which it would consume too much of our time to repeat, and, frequently, to rectify. We shall therefore briefly notice only such essays as are most valuable, and likely to prove interesting to the English reader.

From an Essay "*On the Advantages likely to accrue to Austria from the Trade with Tunis*," (selected from the manuscript copy of Mustapha Aga, Chargé d'Affaires at the Court of Vienna, from Tunis, in 1793), we learn, that the imports into Tunis consist of wood, glass, linen, iron and brass, all sorts of Nurnberg ware, lead and cloths; and the exports, of oil, dates, wax, honey, &c. *Venetian Istria* is said to contain scarcely 96,000 inhabitants, on a surface of 52 2-5ths geographical square miles.—A general review of the state of agriculture in Austria, below the Ens, informs us, that the annual vintage produces 1,800,000 anchors (cymers); but no mention is made of the average quantity of corn raised.

"*A Survey of the Austrian Sea Coast and Navigation.*"—This states, that, at Trieste, the trade is rated to amount to from 14 to 15 millions of florins; but much depends on foreign wars. We are also informed, that West India produce, at Vienna, is obtained at a cheaper rate from Hamburgh than from Trieste, on account of the tedious and expensive land-carriage.

"*Consumption of Fuel and Cattle at Vienna.*"—In the year 1799, were consumed in that capital, 214,000 fathoms of wood for fuel, 37,000 cwt. of coals, and 54,000 oxen. In the year 1801, wood for fuel 296,000 fathoms, 140,000 cwt. of coals, and 73,000 oxen. In the year 1802, wood for fuel 254,000 fathoms, 271,000 cwt. of coals, and 80,000 oxen.

"*The Situation, Extent, Produce, and Population of the hereditary Austrian Dominions, immediately after the Peace of Lunéville, at the beginning of the nineteenth Century.*"—The result of this investigation is, that this monarchy contains 24,609,497 inhabitants, on a surface of 11,968 square miles. In the course of this essay we find, that some considerable advantages have been gained by Austria, in rounding and consolidating her territory on that occasion.

"*State of Agriculture.*"—After detailing the nature and quality of the climate and soil, the general amount of the corn, the culture of the meadow.

meadow-lands, horticulture, and the management of the forests, grazing, &c.' Baron Liechtenstern estimates the surface of land capable of being cultivated, at 80,000,000 of acres, and 250,000,000 of florins. This estimate is, however, evidently too low, as it allows but little more than three florins per acre.—Vienna is stated, in the year 1800, to have contained 232,049 inhabitants.

We are also presented with lists of the population of different districts, formed in the year 1801, according to which Stiria contained 812,464; Carinthia, 285,533; Krain, 400,054; Gœrz, 119,057; the city and territory of Trieste, 27,374; Bohemia, 3,013,614; Moravia and Austrian Silesia, 1,634,668; and the whole kingdom of Galicia, 4,921,845 inhabitants.

"*On the Cloth Manufactures in the Austrian Dominions*," by J. A. Demian.—Great endeavours have been made by the Austrian Government, to improve the quality of the wool; and several private individuals have followed so laudable an example. The author of this essay recommends, as an additional means, either to prohibit its exportation, or at least to impose a very heavy duty on its importation. He then describes the manufactures, according to the different countries in which they are established. With respect to Hungary, we learn, that the disproportionate population is principally to be attributed to the want of regular roads and canals, and especially to the circumstance, that the subject there has no complete possession of any property. Little else worthy of notice is to be met with, relative to that country, in the journal before us.

We shall conclude our notice of this work with an interesting remark, relative to the authors in the different parts of the Austrian dominions.

"The number of authors at present living in the different parts of the *Austrian dominions alone*, amounts to nearly 1,000, of whom 729 are stated to be Germans; but that they do not produce annually above a fourth part of that number of literary performances. Several nobles are found in the list, of whom upwards of sixty are stated to be of very high rank."

We feel disappointed at not seeing a list of their names.

From the few selections we have made, our readers will perceive, that this miscellany contains much useful matter, and may probably, at a future period, with a little more accuracy, prove a valuable source of information on subjects relative to statistical knowledge, and particularly to that of Austria.

MISCELLANEOUS.

CONTRIVERSY RESPECTING THE NEW CHURCH AT BATH.

IT is generally known that some years ago a Free Church was erected at Bath, for the express purpose of inducing the poor to attend divine service with regularity, by affording them such accommodation as, we are sorry to say, is rarely, if ever, to be found, in the generality of our Churches. This admirable institution was first suggested by the Rev. Charles Daubeny, now Archdeacon of Sarum, a Clergyman distinguished by every virtue that gives dignity to human nature; and by every mental acquirement that can enable a man to discharge his duty with effect, in whatever situation he may chance to be placed in society. This worthy divine contributed liberally (we believe 300l.) towards the erection of this venerable edifice; and has rendered it much more essential advantage by serving it, with activity, zeal, and fidelity, for the last seven years, without accepting a single farthing for his services. Those services can only be appreciated by such as are acquainted with the truly apostolic zeal, the deep learning, and the comprehensive talents, of Mr. Daubeny; and as are also conversant with those admirable productions of his pen, which have so essentially served to fix the wavering, to recall the wandering, and to confirm the steady Christian in his faith and duty; and which ought, ere this, to have removed him from the care of a *parish* to the superintendence of a *diocese*. We have taken frequent opportunities of impressing on the minds of our prelates and of our governors, the necessity of establishing similar Churches, for the convenience of the poor, in different parts of the country, and especially in the metropolis. We have reason to know, that during the administration of Mr. Addington, assurances were given that such Churches should be built in the capital; but we are concerned to state that these assurances, like many others from the same quarter, were never carried into effect. That Mr. D. for his conduct, in respect of the Free Church at Bath, deserved the highest commendation from every friend of religion, and of the poor, no man in his senses will deny; and he certainly received it from most of the heads and dignitaries of the Church, especially from the truly venerable Bishop of the diocese. It was with infinite surprize, therefore, that we learnt that an attack had been made, *professedly* on the governors of this Church, but in *reality* on Mr. Daubeny himself, (probably from a spirit of envy of the most malignant and degrading nature) for appropriating a stipulated portion of the collections at the Free Church, after a sermon preached annually, for the benefit of the Bath Hospital, at the said Church. We should enter into a detail of the reasons which produced this arrangement, if they were not so ably set forth, in some of the papers which we now lay before our readers, particularly in the temperate, manly and perspicuous speech of the learned arch-deacon himself. We shall only, therefore, express our utter astonishment, that two divines, we mean Dr. Gardiner and Mr. Falconer, should expose themselves, as they have done, on this occasion. As for Dr. Falconer he will have learnt, we hope, from the lesson which he has received, especially from the able pen of Mr. Bowles, the wisdom of attending to the old admonition, ne sutor ultra crepidam. Most certainly, in the present disgraceful dispute, the doctor's ability has fallen far short of his zeal, though it have greatly outstripped his judgment. We are happy in being able to state, in confirmation of our own sentiments on this subject, the opinion of a learned and most respectable prelate, as signified in the following letter to Mr. Daubeny.

(COPY)

"REV. SIR,

"Deanery, St. Paul's, May 13, 1805.

"I AM sorry that my engagements in town have not allowed me to send you the inclosed papers sooner. I beg to assure you that it has afforded me the greatest satisfaction to find in the examination of the papers furnished by yourself and Mr. Meade, that the conduct of a person, who has distinguished himself as a theological writer, and as an able advocate and zealous minister of our established Church, is not only free from all imputation of blame, but entitled to much commendation. I am very confident that the same Christian moderation which you have displayed throughout this unfortunate affair, will induce you to accede to a reconciliation upon any terms which may be consistent with your own honour and character.

"I am, Reverend Sir, &c.

"To the Reverend Archdeacon Daubeny.

"G. LINCOLN."

The worthy Prelate's confidence was perfectly well founded; but we believe that the archdeacon has had no opportunity afforded him for displaying his Christian moderation in the way in which his Lordship was naturally solicitous to see it displayed: we shall now subjoin the various letters, &c. most of which were published in the Bath papers.

DR. GARDINER'S LETTER TO DR. FALCONER.

DEAR SIR,

May 2nd. 1805.

ALTHOUGH not present yesterday at the annual meeting of the Governors of the Bath Hospital, you will probably hear of the following resolution, adopted by the Gentlemen present: "Resolved, that any objections made to the appropriation of the collections for the benefit and support of this Hospital at Christ's Church, have no sanction from the President and Governors of this Hospital." The wisdom and propriety of this resolution, in an abstract view, it is foreign to my present purpose to discuss; nor should I trouble you and the public with a notice of it if I did not understand that it originated in an application by letter from one of the Ministers of Christ's Church, and in some pretty warm *viva voce* animadversions in a part of the sermon which I delivered at the above place for the benefit of the charity. Not being present, or having an opportunity to reply to these charges before the resolution was formed and entered upon the register of the Hospital, I think it a justice due to myself to give you and other zealous patrons of this excellent institution, an exact copy of that part of my address which was deemed obnoxious.

I must premise, that in the middle of the week it was agreed on between me and a gentleman who solicited my services at Christ's Church, that no mention whatever should be made of any peculiar appropriation of the money there collected, as not being likely to produce any kind of advantage either to Church or Hospital. However on Saturday evening between seven and eight o'clock I received information that the *mention at least* of the usual mode of dividing the collection was *indispensably necessary* and that if I did not promise to that effect, my services would not be wanted.

Rather than abandon, at this late period, my purpose of endeavouring to be useful on an occasion for which I had been long before engaged, I answered that I would comply with the request. As a Governor of the Hospital I thought myself conscientiously bound in a peculiar manner to exert myself in its behalf—as a citizen of Bath, I rejoiced in the well

known prosperity of that useful and excellent building, the Free Church—and with both these objects before me, I briefly addressed my hearers as follows.

'This enjoined me as an indispensable duty to remind you that a double benefit may arise from your contributions of this day, since one third of them is to be appropriated to the support of the edifice in which you assemble for the glorious purpose of worshipping the Supreme Being. Whether the expediency of this measure (unknown in any other place of worship) is to be justified on right principles;—whether the Creator is likely to take pleasure in an external homage derived from a source which flows for the relief of his suffering creatures;—whether this practice is not a direct violation of the divine mandate *I will have mercy rather than sacrifice* these are questions which have been suggested by respectable and intelligent friends of the charity for which I plead, they are questions well worthy the attention of this audience, so as to promote an impartial inquiry how far such a sacrifice of your eleemosynary aids is requisite, but questions which I presume not to determine. I shall be content with observing that there can be no way so proper of removing the objections brought against this measure as by your contributing an additional share of one third more than you would otherwise give. Then your pious oblations and your charitable benefactions will go hand in hand, and those who meant only to assist with the latter may as well leave them at the door of this place as deposit them with the Treasurer of the Institution which we are met chiefly to support;—then what is consecrated to the service of God, or his Church, will not diminish the substance intended for the indigent and sick;—then you will effect two laudable purposes on the same occasion, from either of which, what satisfaction will you not derive? &c. &c.'

Under the circumstances of its origin, if correctly represented, I conceive that by the above resolution, the gentlemen present yesterday at the annual meeting have at least indirectly sanctioned the charges or insinuations brought against me on the subject of this address, without my being afforded an opportunity of explanation or defence; a privilege which, as one of their own body, I might have expected. I cannot help considering their procedure in this instance as a tacit reproof of my conduct: and under this impression I can no longer deem myself worthy to associate with you and the other respectable Governors in support of your institution, by regularly attending the committees. In my capacity as minister, or as a private individual, my zeal to promote its interests will always remain indefatigable.

I am, Dear Sir, your's most sincerely,

J. GARDINER.

Mr. J. FALCONER's Letter to the Printer of the BATH CHRONICLE.

SIR,

I BEG leave to communicate to your readers the history of a resolution which the Governors of the Bath Hospital adopted at their last meeting respecting the affairs of the new Church, and to shew its tendency. But as this is a local fact, it will not be understood without some preliminary explanation. It had been the practice for several years of the managers of
the

the concerns of the new Church, to take away one third part from each of the annual collections of alms intended for the use of the sick poor of the Bath general Hospital, and likewise one third part of the annual and similar collections for the sick poor of the Asylum and Dispensary, on the pretext that *they* preached the Gospel to the poor. As soon as I discovered this abuse, I exposed it frequently to the eye of the public but in vain. In the spring of last year, I determined, to introduce it to the notice of the congregation that I addressed in a discourse in behalf of the poor of the general Hospital. I again subjected it to the consideration of different hearers on the same occasion in the morning and evening of the 21st. of the last month. It was unknown to me till lately, what degree of impression had been made by my former statement of this fact; for although I had received the private and generous approbation of a few of my brethren, one of them was the Rev. Dr. Gardiner, yet I did not expect that my sentiments would be publicly supported. Of what Dr. Gardiner has said the public will judge, but it will not judge, I think differently from myself. He has spoken well, and he spoke boldly, for he had the opportunity of speaking in the face of the authors and patrons of this corruption. Such, Sir, is the offence to which the resolution relates. Mr. Daubeny, one of the Curates of the new Church addresses a letter, when he was in London (although he had been present at the sentence pronounced against his doings by Dr Gardiner) to the Treasurer of the Bath Hospital, complaining of certain persons who had presumed to think otherwise, and to speak otherwise of their division of the alms than he and his co-managers do. But this letter has the singular property of being either a public or a private one, as it may suit the possessor and his employer, its contents are too secret to be divulged to the persons whom it respects, but yet sufficiently public to be used as the cause and foundation of a resolution of the Governors. Can it be believed by persons; who have been concerned in public transactions, that the Treasurer, after the letter had produced its effect, was allowed to put it into his pocket, and to take it away with him, and it became a positive instrument by the use to which it was applied.

It must be observed that this remarkable letter furnished all the testimony that some of the Governors thought proper to examine, respecting what had been said by these censors. But Sir there is a striking reason why this letter should not have been received at all. No connection whatever subsists between the Bath Hospital and the New Church. *The Governors of the Hospital never have granted, by resolution or any public notification in their proceedings a third part of the alms collected at the new Church for the use of their sick poor to the managers of that Church.* I know that the mistake on this point has been almost general. I intend the public to remember this circumstance. If I am wrong let them produce the agreement from the records of the proceedings of the Governors of the Hospital.

Now Sir let me admonish the Governors of an interpretation that may be offered at some future period, of this apparently empty resolution. It may be advanced by some casuist of the day, that it is plain, that the Governors of the Bath Hospital did not object to the diminution of the alms of the sick poor, by subtracting a third part of them at the new Church; and this resolution may perhaps be brought as the evidence of their consent. It will, I trust and believe be soon rescinded. I understand that

the present resolution is a mere scarecrow, if it were compared with the shew and substance of some that were suggested. It was the wish of some speculatists to prohibit the clergy, both the wild and biting, and the domesticated and do-ile, from speaking at all upon this topic. The resolution however is complimentary to myself, when it speaks of "objections." It is plain they were ignorant of what I said, or they would have used a word of a stronger make. I assured the congregation, that whether they contributed much, or whether they contributed little, it would be conveyed through pure and guiltless hands into the treasury of the sick. If I am required to explain this language, I shall do it in this manner. I mean that the hands of those, who did not take away a third part of the collection of alms, designed for the sick poor of the General Hospital, to appropriate them to some devious purpose, but put into the treasury all that they received were pure and guiltless. I hope that this explanation has the merit of resembling what was to be explained. I now take my leave.

And am Sir, your's,

May 6th. 1805.

THOMAS FALCONER.

TO DR. FALCONER.

DEAR SIR.

Bath, May 6th. 1805.

I TOOK the liberty to address you in the last paper, not only from a knowledge of your zealous attachment to the interests of the Bath Hospital, as well as of your able and diligent support of that admirable institution, by professional aid; but also from a consideration of the private friendship with which you are pleased to honour me; and which now, in consequence of further information, first induces me to call your attention once more to the same subject.

I find, that in the letter read to the Governors at their annual meeting, there is an unjust and invidious reflection on the proprietors of chapels, which, coming from an impure source, certainly was as little deserving of their notice as it is of mine: But there is also a direct personal charge against one of their members, which might have suspended any resolution upon it till a fair enquiry had established the fact; and on which it behoves me in my own justification, to bestow a few words. The writer of this letter expresses astonishment that Christ-Church should find an opponent in Dr. Gardiner, a clergyman of the Church of England. Of my attachment to the Established Church in general, I must leave those who are in a habit of hearing my sentiments on the subject, to declare their opinions. With what justice this specific accusation is brought against me, the public at large will determine, after my challenging a single individual to say, that he ever heard me speak of Christ-Church, but in terms of the highest gratification, as a benefit and honour to the city in which it stands: though I may have expressed a surprize that its *financial state was not as accessible to the public eye as that of all other buildings, intended for the service of the poor*. Indeed, were I ever so much disposed to opposition and contention in the present instance I could have no interested motive for employing those despicable resources: even the downfall of Christ-Church could not benefit me; as the Chapel of which I am Minister, is not large enough to accomodate those who constantly apply for sittings. But at the *liberality and decency* with which I am thus accused, the public will perhaps *express their astonishment* when they know that my accuser was informed, that on contributing my mite on the day of collection, I expressly declared it was for the use of the Church alone;

stone; an additional third part of what I annually subscribe to the Hospital—their *astonishment* may increase on being told, that my accuser had a substantial proof before his eyes that my sermon could not have made a very unfavourable impression on the audience; since the Church received at least as much if not more benefit from the contributions of that day than it usually does on those occasions. Those were not such effects, then, as seemed to justify a suspicion of my being an opponent to this place of worship, and to merit a proposal actually made by the author of the letter, of returning with indignity the piece of money which I gave at the door. A treatment of this kind, had it actually taken place, I should willingly have imputed to the infirmity of nature, and a sudden impulse of the moment. But the formal complaint of me to the Governors was written coolly and deliberately several days afterwards, and in *London*; so that there was the benefit of change of air, and novelty of scene, for dispersing every acrimonious quality in the habit.

I have no pleasure, Sir, in mentioning a behaviour not very reconcilable to that decorum usually observed between Gentlemen who never had any intercourse with each other; nor should I have thought it worth while to take up my pen again, but for the purpose of discharging what I consider an imperious duty by the Hospital, since on the practice which has been so much the subject of discussion, I have now less hesitation in declaring my sentiments. The annual salary for the service of a *Free Church*, erected professedly for the use of the poor, amounts to 120*l.*; perhaps near 50*l.*, more than is allowed to any Parochial Church or Chapel in Bath, though the duty of some of them may be estimated as nearly double. For my own Chapel, the duty of which may be deemed equal, the late Bishop ordered me 75*l.* as an ample stipend. The reason given for this extraordinary demand on the revenues of Christ-Church is, that their service is so much better performed. Now, without meaning to pay any great compliment to the respective Ministers of the Abbey, St. Michael's, St. James's, and Walcot, I confess, as far as my hearing and judgment go, I cannot absolutely acquiesce in the fact: neither does the public voice seem to confirm it, since I understand that the last-named places are fully as well attended, with as much decorum and apparent satisfaction. But however this may be, to supply a compensation for the supposed superior service, not only are the rents of the pews considerably advanced, but a deduction of one-third must be made from an extensively-useful and old-established Charity; forming a precedent, in my opinion, of a highly-dangerous nature. I cannot help deprecating its tendency; and I trust his Lordship of the Diocese (whose name has been introduced on the occasion) will weigh maturely the circumstance before he gives it a final sanction. I say again, it is not so much the loss of between 20 and 30*l.* per annum to our Institution which I regret as the precedent which I dread; for it should be considered, that the poor of Bath have neither interest in, nor benefit from, the Bath Hospital: and in this sense alone it is not strictly *General*, though so called: Its objects must belong to some other district of the united kingdom; so that, perhaps, applications for its support might with more propriety be made in other cities and towns than in this. Who then shall say, that with this example before their eyes, the ministers, churchwardens, and inhabitants of our own parishes, may not in vestry resolve, as well as the Committee of Christ-Church, that of a collection from which they can in no other way receive benefit, one-third shall be appropriated to the

relief of their own poor, or the repairs of their Church? The conclusion in regard to the finances and welfare of the Hospital is too obvious. But it is observed in the letter that this supposed opposition of mine to Christ-Church excites *astonishment*, because it is *in its infancy and unendowed*. Unendowed! permit me to ask, if any one place of worship in *Bath*, except parish-churches, is endowed? However, what sums of money are embarked on them, for the principal and interest of which the buildings themselves, and the rent of the pews, are deemed a stable and permanent security? The question is, then, whether the rent of the pews in Christ-Church is more than adequate to the discharge of every expence attending its service, even with the present exorbitant salary? If it is, why does that stand more in need of endowment than any other sacred building, on which so much private property is staked? Instead then, of adopting inefficient resolutions, or timidly yielding to the threats of a few prejudiced individuals, it appears to me to be a duty in the Governors of the Hospital, as guardians of the rights and interests of the poor, to meet the question manfully; to state their case impartially before the Bishop, and desire his Lordship to determine, whether the collection of Christ-Church shall be disposed of in the same manner as that of all other Churches and Chapels in the city of Bath. I know we are told that the late Bishop decided on this point in the negative; but whatever may have been his Lordship's *opinion*, it could hardly be called a *decision*, when he heard no plea, and received no appeal from one of the parties interested. Besides, this opinion may not be deemed an immutable precedent by his successor, when one circumstance alone produces such a change in the case—I mean the great rise of the pew-rent of Christ-Church. Let us then, I say, endeavour to obtain a final decision on the subject from this high and respectable authority. Should it prove adverse to our wishes, we may humbly and joyfully submit to it, satisfied with having done what we ought to promote the welfare of an institution of which we are *Governors*; an important title conveying the idea of a trust, fully as sacred as that of the interests of a popular building, under the management of a few individuals, stiling themselves a Committee. On the other hand, should not the Governors think proper to call a general meeting, for the purpose of presenting an address to the Bishop, the matter shall for ever be at rest with me; and after this urgent appeal to my brethren, for exertion in a cause which their duty binds them to support, I for one shall not have to reproach myself with negligence or supineness in the discharge of mine.

Thus, Sir, have I stated facts, and produced arguments. I am sensible that the former are open to correction, the latter to discussion and animadversion; they may be refuted in a becoming manner, and I shall not feel much chagrin, because I am conscious of the purity of my motives. But had I come forward with these facts and observations, in addition to what I said in my sermon, was an inference from them to be drawn without distinguishing between an attachment to a concern, and an approbation of its management? Could they have authorised a brother Minister of the Gospel, a preacher of that charity, which *thinketh no evil*, to bring before so respectable a body of men as the Governors of the Bath-Hospital, the insinuation of a want of fidelity to my trust as a clergyman of the Church of England, the direct accusation of my being an opponent to a particular Church, which all others unite in extolling and supporting? Surely, if this Gentleman is not more circumspect in bestowing his censures, without following

following him to his own parish, may not the poor of *Bath* themselves begin to suspect the Christian temper of one who undertakes so *liberally to provide* for their *spiritual* (as he calls it in his letter) meaning no doubt to include their moral *instruction*, and that as well by example as precept? It is not in a vindictive spirit that I throw out this suggestion to the impugnor of my constitutional principles; but with a view to promote reformation where wanted—ready to receive advice from him on any part of my own conduct. Thus we may mutually become brighter examples to our respective flocks; and in *guiding* others to the material edifice, as humble and diligent workmen, may help to polish the *living stones* designed by Providence to adorn it.

I am dear Sir, your's most sincerely,

J. GARDINER."

TO THE LORD BISHOP OF BATH AND WELLS.

MY LORD,

I MAKE no apology for representing to you an abuse, as I think it, which belongs perhaps to your Lordship's department to correct, as connected with ecclesiastical matters, and also with the concerns of the Hospital; the revision or establishment of whose regulations are, by act of Parliament, placed in a good measure under your controul. I need not presume to remind your Lordship, that the Bath General Hospital was built in the years 1739 and 1740; and in the latter year opened for the reception of patients. A considerable part of its revenue, by which it is enabled to maintain near 120 patients at an average, arose then, and still arises, from the collections made at the church-doors in this city, twice a year, when a sermon is preached for the purpose of recommending the contributions of the charitable. The whole of the money collected both at parish churches and private chapels was always accounted for, and indeed immediately paid in by the collectors. No deduction was ever thought of, as I can witness myself, for more than twenty years.

A few years ago the chapel, known by the name of the Free Church, was built; and then the Rev. Mr. Daubeny, who constituted himself one of its directors, and has indeed taken the whole direction of it on himself, declared that the Hospital should have two-thirds only of the money collected there, and that he would retain the other third part for other purposes; or, as he explains it, for the benefit of the Church. This withholding was, your Lordship will observe, his own doing altogether. No consent either of the Committee, or General Court, was ever obtained to authorize such a defalcation.

About a year ago, the Rev. Thomas Falconer, being desired to preach for the benefit of this charity, animadverted on the above proceeding, and signified that at the Church where he preached, the whole sum collected would be paid into the Hospital treasury; which was understood to convey, as it was indeed meant, a censure on the subtracting from the Charity any part for purposes foreign to the general intention. This gave offence to some of that Gentleman's supporters, but no reform followed. Since that time it was spoken of in terms of disapprobation by the Rev. Dr. Gardiner, who has published an able vindication of his conduct on this occasion, printed in the Bath Chronicle, in two letters, which he addressed to me, and with the sentiments of which I heartily concur.

I am

I am, my Lord, personally, a true friend of the Church of England and its Ministry; my education, friends, and family, all contributed to strengthen this regard; and though I do not signify it by sounding a trumpet to proclaim my attachment, it is not the less sincere. Let me then intreat your Lordship to consider how improper, how disgraceful it is, to subtract, in a public place of worship, a part of the sum collected for the support of poverty and sickness, to turn it into a devious channel. The erection of an organ, the gilding and carving of a pulpit or reading-desk, must not proceed from so impure a source. Even the ornaments of the altar of God are little better than an abomination, when composed of the spoils of the sick and wretched.

It will be said, I know, that the audience, on this occasion, are apprised of the defalcation intended, and of the pretences on which it is made; but this is only a subterfuge. Did the Governors of the Bath Hospital authorise Mr. Daubeny to unite the applications for their sick-poor with others for the repair and ornament of a building, or perhaps other considerations, which is not deemed prudent to divulge? No such thing, nothing occurs on the minutes or records of the Hospital to authorise any conjunction of the Charity, by which that is supported, with any other purpose whatsoever. Is it not plain, then, that the Charity is here made a stalking-horse for other purposes? Cannot he have a separate day for raising money for ornaments, gilding, music, and lofty thrones? however unbecoming these may be the simplicity that ought to prevail in a building consecrated to the use of the poor. The reason is plain; such applications should be a barren resource, unless bolstered up by the pretence of charity and benevolence: they would be deemed rather offerings to vanity and affectation, than for any truly-valuable purpose. But the mere subtraction is not the whole of the mischief complained of; it is the example from whence mischief is chiefly to be apprehended. If a Minister of one Church be allowed, on any pretence, without the consent of the Governors of such Charity, or indeed even with it, as I must regard such consent as a betraying of their trust, to determine what portion of the money collected there for charitable purposes shall be applied to such purposes, and how much to others, which he does not chuse to specify; other Ministers may and will take the same liberty. The poor that form a part of their congregations, are as meritorious as those of the New Church, and of course equally entitled to regard. The same may be practised in London and all over the kingdom; and then I request your Lordship to reflect in what light such a transaction will be viewed by the candid and dispassionate part of mankind. Will it increase the respect paid to the Clergy, or heighten their character with their flocks? Do carving, gilding, and frippery ornaments, contribute to the stability of a place of worship?

Mr. Daubeny is by some divines styled an able theologian; but your Lordship will recollect that one still abler, when his followers were struck with admiration at the goodly stones and gifts with which another place of worship, which I need not name, was ornamented, replied only, "As for these things, which ye behold, the days will come when there shall not be left one stone upon another that shall not be thrown down." The sanctity of a place of worship depends on the purity of heart, and pious sentiments of those who frequent it, and on these only. The prayers and aspirations of the sick, relieved by such means, ascend more effectually to the throne of God, than all the peals of an organ, how loudly so ever it might swell the note of praise.

Your

Your Lordship has probably seen or heard of an extraordinary resolution passed on the 1st of May last, by the Governors of the Bath Hospital, importing, that any objections made by the preachers at the last collection for the benefit of the Hospital to the division of the money collected at the Free Church had not the sanction of the President and Governors of the Bath Hospital. A most extraordinary resolution indeed! For, my Lord, several days before it passed, letters of thanks from the Governors had been sent to the Clergy for preaching the very sermons here deemed so obnoxious; and among others, to the Rev. Dr. Gardiner, and to the Rev. Thomas Falconer; the latter of whom preached the same sermon twice on the same day: once at the Octagon Chapel, and again in the evening at the Abbey Church; both of which are specifically mentioned in the letter of thanks. But in the interval between the preaching of these sermons, and the annual meeting of the Governors of the Hospital on the 1st of May, a letter was sent to Mr. C. Phillott from Mr. Daubeney, complaining heavily of the presumption of any of the preachers who had dared to arraign his distribution of the money collected at the New Church.

The absurdity of the above resolution of the Governors, which, I am confident, their good sense will at a fuller and more temperately conducted meeting induce them to rescind, is apparent. It conveys a censure on those who wish to secure for the benefit of the Charity the whole of the money subscribed on that account; and is indeed in every respect the very reverse of what might be expected from persons who act in the character of Trustees. An arbitrary proportion of the sum collected is withdrawn from what is accounted for to the Hospital: instead of enquiring, at a public meeting, what were the causes of this defalcation, which was a new thing, and practised only at one place; a vote passes among the Governors of the Charity, implying a censure, not on those who made the defalcation, but (to use their own expression) on those who objected to it; as if the Governors had it in their power to stop the mouths of independent persons, or to prevent their stigmatising with the term *ABUSE* a transaction, that deserves that appellation in the strongest sense of the word.

What would, my Lord, Mr. Allen, and the other worthy founders of this Charity, have said, had any of the Clergy, at the foundation of this Charity, have stipulated for such a portion of the sums collected as they should direct to be at their disposal for other purposes, and to have told the Governors that if this were not complied with, they should have no collection at all at their Church. Would not the sentiments and heart of every friend to charity, decorum, and even justice, have revolted against such a proposal. Even the indignant spirit of Nash would have been the first to manifest itself on such an occasion, and to express not disapprobation only, but contempt and abhorrence of such proceeding.

A late resolution, my Lord, of one of the branches of the Legislature has declared it to be criminal to divert public money from the purposes for which it was raised, and apply it to others, and this is agreed to be a criminal transaction, even though no loss takes place.—The same rule applies to the present case, with this difference only, that here a real and considerable loss has taken place already, and much greater likely to happen, if this abuse be not corrected.

I am, my Lord,

With much respect for your official and private character,

Your obedient servant,

WM. FALCONER.

May 29, 1805,

BATH

BATH GENERAL HOSPITAL, AND CHRIST-CHURCH.

To the Printer of the Bath Chronicle.

AS two Clergymen and a Physician have published letters in your paper, condemning the appropriation of the money collected for charitable purposes at Christ-Church, any one, not acquainted with the real circumstances of the case, must presume that a very gross abuse is involved in that appropriation. What, at least, but an earnest desire to correct such an abuse can be supposed to induce gentlemen in Holy Orders, whose lives are devoted to the most solemn, and, in times like these, the most arduous duties, to become writers in newspapers; and in that character to appear as the accusers of their brethren, and to expose their own names to the observations of a licentious world? A Physician, indeed, possesses no such sanctity of character, nor is he restrained, by the nature of his duties, from any of the ordinary communications of social life. But the respectability of his profession is an additional pledge for that caution, which, in common with the rest of mankind, he is bound to observe, lest at any time he pass an unjust censure on the conduct of others.

The very extraordinary manner in which the public attention has been excited by the letters above alluded to, has induced me to examine, more closely than I should otherwise have done, the grounds of the accusation which is thus brought forward, and the evidence by which it is supported; and I beg leave to submit to the consideration of your readers the result of my investigation. Actuated solely by a regard for truth and justice, I shall confine my attention to facts, and I shall refrain from answering the personalities, which I am sorry to say abound in the letters in question.

The fact is I believe indisputable, that of the charitable collections raised at Christ-Church two thirds only are appropriated to the use of the Hospital, (or of the Infirmary) and the remaining third is reserved for the use of the Church. The first observation which occurs on this subject is that such an appropriation is, *in itself*, and independently of collateral circumstances, entirely unobjectionable. There is nothing in either of the charities, thus promoted, which renders it improper to blend them together, as the objects of a common collection. The Bath Hospital is one of the noblest and most beneficent of those charitable institutions, which have raised the British character for humanity above that of all other nations. But admirable as this establishment is, a very little reflection will convince every serious mind, that the Free Church is an institution possessing still stronger claims to public support. The object of both is the benefit of the indigent. The former furnishes them with the means of health, the latter supplies them with religious instruction; and in proportion as the soul is more valuable than the body, and as eternity is more important than time, the charity which rescues the sinner from the error of his way, and preserves him from everlasting misery, is more excellent than that which only delivers him from the sufferings and perils of disease. Even in a temporal view, what charity can be so beneficial to the lower orders as that which incites them, by the only adequate motive, *religious principle*, to a love of sobriety, chastity, justice, and truth; to a regular course of industry; and, in short, to a strict performance of all their relative and personal duties? It may be said perhaps that the religious instruction, which is to produce such desirable effects,

it as well dispensed at the other Churches, and at the Chapels belonging to the establishment in this city, as at Christ-Church. But alas! those Churches and Chapels are mostly very deficient in regard to accommodation for the lower orders: and it was a sense of this deficiency, which induced a number of charitably-disposed individuals to subscribe upwards of 4000*l*. for the erection of Christ-Church; of which the whole *area* is allotted, with every possible convenience, to the free receptions of those who cannot afford to pay for an opportunity of attending divine service, and the whole interior of which exhibits, as every place of public devotion ought to do, a model of human society—by assembling in due proportions persons of all ranks, in the worship of their common Father. It is no part of my object to be either the accuser or the advocate of any man; my business is not with persons, but with things, with facts, and with reasoning: but I should be wanting, in justice to Mr. Archdeacon Daubeny, if I neglected on the present occasion to observe, that, as the original projector and the chief promoter of this admirable institution, that gentleman is entitled to the gratitude of every friend to true religion, and to our ecclesiastical establishment. Would to Heaven that the success which has providentially attended this noble charity, were to have the effect of recommending the example to imitation, and that a free church were to be erected wherever the population and other circumstances seem to require it! I rejoice to learn that a church of that description is about to be established in the populous town of Birmingham, and that his majesty has promised to lay the first stone of the intended edifice—a work truly deserving the hand of a Monarch, who has distinguished himself as a protector of the Established Church.

But in the letter of Dr. Falconer it is taken for granted, that a third part of the charitable collections raised at Christ-Church is employed, not for the benefit of the poor, but in furnishing “ornaments, gilding, music, and lofty thrones;” in the erection of an organ, the gilding and carving of a pulpit or reading desk; and again, in “carving, gilding, and frippery ornaments.” I will venture to say, Sir, that if any person were to enter Christ-Church for the first time, after reading the above descriptions, he would be surprised at the simplicity which there prevails. In vain would he look for any gilding about the pulpit or reading desk, both of which are of an unusually plain construction. With regard to the “lofty thrones,” that term I presume is meant to be applied to two pews near the altar, for the accommodation of the clergy, when not officiating, or of the committee; and protected by curtains and canopies from a current of air, to which I understand, for want of such protection, they were found to be peculiarly exposed, when, as at first, they adjoined to the bare wall. Whatever they contain of ornament, was introduced for the sake of rendering them uniform with the altar and the pulpit. The description of them as “lofty thrones” must therefore be considered as proving nothing more than the fancy of your correspondent; though, considering the purpose for which it was intended, it certainly is not very creditable to his candour. I am not aware that the ornaments and the music, on which he has passed such severe strictures, are at all inconsistent with the sober dignity of our established church; which is far from considering, what Dr. Falconer sarcastically terms “the loud peals of an organ,” as unfavourable to that “purity of heart,” or those “pious sentiments,” which are the very essence of religion. That church, Sir, on the contrary, remembers that man is a compound Being, and that the senses of his body are capable of being made to assist in raising the devotion

devotion of his soul; and it frequently displays far more splendid decorations, and resounds with much louder peals, than are to be seen or heard in Christ-Church. Perhaps Dr. Falconer is of opinion that suitable ornaments and solemn music ought only to be excluded from a free church; and indeed he suggests that they are "unbecoming the simplicity that should prevail in a building consecrated to the use of the poor." The value of this compliment to the lower classes, when assembled for the worship of that Being in whose sight all men are equal, I leave it to the feelings of that description of persons to appreciate.—It happens, however, that the supposition, which is made the foundation of so much censure against the committee of the Free Church, is itself utterly unfounded; and that instead of a third part of the collections there raised, for charitable purposes, being employed in furnishing ornaments, music, &c. not one farthing of it is so applied. I have taken some pains to ascertain the truth upon this subject, and the result of my inquiries has been, that a third of those collections is put into a fund, which is devoted to the repairs and other necessary expences of the church, and consequently, in the strictest sense of the word, to the use of the poor who frequent that place of worship. From this fund the clergy derive no emolument, their salaries arising solely from the rent of the pews in the galleries. So far from the ornaments being provided for by charitable contributions, the following statement respecting them appears in the printed account of the subscriptions and disbursements, which are delivered to the original subscribers for building the church, and which of course can be no secret.

"*Benefactions in addition to the above Subscriptions.*—The great bell, Rev. Mr. Sibley. The altar piece, picture, and silver candlesticks, Rev. Mr. Durbeny. The communion plate and cloth, Mrs. Denison. The velvet and gold furniture for altar, pulpit, and desk. Mrs. Barnston."

I am also informed that the expence of purchasing the organ was in part defrayed by the proceeds of an Oratorio, performed for that express purpose; but this resource proving insufficient, the deficiency, which far exceeded the amount so collected, was supplied by the Rev. Charles Durbeny from his private purse; which gentleman also furnished, at his own expence, all the "*gilding*", in the church—an ornament no where to be found but at the altar. I have recently been informed that the same gentleman, against whom it is insinuated in one of the letters I am noticing, that he applies a third of the charitable collections raised at Christ-Church, not merely to the purchase of ornaments, but to "considerations which it is not deemed prudent to divulge;" has paid, within the last year, from his own purse, about 70*l.* for the railing and carpet at the altar. This fact is not communicated to me by the gentleman to whom it relates, who is at a distance, and knows nothing of my interference on the present occasion. It is but justice to add that the organist, Mr. Tylee, has performed *gratis* ever since the opening of the church.

The appropriation of a part of the collections raised at Christ-Church for charitable purposes to the use of that church, has been made the occasion of a still grosser misrepresentation than the one I have above noticed. It is impossible to peruse attentively the letters which have appeared on this subject, with an observing eye, that the censure with which they abound is founded upon a palpable error. It is in most of those letters assumed as a fact, that from the collection raised for the benefit of the Bath Hospital

one-third is afterwards deducted for the use of the Free-Church by the managers of the latter institution. Thus the Rev. Thomas Falconer begins with stating it to have been "the practice for several years of the managers of the concerns of the New Church to take away one third part from each of the annual collections of alms intended for the use of the sick poor of the Bath General Hospital, and likewise one third part of the annual and similar collections for the sick poor of the Asylum and Dispensary, on the pretext that they preached the Gospel to the poor." This is the abuse charged by Mr. F. and which that gentleman says he has frequently exposed to the eye of the public. Nay, the same gentleman boasts that in a sermon repeatedly preached by him, he gave an assurance, that "whether the audience contributed much or little, it would be conveyed through pure and guiltless hands into the treasury of the sick"; and lest the real meaning of this assurance should be misunderstood, he in his letter declares it to be, that "the hands of those who did not take away a third part of the collection of alms designed for the sick poor, would be pure and guiltless." I quote this passage, Sir, not for the purpose of lamenting, as every serious person must do, that the pulpit has been thus used for a purpose so very different from its real destination; neither would I pay the gentlemen here alluded to so bad a compliment, as to think they can have any thing to fear from such an insinuation; my sole object in this quotation is to shew, that the charge respecting the appropriation is, nothing less than a third part of the collection designed for the Hospital is taken away and applied to other purposes. This is the charge advanced by Dr. Gardiner, when he speaks of "a deduction of one-third from an extensively useful and old established charity." This is the charge repeated by Dr. Falconer, who, in his letter to the Bishop of the diocese, intreats his Lordship "to consider how improper, how disgraceful it is to subtract in a place of worship apart of the sum collected for the support of poverty and sickness, to turn it into a devious channel." For the sake of illustration, Dr. F. drags in some late resolutions of the House of Commons, in order to shew that he is justified by legislative authority in declaring, that it is criminal "to divert public money from the purposes for which it was raised, and apply it to others." He forgets, however, that in the case to which he alludes, the diversion consisted in the borrowing public money, on good security, and for a great national exigency; which money was restored as soon as possible to its proper fund.

Now, if the above statements be correct, I am ready to admit that the conduct of the managers of the concerns of Christ-Church amounts to a very gross abuse. To apply to one purpose, however excellent in itself, any part of a charitable collection, the whole of which is given for another, would be not only unjustifiable, but criminal in a very high degree. It would be a most heinous breach of trust. This then is the nature of the charge which is adduced. Is that charge true? Dr. Gardiner has himself answered this question in the negative. That Gentleman, in the very paper which contains Mr. Falconer's letter, has informed the public, that before he preached the last charity sermon at Christ-Church, he received information "that the mention at least of the usual mode of dividing the collection was indispensably necessary," and that if "he did not promise to that effect," his "services would not be wanted." And in his sermon on that occasion, Dr. G. informed the audience, that—"to remind" them "that

"that a double benefit" was to accrue from their contributions, was "enjoined" him "as an indispensable duty." It appears then that the managers of the concerns at Christ-Church consider it as *indispensably necessary*, that in the charity-sermons there preached the audience should be apprized of the *usual manner of dividing the collection*; and I understand that this practice is invariably observed. If so, with what truth can it be said that a part of the money intended for the benefit of the sick poor of the Hospital is "taken away, or diverted from the purpose for which it was raised." When a collection is expressly solicited for two purposes, can what is then given be said to be "intended," or "collected," for one of those purposes only? Or can a part of what is raised be said to be "taken away" from its original destination, and "turned into a devious channel," if it be applied to the very purpose for which it was solicited? It is obvious that, after the notice which is given in the sermon respecting the manner of dividing the collection, every one who contributes any thing knows that a third of his contribution will be applied to the use of the church, and therefore gives so much for that express purpose; and if, after such notice, a third were not to be so applied, but the whole were to be sent to the Hospital, the donors would have just reason to complain of a gross abuse, and of a diversion of their charity from the purpose for which it was given.

It cannot escape observation that Dr. Gardiner, according to his own statement, appears to have shewn great unwillingness to mention in his sermon the peculiar appropriation of the money to be collected. I rather think he is mistaken when he conceives it to have been agreed on between him and the gentleman who solicited his services, that no such mention should be made. That gentleman, I am informed, never considered himself a party to such an agreement. Certain it is, that he requested Dr. Gardiner's services on the *very terms*, which were afterwards more positively insisted on, and which the latter gentleman sought to decline. It is fortunate for Dr. G. that his wishes in this respect were not complied with: for if he had omitted in his sermon all mention of the peculiar mode of appropriation, which he knew was to take place, he would have favoured the very abuse which is complained of, by soliciting a subscription solely for the benefit of the Hospital, when he knew that a part of it was to be applied to the use of the church.

Before I quit this part of the subject I must observe, that Dr. Falconer himself refutes his own charge, that a part of the money collected at Christ-Church is diverted from the purposes for which it was raised; for he anticipates the answer which I have given to this charge, by saying "It will be said, I know, that the audience on this occasion are *apprized* of the defalcation intended." The term "defalcation," as here used, is evidently inconsistent with the rest of the sentence; but the fact here admitted, that the audience are apprized of the division which is to take place, proves to demonstration that their donations are not applied to other purposes than that for which they were given. To get rid of an answer so satisfactory, Dr. F. indeed calls it a "subterfuge." But instead of proving it to be so, he immediately proceeds to ask whether the governors of the Bath Hospital "authorized" the usual appropriation? This question I shall presently answer. The question here is, not whether the *Governors*, but whether the *audience authorized* that appropriation? And that they did is
a truth

a truth established by Dr. F. himself, who admits that they were apprized of it.

It is necessary to notice another error, apparent in the letters of two of your correspondents, and scarcely less gross than that of supposing the committee at Christ Church to have applied to one purpose what was entrusted to them for another. It is assumed in those letters that the appropriation therein complained of is made without the concurrence of the Governors of the Bath Hospital. Yet, in Dr. Gardiner's first letter a resolution of those Governors, at an annual meeting, is stated; in which resolution they expressly declare that "any objections made to the appropriation of the collection;" &c. "have no sanction from the president and Governors of this Hospital."—Is it possible for any one, after reading the above resolution, to doubt that the appropriation was made with the concurrence of the Governors? Is it possible to believe that if such concurrence had not existed, those Governors would have felt any anxiety to repel the supposition that the objections made by others were sanctioned by *them*? So strong and irresistible, indeed, is the implication of concurrence contained in the above resolution, that the Rev. Thomas Falconer expressly allows that such "an interpretation may be offered of the resolution," and that this resolution "may be brought against the Governors as evidence of their consent. But although this Rev. Gentleman, injudiciously perhaps for his argument, thus shews himself aware of the obvious and necessary construction of the above resolution, he refuses to allow them the benefit of the obvious import of their own expressions, because, forsooth, they have never "granted by resolution or other public notification of their proceedings, a third part of the alms collected at the New Church for the benefit of the sick poor, to the managers of that Church;" and he challenges them to "produce the agreement from the records of the Hospital." Certainly no such record exists; and it would be strange if it did; for, besides that it would prove the Governors to have been unfaithful stewards, the case, here stated, in order to shew its necessity, has no existence. That case is founded upon the statement so often repeated, but which, I trust, I have completely disproved, that a part of the alms collected for the benefit of the poor is applied to the use of the Church. If this statement were true, no record on the proceedings of the Governors would justify their acquiescence in such an abuse. On the other hand no record can be wanting to shew the concurrence of the Governors, in the distribution of a collection of which they are to receive two-thirds, and which, without their concurrence, would never be raised. Such concurrence requires no precise form. It is quite as effectual when given verbally, or even by merely an implied assent, as if it were attended with the utmost solemnity, and published on the house-top. It amounts only to an acquiescence in what is for the benefit of persons, whose interests are entrusted to the care of those who acquiesce. The sophistry I am refuting consists in confounding the very opposite cases; a renunciation by trustees of a part, when they have a right to the whole; and a ready and cheerful acceptance of all which they are entitled to receive, and which is a clear benefit to the trust.

In one sense, indeed, the concurrence of the governors of the Hospital, is recorded in their proceedings; for the receipt of two-thirds of the collection raised at Christ Church, without any complaint of the other third being withheld, (to say nothing of the annual vote of thanks to the

preachers who announce such a division) is an inelible record, proving the assent of the Governors, in the most *substantia* form, to the appropriation in question. Nay, two of the gentlemen who have brought this subject before the public by way of accusation, being Governors of the Hospital, must be considered as having acquiesced in a practice, thus recognized by their recorded proceedings. Why have not those gentlemen brought the abuse, against which they pour forth such "loud peals" of clamour in the newspapers, before a general court, where alone it can be corrected? Why have they not *there* complained that the sick-poor, of whom they are guardians are year after year, deprived of a part of the money collected for them at Christ-Church? Why have they not formerly proposed that a demand should be made on the Committee at that Church of the money which has been thus "taken away" from "poverty and sickness," and turned into "a devious channel;" and that if such demand were not instantly complied with, it should be enforced by legal means? Could they be ignorant that if one person withholds what belongs to another, there are laws to redress the injustice? Or that, though private individuals are at liberty to relinquish their own just claims, it is the bounden duty of Trustees and Guardians to maintain the rights of those committed to their care? It is not, however, too late. I can venture to assure these gentlemen, that, if their statements be correct, Mr. Daubeny and the rest of the Committee at Christ-Church may be compelled, by process in the Courts of Law, to pay to the Hospital and Infirmary a third of all the charitable collections which have been made at that Church within the term assigned to such demands by the statute of limitations. I apprehend, however, that if the business be brought before a general court the complaints will there be told, that not one farthing collected for the benefit of the Hospital at the Free-Church has been withheld; and that no demand can be made of the part of the collections there raised, which has been retained, because that part was raised expressly for the use of the Church. So much as to the past. With regard to the future, the only question is, whether the Governors will continue to receive two-thirds of the collection at Christ-Church, or whether they will deprive the Hospital of an advantage which it has so long enjoyed? It is the simplest question that can be propounded—40l. per annum and upwards from Christ-Church, for the benefit of the Hospital, or nothing? For it cannot be expected that the Ministers of that Church, who, in blending its interests with those of the Hospital, have acted by Episcopal authority, (an authority, to which I am glad to see Dr. Gardiner, like a true Episcopalian, determined to bow;) it cannot, I say be expected that those Ministers; particularly after the abuse which has been heaped upon them, will pursue a new course; and, abandoning the interests of their Church, that they will make the Hospital the sole object of their charitable collections. As little can it be supposed that the Governors, whose duty it is to get all they can for the Hospital, will injure that establishment, by rejecting two-thirds of a collection, because the other third is appropriated to another charity. Nor is it very likely that the Bishop should alter the opinion which, in concurrence with his predecessor, his Lordship has formed upon this subject, merely because the proceedings which, in conformity with that opinion, have been adopted, have been made an occasion for the most harsh and unjust censure.

If a doubt could yet remain of the concurrence of the Governors in the appropriation

appropriation which is objected to, I have a witness to produce, by whose testimony that doubt will be completely removed. This witness is the Rev. Thomas Falconer. Should it appear indecorous to call upon the son to refute his father, it must be remembered that the justice of the case ought to be paramount to all other considerations. In the Bath Chronicle, dated May 20th, 1802. Mr. F. thus censures the Governors for giving that concurrence, the want of which is now made a ground of accusation against the Clergy of Christ-Church.

"I have been informed, gentlemen, (and I believe I have been informed rightly,) that you agreed to give to the trustees of the New Church a large portion (a third I understand) of the money that might be collected at the New Church for the use of the institution over which you preside."—Yer in 1805, Dr. Falconer complains that "no consent either of the Committee or General Court was ever obtained to authorise such a defalcation."

I must be allowed to digress a little from my main subject, for the purpose of lamenting that any of your Correspondents should consider the resolution of the Governors, on the 1st of May last, as leveled against themselves. It being notorious that objections had been urged from the press, and even from the pulpit, against the appropriation of the collections at Christ-Church, it was to be expected that the Governors should wish to obviate the supposition, which their silence might have appeared to authorise, that those objections had their sanction. The most simple and unobjectionable way of doing this was, to pass a resolution, expressly negating such sanction. That resolution was, of course, intended for their own exculpation, and not for the inculpation of those who objected, and to whom, when they apply it, by way of censure to themselves, it may justly be said, *qui capis, ille facit*. Such a resolution was a mere declaration of neutrality: it was a public notification that the Governors would not take any part in that war against the Ministers of Christ-Church, which had been proclaimed from different pulpits in this city, and incredible as it may seem, from the pulpit of that very Church.—The gentlemen who have thus erroneously construed the resolution in question, express a hope that it will be rescinded: but in so doing, they consult neither the honour nor the consistency, of the Hospital. Such self contradiction would be little calculated to convey a favourable opinion of the Managers of that institution, even if a resolution to rescind could have the effect of placing those gentlemen in the same situation in which they would have stood, if they had never passed the resolution not to sanction. But it is plain that this would not be the effect of such a measure. These resolutions would not, like equal quantities on the opposite sides of an equation, reduce each other to a nullity. It cannot be supposed that any thing could induce the Governors to incur the charge of inconsistency, by rescinding their first resolution, but a conviction that the objections thereby disclaimed were well founded, and ought to have their sanction. A resolution to *rescind* must therefore be tantamount to a resolution to *sanction*: it will bear no other construction; and I cannot persuade myself that the Governors will now pass sentence upon themselves, and condemn an appropriation, in which they have uniformly concurred, by sanctioning objections which have no foundation but error, and which have no tendency but to injure the Hospital.

As an accurate knowledge of facts is the best preservative from erroneous reasoning, it will not be amiss to lay before the public the following simple

narrative of the manner in which the usual appropriation of the collections at Christ-Church originated. When the above Church was consecrated, the Bishop of the Diocese declared it to be his opinion, that, being itself a charitable institution, it ought not to be made subservient, by means of sermons, to any other charity. Accordingly, at first, no charity sermons were there preached; and the above opinion of the Bishop was stated in answer to an application, on behalf of the Hospital, to the Clergy of that Church, to preach for the benefit of the Hospital. At length it being found injurious to those noble charities, the Infirmary and the General Hospital, that there should be any exception to the practice which had till then prevailed, in all the places of public worship at Bath, to preach charity sermons on the same day, it was proposed by the Rev. Charles Daubeny to the Governors of both the charities, that such sermons should be likewise preached at that church, and that one-third of the collections then raised should be retained for the use of the Church, and the remaining two-thirds should be given respectively to the Infirmary and Hospital. This proposal, which was fully approved of by the present Bishop, being obviously for the benefit of the above charities, by affording them the only chance of a collection in their favour at Christ-Church, was, of course, most gladly and thankfully acceded to; and no formal resolution or record was ever deemed necessary to shew the concurrence of the Governors in such a proposal: or, in other words, to authorise their acceptance of a free gift, the rejection of which would have prevented an accession to the income of the Hospital to the amount of between 40*l.* and 50*l.* per annum.

The above plain recital will, I trust, have the effect of removing the apprehension entertained by your correspondents, lest the practice at Christ Church, to which they object, should operate by way of precedent. There could be no reason for this apprehension, even if a different practice were not established at every other place of worship in this city: for it is obvious that the extraordinary circumstances, which gave rise to a peculiar appropriation of the collections at the above Church, are no where else to be found. When any other church, or any chapel, shall be formed for the express purpose of accommodating the poor, who may be either disposed of themselves, or allured by such an invitation, to attend Divine service; and when, in consideration of such its destination, and of its consequent need of public support, being itself totally unendowed, it shall be absolved by *Episcopal* authority from all obligation to furnish sermons for other charities; then, and not till then, will the dreaded precedent apply: then, and not till then, will a discerning public allow the claims of such church or chapel, as it has allowed those of Christ Church, to participate with other charities in the public liberality—in case its managers should be willing, with *Episcopal* concurrence, *so* to contribute to their support. But so absurd is the supposition that any other church or chapel at Bath, as now constituted, should follow the example of Christ-Church, upon any of the grounds already urged against that example, that Dr. Gardiner is obliged to resort to a new and a very strange ground of argument, in order to give a colour to the objection urged by him against that example on the ground of *precedent*. He argues that, because “the poor of Bath have neither interest in, nor benefit from, the Bath Hospital,” the ministers, churchwardens, and inhabitants, “of the different parishes, *with this example before their eyes*, may in vestry resolve, that of a collection, from

from which they can in no other way receive benefit, one-third shall be appropriated to the use of their own poor, or the repairs of their church." That Dr. G. should throw out a suggestion so hostile to the charity of which he is a governor, cannot fail to excite astonishment; but it requires no observation from me to shew how widely different the above most uncharitable pretext for a divided appropriation would be, from that truly-charitable plea which is urged in favour of such a practice at Christ-Church.

Having noticed all the topics in your correspondents' letters, which are material to the question before the Public, I gladly refrain from animadverting upon the temper which is displayed in those letters. Were I to do this, I must forfeit all right to a motto, which particularly becomes an advocate for truth—*suaviter in modo*. How far I may be entitled to the other branch of the motto, of which this is a part, it is not for me to say; but I can truly say that, in this discussion, I have had no other object in view than, by just and dispassionate reasoning, to refute errors, and to obviate prejudices, calculated, as I thought, to prove injuries to our Ecclesiastical Establishment; the interests of which, especially in these days of schismatical zeal, are deeply involved in the prosperity of such an institution as CHRIST-CHURCH.

I am, Sir, your humble servant,

Bath June, 8, 1805.

JOHN BOWLES.

P. S. I think it proper to inform your readers, that wishing the facts and the arguments in the foregoing letter to speak for themselves, I sent it for insertion in the Bath Chronicle under the signature of *Impartial*; but the Proprietor of that paper declining to insert it without the name of the writer, I am induced, contrary to my original intention, to obtrude my name on the public, rather than forego an endeavour to vindicate the cause of religion and truth.

TO THE PRINTER OF THE BATH CHRONICLE.

SIR,

Bath, June 17, 1805.

I congratulate you on the acquisition of your new correspondent Mr. John Bowles, who as he tells us himself, "actuated solely by a regard for truth and justice," attempts to vindicate the abuses I have complained of, and bestows censure freely on his opponents, as if he thought that no one had a right to discuss public measures, or to write in a newspaper, but himself. The persons he attacks, Dr. Gardiner and myself, are both of us governors and members of the committee of the Hospital: Mr. Bowles is neither inhabitant of the city, subscriber, benefactor, or governor of the charity he extols in such lofty terms. With equal propriety might he have obtruded himself on the concerns of any or every Hospital from the Land's-end to Johnny Groat's house.

"The love of truth and justice" are fine-sounding expressions, and found in the mouth of every man who intrudes himself upon the public, from the prime minister to the constable of the parish; and form an excuse for the most officious interference in matters wherein those busy philanthropists have no pretence to meddle. But whatever his professions may be, I think it no difficult matter to prove that the body of his work is neither consistent with the title or the preface. I can by no means agree that the appropriation he mentions is entirely unobjectionable. The

contributions at the churches for the benefit of the Hospital have, until lately, been appropriated solely to the use of that charity: They are directed by the Governors of the Hospital, and by them only; and no persons whatever have a right to mix their accounts or interests with those of this corporation. The support of a church and of a Hospital are distinct branches: and every man who gives, ought to be at liberty to apportion his charity as pleases himself, not according to the pleasures of the plate-holders. Suppose the rector of the Abbey was to say, you shall have no collection here except one-third is given to the support of the Sunday-schools; another clergyman to make the same declaration respecting the Casualty-Hospital; and a third stipulate in favour of the Stranger's-Friend society. Yet each of these charities is as meritorious as the New Church, and as worthy of support. The building of a synagogue is mentioned as a meritorious action but once in scripture, and that cursorily; but "to feed the hungry, clothe the naked, heal the sick, and visit the fatherless and widow in affliction," are insisted on as positive duties in every page.

The next argument respects the ornaments of the church, which he describes as so simple and unadorned; and which he says I have so severely censured. I blame every expence that is charged on the funds of another charity, whether for gilding or canopies, cushions or curtains to protect the committee or others from those streams of air to which the poor are exposed, but which would much endanger the health of their superiors. As for the malignant insinuation which he prefaces with a *perhaps*, I answer I expressed no sentiment of the nature of that which he pretends; I never said that suitable ornaments and solemn music ought only to be excluded from a free church. Every church, without distinction, should be decently and respectably fitted up, suitably to the form of worship which is performed in it: And if some zealous persons should add to these, paid for from their own pockets, pictures, silver candlesticks, communion-plate, (to which last there can be no objection) and gold and velvet furniture for altar, pulpit, and reading-desk, and even mark these gifts with the name of the donor, (whatever might be my suspicions that a part was given, as Pope says, to fame as well as to God) I am sure I should make no objection. But gold-lace, velvet, and fringe are, in my opinion, as unfit for the dress of a church, as of him who officiates in it; the same modesty of garb is appropriate to both. The rich ornaments of the Temple at Jerusalem only hastened its destruction; and in latter times, the furniture and expensive decorations of the churches proved only invitations to plunder and rapine; which prevailed even at the Reformation, when, under pretence of destroying superstition, they first plundered and then demolished the churches themselves. Later times have afforded instances of the same rapacity, on which I need not enlarge. Those whose piety, and not their vanity, leads them to promote the service of God, would do well to consider, that the desire of man to pay his worship to the DEITY is very different from the external magnificence of that worship. Let us not display our treasures before Him, unless we are desirous of shewing in his presence that we value what He commands us to despise.

Mr. Bowles next spends his ink, and the patience of his readers, in commenting on what I said, and I still maintain, that the money raised professedly for the service of the Hospital is defalcated. The notice of such collections is put up, by order of the Committee, at the Pump-room,

room, and expresses simply that on such a day a collection will be made at the different places of worship, for the benefit of the General Hospital. No notice is taken of any deductions whatever; but it is to be supposed, and always has been, that the whole of the money so collected was applied to the purposes expressed in the notice. But he alledges, that the question is not whether the Governors of the Hospital, but whether the Audience authorised such a defalcation. But it appears here to be the orator, not the audience that fastened on the money. Both he and the audience had undoubtedly a right to give what they pleased; but that they had a right to mix their concerns with those of the Hospital, I peremptorily deny. No candid person will, I am sure, deny that this officious intermixture arises from a consciousness that if a collection was made separately from the concerns of the Hospital, and given out to be for the benefit of the New Church only, that little would be collected. If Mr. Bowles and his clients be of a different opinion, let them try the experiment, and it will settle the difference at once: and I think I can engage that the Governors of the Hospital will never demand one-third of the money raised professedly for a different purpose.

Mr. Bowles's next assertion is so extravagant that it surpasses all belief. A resolution was passed, that the objections made by some of the preachers to the appropriation of the charity money at the New Church were not made with the concurrence of the President and Governors of the Hospital. On this oblique insinuation, which appears rather as a personal reflection, though it specifies no one, he builds his assertion that it might be brought against the Governors, as evidence of their consent. If he means in any court of justice, I am sure he is mistaken; nor do I believe that the most profligate advocate would venture to suggest a claim on no better authority. It conveyed a censure on a Gentleman, a Governor, who was absent, had no notice of it, and of course no opportunity of vindicating himself. It was absurd and contradictory; as a few days before the thanks of the Governors were sent to the very persons, for the sermons on which they a few days after cast an oblique censure. As to the acquiescence of the Governors of the Hospital, it is the very thing complained of; and for which purpose a special meeting of the Governors is called, who will certainly think themselves at liberty to determine as they think proper. I assert, that no concurrence of the Governors was ever given to such an innovation: and its being unnoticed for two or three years no more constitutes a right to repeat it, than it would any other practice that was wrong in its origin and outset. As to his additional argument, from what Mr. Falconer said, I answer he was mistaken, and very pardonably. The friends to what I here term and assert to be an abuse, had industriously circulated a report that there was an entry in the books of the corporation authorising the defalcation; I believed it myself, and so I believe did another gentleman, who very worthily filled the chair at most of the meetings. The books were diligently searched by his directions, in expectation of finding it; but none could be found. This is surely sufficient to explain what Mr. Falconer said: he spoke from common report, and strong assertion of persons who were either deceived themselves, or meant to deceive. He was not a governor himself and had no means of personally ascertaining whether what he heard was true or false. As to what Mr. Bowles means by a resolution to rescind being equivalent to a resolution to sanction, I know not. If the Governors are convinced that the late resolution was hasty, improper, and unjust, it is their duty to re-

scind it. The charge of inconsistency is ridiculous; to repair a wrong is a duty, not a matter of indifference. The argument of inconsistency might as well be urged against repentance and reformation of vicious habits, as against the reparation of wrong or injury.

Mr. Bowles next gives us a curious piece of information; that the New Church was absolved by Episcopal authority from any obligation to furnish sermons for other charities. But what Bishop has a right to impose such an obligation; and were any to enforce it, he would be liable to a prohibition at least, if not a præmunire. The King, and he only, by letters patent under the great seal has any right to authorise legally any charitable collections in churches, except at the sacrament; and no Bishop has any right to invade this part of the royal prerogative. Such collections subsist, I am concerned to say, by connivance rather than right; but assuredly the Bishop, except by recommendation, has no authority in the case.

Mr. Bowles lastly expresses much astonishment that the same liberty of defalcation should be suggested as likely to take place in the other churches, as is practised at the New Church: as if the latter had an exclusive privilege of plundering the Hospital collection. But is not the relief of the poor who frequent the different churches, as good a pretence for sharing in the money, as furnishing canopies, carpets, curtains, and cushions, at the New Church? Is it not as meritorious to furnish a bed for a poor family, as to assist the slumbers of the Committee? Such an application would, no doubt, be foreign to the purpose for which the money was given; but I have no doubt by far the most justifiable deviation. As to his last insinuation, that the institution at Christ-Church is deeply connected with our Ecclesiastical Establishment, I confess I see no such connection. Our Ecclesiastical Establishment, like that of the Jews, which had more direct evidences of its being a Divine regulation, must, like that, stand or fall by its own merits. The Temple of Jerusalem, built by Solomon, under the express direction of God, even regarding its construction, was delivered by the ALMIGHTY into the hands of the king of Assyria; even the Ark of God proved no protection for the violators of his commandments. The same judgment is applicable to ourselves. Let us make our institutions subservient to, and encouraging of, "the weightier matters of the law, judgment, mercy, and truth;" and we may then safely say, "on this rock will we build our church, and the gates of hell shall not prevail against it." But if we substitute ceremonial observances for moral and religious duties, or affix any merit to them, independently of their conducing to make us better men, we deceive ourselves; and the fate of the Jews, menaced by the Prophet Isaiah, for the same misinterpretation of the precepts of the ALMIGHTY, will as surely await ourselves. The dangers with which we are threatened can only be averted by a reformation of the national character. The exhortations of the pious, and many of that description are to be found in every rank of our Ecclesiastical Establishment, may conduce to this desirable purpose; and such persons have more regard to their duty and their character to advise any to depend on the favour of the ALMIGHTY on any other grounds than obedience to his positive precepts. If we fail in these, our ceremonial observances will, like the new moons and sabbaths of the Jews, be counted only as "an abomination."

Your humble servant,

W. FALCONER.

To

TO THE REV. C. DAUBENY.

SIR,

Bath, June 17, 1805.

I AM obliged to enter upon the subject of this letter without the ceremonious salutation of a preface, as we must consider not how much may be written, but how much will be read.

It is said, Sir, that you relinquished the original plan of not preaching in behalf of the charitable institutions of this city, because you did not like that the chapel where you serve should be an exception, in this respect, to the other places of public worship. It would then be supposed, that you declared your wish to contribute to their support in the same manner as the others did. Nothing like it. You make your verbal bargain that you should have a third part of the money that might be collected for the Bath Hospital, and the Asylum and Dispensary; which last institution should not be omitted, because it shews how you were extending your market. And so, Sir, the yearnings of your tender bosom to preach for the sick poor could be quieted only by taking from them a third part of the alms which they might receive. You gave up the sermon and collection for yourselves, and had annually in return merely a third from each of two collections for the Bath General Hospital, and one third from the collection for the Asylum and Dispensary; over and above the new and inestimable pleasure of assisting the sick! And by collecting supplies for the Church in this manner, you did not expose yourself to the necessity of laying your accounts before "a licentious world."

Your injudicious advocate, Sir, has induced me to request an explanation of two remarkable facts; and no one can be proxy for you in making the reply.

You omitted a large part of a prayer of charity in the service for one of the fasts; and thus set the example to the poor, in whose presence you did it, of resisting the authority of the King, and setting at nought that of the Metropolitan: For the time you became a dissenter. Your colleague at the New Church, who did the same, said the prayer was ungrammatically expressed; and thus his love of his brethren stumbled over a philological block; and that it was not any thing to which he had subscribed—a reason this for rejecting all those parts of the service, not to be found in the Book of Common-Prayer and the Bible. Charity, I suppose, is not like any thing to which he has subscribed; I am sure it is not contrary to it. I call upon you, Sir, to defend this conduct, on the ground of its being consistent with the character of a good citizen, and a Minister of the Established Church.

If you do not regard St. Chrysostom's authority as a preacher, you may listen to him as an historian, and he seems to have had some hearers like yourself; for in commenting on the words of St. Paul, "Let every soul be subject to the higher powers," he says, 'this command is given to the clergy and the monks, and not to laymen only.' On the authority of the following passages, extracted from a letter addressed to you some time since, I call upon you to shew how a Minister of the Established Church can subscribe to one doctrine, and believe another: "You have subscribed to the 17th Article of the Church of England. You said to me in person, you were not called upon to believe in the doctrine by subscribing to this Article. P. 7.—"Mr. Overton, as an honest man, believes the doctrine of the 17th Article, which he has subscribed to. You do not." P. 9.—See a letter to the Rev. C. Daubeny, by Edw. Sheppard, D. D.

It will not serve your end to say you despise this man or that, and be silent. The fact has been before the public, and you have not contradicted it. If you require my opinion of the 17th Article, I will freely give it; I think it agreeable to the tenor of Scripture, and that it is framed with admirable prudence. I look no further. If Calvin hold the same doctrine *tant mieux*; if not, *tant pis*.

I am Sir, your obedient servant,
THOS. FALCONER.

Good Gods! " 'Tis like a rolling river,
That *murmuring* flows and flows for ever!
Ne'er tired, perpetual discord joining,
Like fame, it gathers strength by going."

Gay's Fables—The Scold.

MR. PRINTER,

June 19, 1805.

IF the decision which is to take place at the Bath General Hospital the 26th of this month, on the subject of the conduct of Christ Church, shall prove "the end all" of the offensive war, carried on some time by the Rev. T. Falconer and his adherents, it will be a relief to those who think it necessary to read unceasing remonstrances, on an evil that does not exist; and will make room for matter of much more importance.

We may, I think, fairly anticipate the result of the meeting of the Governors; it cannot be but to confirm the resolution passed at the Annual General Meeting: for what was the resolution? It was this, "That the Governors take no part in the discussions of individuals, but are bound to accept, by duty of their trust, whatever donations shall be offered to the Charity over which they preside."

The very able letter of Mr. Bowles has given a full explanation on the conduct of Christ Church; an explanation which has not been refuted by the two last letters in the Bath Chronicle; but the matter could have been adjusted even without this letter; for let the conduct of Christ Church be ever so nefarious, the Governors of the Bath General Hospital could not possibly have any concern with it: it is an establishment over which they have no right of exercising enquiry. It is sufficient that the Subscribers, or the Committee they have appointed, are satisfied with the regulations adopted at this Church for the accommodation of the numerous poor who could not find convenient situations at the parish churches, which are too small to accommodate them, nor at the *private chapels*, which, from the high rate of obtaining fittings, are alone devoted to the opulent.

The idea of erecting a Free Church for the accommodation of the poor, proceeded, if I am well-informed, from vast bodies, who not finding accommodations in their attendance on Divine service at the Established Churches, were consequently drawn to the numerous conventicles, who open wide their doors to all deserters. The Free Church has very much corrected this evil.

As much has been said on the subject of *defalcation*, it will be well to enquire into the justness of this accusation. The Free Church has yielded the Hospital annually on an average between forty and fifty pounds; and if you will remember that it is only from the galleries that donations are to be expected, for the area is occupied by a description of per-

sons who are not supposed to be equal to aid the contributions materially—hence, if you compare this subscription with Churches of an equal size (recollecting the galleries of Christ Church) as, for instance, St. James's, St. Michael's Church, we shall have no reason to be dissatisfied at the sums paid into the Hospital coffers by the abused Committee of Christ Church.

The queries proposed by the Rev. Mr. Warner, may be pertinent; but has that Gentleman or any other, a *right* to propose them? I have before observed, the conduct of Christ Church appertains to the Subscribers only, or their Committee, and not to the public. This subject either taken generally or particularly, will strongly inculcate the axiom—KNOW THYSELF.

I beg, in concluding, Mr. Printer, to acknowledge an unintentional error, in asserting that the Rev. Mr. Jay's Chapel collected once a year. I remember that it *once* did so, and inferred that from its numerous congregation, as well as the opulence of its members, that it still continued to praise-worthy a custom. Were it only *one third* of a contribution, it would be thankfully received, I doubt not, by the Governors of the Bath General Hospital.

Yours, A DISPASSIONATE OBSERVER.

THE SPEECH OF THE REV. ARCHDEACON DAUBENY.

At a special Meeting of the Governors of the Hospital in Bath on June the 26th, 1805, in answer to that of the Rev. Dr. Gardiner, in support of his Motion for Rescinding the following Resolution, which had passed *unanimously*, at the General Annual Meeting held on the 1st of May, 1805; which resolution was in consequence of a Letter from the Rev. Archdeacon Daubeny to the Chairman of the General Hospital, to know whether, in the objections made by Dr. Gardiner in his Sermon at Christ Church to the arrangement established at that Church relative to the Charity Sermons, Dr. G. was to be considered as speaking the language of the Governors of the Hospital as a collective Body?—

RESOLVED—“*That any objections made to the appropriation of the Collections for the benefit and support of this Hospital at Christ Church, have no sanction from the Presidents and Governors of this Hospital.*”

GENTLEMEN,

It appears to me that much irrelevant matter has been mixed with the subject under immediate consideration. Without entering, therefore, into that comparative estimate between the soul and the body, which has been so strangely introduced on this occasion, it will be my object to confine your attention, as far as may be, to the question before the Board; and though, Gentlemen I am unprepared to address you in a written digested speech, after the example of the Rev. Dr., I flatter myself I shall find no difficulty in answering every thing he has said to the purpose on this occasion. In so doing, I shall not certainly descend to a level with those Gentlemen, who have committed themselves to the public on this occasion, by entering into any of those personalities that have been so unhappily, and I may add, disgracefully mixed up with this subject; but shall treat the question before us *abstractedly*, as it ought to be treated in this place, and as it can alone be treated consistently with my character and station.

The

The business immediately before this Board is to determine on the propriety of rescinding a resolution made at a former Board. That resolution derived its origin from a letter, written by me to the then Chairman, requesting to know whether, in the objections Gr. Gardiner thought proper to make in his sermon at Christ Church, to the arrangement established at that Church, relative to the charity sermons, the Dr. was to be considered as speaking the language of the Governors of this Hospital in their collective capacity? To that request the resolution in question was the answer; which says, "The Governors of this Hospital do not sanction Dr. Gardiner's objections." The question now is, whether this resolution, passed at the General Annual Board of this Hospital, is to be rescinded? What will be the virtual conclusion to be drawn from rescinding this resolution, I do not think it necessary, Gentlemen, to point out, because I feel confident, that after the circumstances of the present case shall have been taken into consideration, no such rescinding can take place.

The charge, Gentlemen, that has been brought before the public against the Committee of Christ Church, is of the grossest kind. It is no less than this—that the persons composing that Committee have been guilty of practising a notorious fraud on the revenues of this Hospital, by subtracting one third of the collections made at Christ Church for its benefit. On this ground the parties in question have been held forth to the public as having "*impure and guilty hands*," as "*Despoilers of a public charity*," and as "*Public Defaulters*," their case has been compared with that of Lord Melville. The analogy between the two cases I shall leave you, Gentlemen, to find out for yourselves. Now, Gentlemen, either the said charge brought against the Committee of Christ Church is true, or it is false. If it be true, it will prove too much—if false, it will prove, what must be considered to be worse than nothing. Should it be true, it casts the severest reflection on the conduct of the Governors of this Hospital as a body; for it proves that they have been shamefully defective in their duty to their trust, in neglecting to make use of the proper means to prevent that injury to it, of which the charge in question complains. But, Gentlemen, if on the contrary the charge in question be false, I will leave to you to consider in what precadiment those persons, who have brought this gross charge before the public against Gentlemen respectable both for their character and station in the world, have placed themselves. I do not hesitate to say, that to such a charge, thus brought, Lord Ellenborough would give the name of a LIBEL.

I now proceed to prove, that the charge in question is not to be substantiated. My first proof will consist of presumptive evidence, drawn from the conduct of the Governors of this Hospital at large on this occasion. Had the Governors thought that just grounds for the charge here referred to really existed, I maintain that they ought, in duty to their trust, either to have made a remonstrance to the Committee of Christ Church on the subject; or, in failure of success, in such a mode of proceeding, to have instituted a civil process against the defrauding parties, to compel them to the restitution of that sum of which the Hospital had by them been defrauded.—But, Gentlemen, no such remonstrance has been made, no such civil process has been instituted. On the contrary, the Governors have continued in the receipt of the two-thirds of the collection at Christ Church for five years; and in their late resolution have said, that they do not sanction the objections that have been made to the arrangement that has been established at Christ Church, relative to this subject. The conclusion to be drawn from which
presumptive

presumptive evidence is, that the Governors of this Hospital do not think that the charge in question against the Committee of Christ-Church is to be substantiated.

From presumptive, I now pass on to the positive proof, which is to be derived from the plan originally laid down for the direction of the Committee of Christ Church, on the subject under consideration. Christ Church being an establishment of a peculiar nature, it was thought that some particular plan might be deemed necessary for its management. With this idea, previous to the consecration of the Church, some questions were put to the Bishop with a view to its future direction. Among these questions one related to the charity sermons, with the desire of knowing his Lordship's opinion on that head. His Lordship's answer was to the following effect—"Why, Gentlemen, your Church is a charity of itself, and the greatest of charities; you will want to have a sermon annually for the support of your fabric, as they have for their chapel at Tunbridge Wells: and as there is a sufficient number of charity sermons already in Bath, you cannot load your congregation with an additional one: you may, therefore, be fairly excused, on this consideration, from preaching any other charity sermons, and confine yourselves to one sermon exclusively for the support of your own institution, and you have my authority so to do." On this episcopal ground then the Church committed to us might have proceeded. Our deviation from it originated *solely* in a regard for the interests of this Hospital. For though I am ready to give the Gentlemen who have brought this subject before the public, credit for the best of motives, I mean zeal for the prosperity of this Hospital, yet I cannot admit that they monopolize the zeal on this subject. This zeal was what originally suggested the present plan at Christ Church to my mind, on the intimation from some quarter or other, that the Governors of the Hospital entertained apprehensions of injury to their charity, from the circumstance that many of the frequenters of Christ Church would not contribute to the charity sermons for the Hospital, who might have contributed had they belonged to some other place of worship. To meet this objection, the plan now established at Christ Church was originally proposed by myself to Mr. Pigott, late Governor of the Hospital. He received it most cordially, thought it an excellent one, and was sure, he said, that his brother Governors would most gladly hear of it. In consequence, the plan was mentioned at a subsequent meeting of the Committee at Christ Church; and Mr. Sibley, as a Governor of the Hospital, was commissioned from the Committee to communicate our proposed plan for the charity sermons at Christ Church to this Board. He did so; and the plan was unanimously received with approbation and thanks.

Now, Gentlemen, had the Governors of this Hospital, instead of receiving our plan with approbation and thanks, made objections to it, by saying, that they were in the habit of receiving the whole collection made at every other place of worship, and therefore they were not content with our proffered *two-thirds*; in short, that in case any part of the collection made at Christ Church was reserved for the support of that Church, that they should hold the Committee of Christ Church forth to the public as "Plunderers of a public charity;" Mr. S. in such a case, would have made his report to the Committee of Christ Church on the subject, and the consequence would have been, that the plan originally laid down by the Bishop for the sermon at Christ Church, would have been proceeded upon; and the Gentlemen of the Hospital would have heard nothing more from the Committee on the subject.

subject. Instead, therefore, of being held out to the public as despoilers of a public charity, the Gentlemen of the Committee of Christ Church ought rather to be considered in the light of considerable benefactors to it; for, by their *voluntary* act, the funds of this Hospital have an annual increase of between forty and fifty pounds, to balance against what might have been nothing.

There is still one additional proof, and of the demonstrative kind, relative to the charge in question, which may be drawn from the public language of that Rev. Gentleman who, in concert with others, has been engaged in bringing this charge before the public.

Dr. Gardiner, in his sermon at Christ Church, on the last day appointed for preaching for the benefit of this Hospital, told the congregation, that he was under the indispensable obligation of mentioning the two objects for which their charity was that day solicited, namely the Church and the Hospital: and the argument built on this ground was, that their benefactions should be proportionably liberal, with a view of providing for these *two* purposes. And the Dr. himself, on leaving the church, left a seven shilling piece with the Collector, with the express direction that it should be *quarried* to the benefit of the Church *exclusively*. The Rev. Dr. then, who, in concert with others, has brought this charge of fraud against the Committee of Christ Church, left that Church in the full knowledge that the collection then made, was made for *two specific* and *publicly declared* purposes; and consequently that no fraud could possibly have been committed in dividing the collection to make, according to the appointed proportions. For on this ground, Gentlemen, I maintain, that had the Collectors at Christ Church carried away the whole collection and poured it into the funds of this Hospital, the Committee of Christ Church would have been justified in making use of the same legal remedy for the recovery of that part of the general collection which belonged to the Church, as the Governors of the Hospital would be justified in employing for the recovery of the third part reserved for the benefit of Christ Church, had the collection been professedly made for the *sole* and *exclusive* benefit of the Hospital.

I now pass on, Gentlemen, to another circumstance; because it may be considered as bearing, at least indirectly, on the Governors of this Hospital. One of the writers on this occasion, has said, that the third part of the collection reserved for the Church, and represented by him as subtracted from the sum collected for this Hospital, has been employed in "furnishing, carving, gilding, music, and frippery ornaments" for the New Church. Now, Gentlemen, the same reasoning that has already been made use of, will apply to this charge—it is either true, or false. If true, the Governors of the Hospital have been wanting to their trust, in conniving at such a perversion of the Hospital-money. For, if I held the plate on the occasion, whether I put my hand into the plate, and put a handful of money into my own pocket, or after carrying the plate into the vestry, deducted one-third from its contents, for *any* purpose different from that for which the collection was made, the injury to the Hospital had been the same, and the remedy adopted for its redress ought to have been also the same. But this writer has been informed, that no such abusive expenditure of the money collected for the Hospital has actually taken place. Mr Bowles, that "officious advocate," as the Rev. Dr. has thought fit to call him, from a paper printed for the subscribers to the Church, extracted the following particular benefactions, in addition to the subscriptions of the several parties:—"The great bell, the Rev. Mr. Sibley; the communion plate, Mrs.

Denison;

Denison; the velvet and gold fringe, for altar-table, pulpit, and desk, Mrs. Barnston;" and to the altar-piece, with its gilding and appendages, I have the honour to plead guilty. From whence it appears, that the whole of the ornamental part of Christ Church, to the amount of between four and five hundred pounds, came out of the private purses of individuals. In fact, nothing was paid for out of the general subscription, but the rough materials of the building, as stone, timber, mortar, &c. together with the labour of putting them together. And the subscribers are satisfied that they have received the full value of their money, because in the *final* Debtor and Creditor account of the expence of the building, carried out, printed, and sent out to every subscriber, the balance against the Church and in favour of the Treasurer, was 517. I shall only observe, that the writer in question in the teeth of this circumstantial and authentic evidence relative to the expenditure for ornaments at Christ Church, in his letter subsequent to the information communicated by Mr. Bowles on that head, still repeats his charge relative to the money which ought to have passed into the funds of the Hospital, having been expended "in the gilding, canopies, carpets, cushions, &c." of the New Church, I make no comment, but leave the judgment with others.

Having stated these facts as necessary to precede your determination on the motion before the Board, I shall proceed to give a short answer to some few things which have fell from the Rev. Dr. In answer to what the Dr has said relative to Christ Church establishing a dangerous precedent in this case, I observe, that no precedent can be established by the practice of Christ Church, because no place of public worship in this city stands in the same predicament that Christ Church does. To the threat held out by the Rev. Dr. that should a third be continued to be deducted from the collections at Christ Church for the support of that Church, the same deduction will be made at the Octagon and Laura Chapels, I reply—that when the areas of these two Chapels shall be dedicated to the free use of the poor, and the galleries only reserved for the necessary outgoings, the cases will then be parallel; and the proprietors of those Chapels will then have the same reason for making some prudent provision for the support of their buildings, that the Committee of Christ Church now have for the support of the Church committed to their charge; and on this subject I shall at any time be ready to meet the Rev. Dr. before the Bishop. With respect to the long petition which the Rev. Dr. has proposed for presentation to the Bishop of the Diocese, with the view of inducing his Lordship to interfere, I can save him the trouble of presenting it, by telling him what the Bishop's opinion on the present subject is: I can tell the Rev. Dr. that his Lordship knows and perfectly approves the plan that has been established at Christ Church; he considers that the Committee offer a *boon* to the Hospital, which it is the duty of the Governors to accept; and that, was he disposed to find fault at all, it would be that we had not kept to the original plan which his predecessor marked out for us relative to our annual sermon; in which case we should have had no connection with the Hospital, and there could have been no ground for dispute.

To this general view of my subject, I shall content myself with subjoining one short observation. The objection to the plan established at Christ Church for the charity sermons proceeds doubtless from the apprehension of its proving productive of injury to the Hospital. But, Gentlemen, from the knowledge I have of the sentiments of the congregation at Christ Church, I have good reason to believe that no such injury will accrue.

For I verily believe that the Hospital receives as much from the product of two-thirds of the collection on the present plan, as it would receive, were the collections made at Christ Church, as elsewhere, for the Hospital alone. And I am fully persuaded, that so long as the spirit of the Gospel continues to preserve its influence on the human heart, no charity in this place will ever receive detriment from its connection with the œconomy of Christ Church.

In thus stating plain facts, unaccompanied with comment, my object has been, that the subject before the Board should be entered into with that coolness and temper best calculated to produce a wise decision. With this view I have stated them in the way, I trust, the least hurtful to the feelings of those Gentlemen who, if we may judge from their writing, appear to possess no very delicate regard for the feelings of others. My object has been not to irritate or inflame, and thereby add a stimulus to that uncharitable disposition which has already manifested itself on this subject; but to convince the Gentlemen concerned, that it has not been my wish to answer them, as I might have been justified in answering; and as they might easily have been answered; but in the way in which, as a Christian Minister, I ought to answer them. My object, is conciliation; an object at all times most desirable; but in no case more than in the present; because it is most calculated to promote the interests of this Hospital.

Having said thus much, Gentlemen, I have only to return thanks for your patience, and shall trespass no longer on your time; having no doubt on my mind, that from the premises that have been brought before you, your conclusions, relative to the motion before the Board, will be such as shall do credit to your characters as Governors of this Hospital, and prove most instrumental to the interests of that excellent charity, for which, as Governors, we stand responsible to the public.

Upon the question being put,

There appeared for rescinding the Resolution 9

Against it

25

The whole case is now before our readers, as far as it has come to our knowledge, and if we be not egregiously mistaken among them there can be but one sentiment on the subject. In fact it would puzzle wiser heads than those of Dr. Gardiner, and his reverend and his medical associates, to prove to the satisfaction of the public that two thirds of a charitable collection are not better than no collection at all; and certainly it was under this express stipulation that a sermon was allowed to be preached for the benefit of the Bath Hospital at the Free Church. It is clear, therefore, that the conduct of those persons who thus officiously, and, we must say most injudiciously and foolishly, strive to annul the condition of the contract, has an immediate tendency to vitiate the contract itself, and consequently to deprive the Hospital of that portion of its benefits, which it at present enjoys from the annual sermon at the Free Church. It has often been observed that an injudicious friend is the worst of enemies; and unquestionably these Gentlemen have laboured hard, by their conduct in this business, to establish the truth of the position.

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ERRATA.

Page 323, line 1, for "*confession*" read *Conclusion*.

Page 418, line 17, from the bottom, for *strange* read *stronger*.

In Mr. Newton's Letter to the Editor of the Anti-Jacobin Review.

Page 436. In all the algebraical expressions, for the sign of multiplication put the sign of addition, except between *A* and *x*, *B* and *y*, lines 9 and 11; and between *D* and *x*, *B* and *y*, line 19; in which places put both the signs of addition and subtraction.

Page 437, line 3, for Hall's read Wallis; 1. 7, for $\frac{1}{2}$ read $\frac{0}{2}$; 1. 43, for $2VI$ read $2VI$, and for *I* read $\frac{1}{2}$. And in every place, for the sign of multiplication put the sign of addition, except in line 12.



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